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to 1742

A study of the
Five Zarathushtrian (Zoroastrian)
Gâthâs,

with
texts and translations,

also with the

Pahlavi translation for the first time edited with collation of manuscripts, and now prepared from all the known codices, also deciphered, and for the first time translated in its entirety into a European language,

with

Neryosangh's Sanskrit text edited with the collation of five MSS., and with a first translation,

also

with the Persian text contained in Codex 12^b of the Munich Collection edited in transliteration,

together with

a commentary,

being the literary apparatus and argument to the translation of the Gâthâs in the XXXIst volume of the Sacred Books of the East

by

Lawrence H. Mills, D.D.

Parts I-IV, YASNA XXVIII-XXXIV, XLIII-L, LI, LIII; Comm.

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be had of F. A. Brockhaus in Leipsic.

1894.

Druck der Universitäts-Buchdruckerei von E. Th. Jacob in Erlangen.

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1893.

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PREFACE.

IN attempting to follow the usual custom prevalent in writing prefaces and introductions I find myself, in the present case, at a certain disadvantage.

The Introduction proper to this work has been already published in pp. i-xlvii of the XXXIst vol. of the Sacred Books of the East. But, owing to the unusually extended range taken in by the present treatise, a preface of itself must take on some of the characteristics of an introduction; that is to say, in explaining my procedure, and in extenuating my shortcomings, I am obliged to enter to some degree into discussion, and therefore into matters more fitting to an introduction than to a preface.

If I attempt to make any distinction at all between a preface and an introduction, I shall have to do so on mechanical principles. That is, I shall simply take out from the bulk of my introductory preface some important particulars which might not receive their due share of notice if left there, and as to what these particulars should be no one will disagree with me. They are simply the expression of my great indebtedness to eminent scholars for providing me with the means of consulting very important MSS. and books, and to others for what was equally desirable, and that is, for assisting me to defray the expenses involved in the printing of my work by subscribing beforehand for a good number of copies of it.

But, before I mention the kind co-operation of my friends, I had better explain how it was secured. It was caused by the examination of the first part of the book, pp. 1-393, which came to be distributed in the following manner. In 1882 a copy of the proof-sheets was urgently requested of me by an eminent German friend under circumstances which precluded a refusal. I had received unusual kindness from him, and mutual assistance had taken place between us throughout the working time of an entire year; and although I felt some apprehension in placing a book of uncorrected proof-sheets in the hands of so redoubted a critic, I thought it was little enough for me to do to express a gratitude which I hope I shall never cease to feel, and it was a matter of great gratification that this friend, in requesting me to send him the remaining portions of my book, wrote of it as *sehr erwünscht*.

Having placed my unfinished book in the hands of this leading master, I decided to withhold it from nobody, and I accordingly sent it gratuitously to nearly all the leading specialists in Europe and America, refusing no application to allow it to be used. I should add that the first request had been followed by others quite as urgent and complimentary.

I do not regret that I acceded to these expressed wishes, for it placed my humble labours at the service of those who are helping on the development of Zoroastrian science, and I have not been without many further indications, both published and private, to the effect that my labours have not been in vain.

It was entirely owing to the interest awakened by this gratuitous distribution that I have been enabled to secure the many important subscriptions to which I refer, and I have therefore a double reason to be satisfied with the apparently large pecuniary sacrifice that I made.

I may now state, as directly bearing upon what follows, the reasons why a year, or more, must yet elapse before I re-issue that first volume in its completed condition. The new MSS. which have been acquired, and the extensive citation of variations in Geldner's edition, would of themselves suggest the reprinting of many sheets of it, while the length of time which has transpired since the first pages were printed should render the presentation of the work in its antiquated condition a most improper proceeding. But the remodelling and printing of the Commentary, together with other professional labours, has occupied the close labour of the last three and a half years. The reprinting of antiquated parts will now be proceeded with.

In the all-important matter of the acquisition of MSS. my gratitude is first owing to Destoor Jamaspji Minocheherji Jamasp Asana, Ph.D. of Tuebingen, Hon. D.C.L. Oxon., for having sent me for my private use three valuable MSS. of the Yasna, and one of the Vendidad.

The first of these is the now celebrated MS. with Pahlavi translation, J.², written by Mihirâpân Kaî Khûsrô, in the year of Yezdegird 692 (A.D. 1323), the sister MS. to that so justly treasured by the University of Copenhagen (K.⁶), which was brought to that city by Rask previously to 1832. The second was an ancient codex, J.³, written soon after the death of Neryosangh, the learned Parsi scholar, whose important labours date from about 500 to 600 years ago. This is a Yasna with Neryosangh's Sanskrit translation, beautifully written, and, if of less value than the other, it is so

only because its translation is in Sanskrit rather than in the more original Pahlavi. I should mention that this latter MS. is in a very fragile condition, and that many of the folios have suffered from abrasion.

I am also deeply gratified that the learned possessor has presented both of these precious codices to the Bodleian Library at my suggestion. I must also express my hearty thanks as an individual scholar to Professor Max Müller and to Sir William Markby for their great interest manifested in this matter, and to the Delegates of the Clarendon Press for the issue of a collotyped reproduction of the Zend-Pahlavi MS. mentioned, executed in the actual dimensions and in a manner which surpasses that of most publications of the kind.

The third MS. is in Zend with Sanskrit translation, J.*, written by an ancestor of the Destoor's, and apparently some hundreds of years old. The fourth MS., a valuable Vendîdâd with Pahlavi translation, the generous scholar has presented to me as a personal gift.

Beside these, Destoor Darab Peshotan Sanjana, Professor of Zend and Pahlavi in the Sir Jamshedji Oriental College, Bombay, has kindly sent me a Yasna with Pahlavi translation. This is not an ancient codex, but it is executed with unusual critical care and attention.

I also take this opportunity to thank Professor v. Spiegel for sending me his transcription of the MS. numbered 6 in Westergaard's catalogue in the University Library of Copenhagen, containing also a collation of the MS. numbered 2 fonds d'Anquetil in Paris.

I would also express my grateful thanks to Professor R. v. Roth for furnishing me, in 1883, with a collation of the Sanskrit translation contained in the very important MS. J.³, already mentioned as later presented to the Bodleian Library, and also to Dr. M. A. Stein for a collation of the Sanskrit translation in J.⁴ in the same year.

I would also express my acknowledgments to Dr. Laubmann, the Librarian of the Hof- und Staatsbibliothek in Munich, for sending to the Bodleian Library, for my use, a valuable Zend-Pahlavi Yasna, and also a Vendîdâd in Pahlavi with Persian translation.

These last MSS. were formerly the property of Professor Haug, and the first was presented to him by some of the Parsis in recognition of his labours on the Avesta, and of his epoch-making transliterations of the Pahlavi. (One of my collateral occupations during the past three years, as I may mention in passing, has been

to transcribe in its entirety the Persian translation of the Pahlavi in this MS. of the Vendîdâd, it being in its extent about one-third of the Avesta.)

I would also mention that my kind friend Dr. Rost, the Librarian to the India Office, has sent me many and valuable works to be used in domicile.

The space would fail me to express my obligation to eminent scholars for various acts of friendly assistance, and I shall take a further opportunity, but I cannot refrain from thanking once more my distinguished friend Dr. West for devoting, in 1881, an entire month of his valuable time to reading and revising my first Pahlavi translation of the Gâthâs, and for giving me much counsel and assistance in the, at times, almost insurmountable difficulties of my task.

I would here recall the fact that Haug's translation of the Pahlavi Yasna xxviii-xxxii. 1, (see the Essays, pp. 338-354.) was largely revised by Dr. West, and it is owing to this fact that this masterly performance has assumed its present shape. One might well enquire how far the learned public is aware of the exceptionally difficult nature of the Pahlavi documents with which Dr. West so ably deals in the Series of the S. B. E. In some respects the decipherment of Pahlavi surpasses in difficulty that of the most ancient Inscriptions in other languages, and our gratitude to this eminent scholar should be proportionate.

Finally, I have to thank those whose generous co-operation has made the appearance of this work (in its present form) possible.

And first among these I have the honour to name Major-General Sir Henry Rawlinson, Bart., &c., to whose interest I owe it that the Secretary of State for India in Council has subventioned me with a considerable sum.

Not less liberal has been the action of the trustees of the Parsi Punchayet Translation Fund of Bombay, who have assisted me with a subscription to the amount of nine hundred and twenty-five rupees (about).

Other friends who have taken copies, thereby enabling me partially to meet the expenses involved, are gratefully mentioned in my subscription list.

L. H. M.

OXFORD, *January*, 1891.

P.S.—I am happy to add that Destoor Darab Peshotan Sanjana has, at my suggestion, offered the very valuable MS. mentioned above to the Bodleian Library, and that it has been thankfully accepted.

As so many eminent Parsees in Bombay have subscribed to the work by the Rev. Dr. Mills of Oxford on the Gâthas of Zoroaster, which has also been subventioned by the British Government in London, the following review of it may interest them and other subscribers.

Professor Justi of Marburg, Germany, writes in the *Göttingische gelehrte Anzeigen* (May 15, 1893), a review of the book of which the following are some extracts. 'The five Zoroastrian Gâthas, with the Zend, Pahlavi, Sanskrit, and Persian Texts and translations, together with a Commentary, by L. H. Mills, D.D.; to be had of F. A. Brockhaus in Leipsic, pages xxviii. and 621, large octavo, parts I, IV, now ready. The appearance of this work had already begun some years ago, but was interrupted by the edition of an English translation of the Yasna, &c., for the series of the Sacred Books of the East, Vol. XXXI (1887). This work and its predecessor are parts of the same exposition, one completing the other; and without doubt our knowledge of the Gâthas has been powerfully advanced (mächtig gefördert) by the author . . . Dr. Mills, an expert with the Veda as with the Avesta, remarks correctly that we should use the so-called tradition only with caution . . . Still, we have striking evidence of the learning of the priests of the Sasanid dynasty (who were the last editors so to speak of the traditional translations), in the fact that through their labours the entire Zend text of the Avesta was transcribed from the original so-called Pahlavi characters in which it once stood into the very complete characters of the present Avesta alphabet; see Yasna 42, 5, where Dr. Mills shows (Gâthas, page 514, and in the Zeitschrift der Morgenländischen Gesellschaft 42, 452) that the Zend word *ufyâ* must have stood in Pahlavi characters which spell also *napes̄h* (or "nafsh"), because the Pahlavi translator so read *ufyâ* and translated it *napes̄hman*, or "nafshman," (and this opens up a rich vein for discovery). . . . We have the gravest reason to suppose that the entire change from the free-thinking Sadduseeism to that orthodoxy which now underlies the Catholic Creed was due to Parsism, which moulded Judaism under the modified name of Pharisaism (for Parsee is the same word as Parsee) (Gâthas, p. xxi.).

'By means of Mills' work, which is the result of astonishing (erstaunlichen) labour of a very varied nature, it becomes possible to us to form a judgment as to Parsism and the value and worthlessness of the exegetical tradition in particular places, a thing which up to the present we have for the most part only been able to do on the basis of our own conjectures. It is therefore a great service that Dr. Mills, besides the original text and its translation in Latin and English, has given us the Pahlavi translation together with its glosses in transcription (i.e. deciphered), a work which only those know how to estimate aright who have themselves contended with its difficulties. Dr. Mills had at his disposal the use of newly acquired MSS. of which he speaks in detail in his preface, p. iv.; some facsimiles of the MSS. are in his book. A close and exact (genauer) Commentary gives besides the explanation of difficult words a full criticism on the researches of other scholars. Dr. Mills' work deprives scholars of all further excuse for avoiding the Pahlavi and Sanskrit traditional interpretations.' (Part III is just ready.)

Supplementary Introduction.

As I have stated in the preface, the first part of this book has been circulating among specialists for several years, although it has never heretofore been offered for sale.

The reason for this has also been long known (see my remarks in the *Zeitschrift der deutschen morgenländischen Gesellschaft* 42. Band S. 439, 1888). The book was never finished, one eighth part of it standing in type, while the former portions had been so long printed that they had already become somewhat antiquated, and the second part consisting of the Commentary was entirely in manuscript, and in a different shape.

The completion of the work was rendered for the time impossible by my accepting the invitation of Professor Max Müller as strongly urged by Professor Darmesteter, to undertake the translation of the *Yasna*, *Visparad*, *Afrînagân*, and *Gâhs* in the XXXIst vol. of the *Sacred Books of the East* (see the *London Athenacum* of April 12th, 1884).

But this interruption is really only apparent. The matter contained in the XXXIst vol. of the *S. B. E.* pp. i—xlvi, as well as the extensive summaries at the head of each chapter in that work, and the comments there presented throughout were, and are, an integral part of this same exposition. If they had not been presented there, they would have been presented here. This book contains, as is stated on the title-page, the literary apparatus and argument to the other. The entire discussion in that one is supposed to be under the eye of the reader examining this, and this commentary especially is by no means offered as an argument aside from the other.

What is said of *S. B. E. XXXI*, is naturally said, and with more emphasis, of the first volume of this work containing the *Zend*, *Pahlavi*, *Sanskrit*, and *Persian* texts with translations in its relation to this

commentary, and this commentary is published at present chiefly for the benefit of those scholars in Europe and in America who have for so long a time been using that volume.

I state this the more distinctly on account of the perhaps painful succinctness and curtailment here practised. The commentary is presented with its present great economy in the use of words from the necessity to restrict the work to practicable limits. Had I indulged in fully rounded explanations at every point, the book would have reached a bulk one eighth or one quarter greater than its present dimensions. Nevertheless this present condensed treatment has only been hazarded in view of the fulness and simplicity of the other parts; aside from them the cost of extension would not have been considered.

In the first part of this work the Gâthic text is presented with an amplitude for which as to some particulars I must apologize; see below.

For variations in the MSS. of the Gâthâ I refer to the rich collection of Geldner, who has supplemented Westergaard's neglect in this respect, and surpassed Spiegel's fulness, Prof. v. Spiegel having refrained from publishing a large mass of variations which he had collected under the mistaken impression that they would be superfluous.

I have two MSS. of considerable importance which Geldner has not collated, although I formerly had the impression that one of them was the same that he describes as J.⁴, but the learned possessor, Dr. Destoor Jamaspji Minocherji, has corrected my misapprehension as to this particular, not however before I had cited it several times as the supposed J.⁴ (see on p. 521 where I commence the use of the abbreviation J.*). My mistake was caused by the impression that Professor Geldner had mentioned all the MSS. in the possession of the Destoor in his edition. I give the variations in the Gâthic text of this MS. occasionally where they seem called for, but, as the reader can readily understand, I do not desire to note every item of mechanical variation in the Zend text here, although a still fuller report of the variations of MSS. than has been given elsewhere would be at times desirable.

I use Geldner's abbreviations to designate the several Zend MSS., except Pt 4., adding J.* for the Yasna MS. not yet collated by him. That is to say I use these abbreviations when citing the Zend texts; as to the texts of the Pahlavi translation see below.

In the translation of the Gâthâ texts I have used a simple Latin

after the example of Haug, a word for word translation into English being out of the question.

I have pursued the policy of alternative translation in these difficult hymns, giving what was at the time of printing my preferred view in the verbatim, but sometimes adding alternative elements in the free metrical, and not hesitating to supersede both as well, as that in S. B. E. XXXI, by later and preferred views in the Commentary.

Beside these I cite various published and unpublished opinions which have circulated among scholars, taking especial care not to hold any individual, much less any one eminent individual, at all responsible for reported views which may nevertheless seem somewhat coloured after his. It is to be hoped that I have suggested nearly every possible view of the mass of difficulties which meet us in the Gâthâs, and many scholars will recognize some which have long been familiar, while others are entirely new. I have not cited the names of authors often, as opinions change frequently, and some scholars do not care to father discarded views.

The Pahl. trlr. is not printed in its original characters, which would have been an exceptionally easy but expensive task. It is however edited with the collation of all the known MSS. and deciphered in Roman characters, which last together with its translation might be considered the crux of Zend philology.

In those parts of the work where I do not mention Spiegel's readings I take it for granted that his text is under the reader's eye. It is practically that of the Copenhagen MS. numbered five, the only MS. accessible to occidental scholars at the time of Spiegel's printing in 1858. The letters DJ. recall Destoor (Dastûr) Jamaspji's MSS., see elsewhere. D. stands for the MS. of Darab Destoor Peshotan Sanjana. M.¹, or M., stands for the Munich MS. mentioned elsewhere.

Neryosangh has been edited with the collation of five MSS. which comprise all those of most importance. The abbreviations are J.³, J.⁴, J.* for Destoor Jamaspji's MSS., C. for that of Copenhagen, no. VI of Westergaard's Catalogue transcribed by Professor v. Spiegel in 1845-46, and P. for that of Codex fonds d'Ang. nr. 11 collated by Dr. Spiegel with his transcription in 184—(?). Some variations of another but inferior Paris MS. may be gathered from the fragments of Neryosangh's Sanskrit text published by Haug in his commentary. These of course I do not republish.

In editing the Parsi-persian text I have again refrained from the easy but expensive device of printing the original characters, which would have entirely spared me the often harassing duty of deciding on the short vowels in a codex badly written in a dialect composed of Pahlavi, Parsi, Persian and Arabic.

I have noted the variations in the Pahlavi text of this Parsi-persian translation from my texts in the reprinted portions, and from Spiegel's text (K.⁵) in the older parts; [] marks omissions, [= —] marks insertions, thus [mînû = *madônad*]. The first is the Parsi-pers. translation, the second is the Pahlavi text of the MS. in italics.

It is to be noticed that the Pahlavi text cited in the variations of the Parsi-persian MS. stands for the most part in the traditional transliteration, and it would have been a fortunate circumstance had I been able to present more extensive portions of this old-fashioned transliteration, as scholars are too liable to lose sight of it, and a knowledge of it is quite important at times.

I must now apologize for imperfections, or explain what may seem such. The first feature which I mention is one which I have heartily to regret, and that is the transliteration of the Zend text.

My reasons for this mistaken step were the following. When I first began to print, now about ten years ago, I was much disturbed at what seemed the certainty of incurring very considerable expense with no return. As my means were not large, I could only rely on the friendly help of many gentlemen in whom I could never hope to awaken more than a superficial interest in my subject. In my effort to render the aspect of my pages less forbidding to those among such friends who might casually occupy themselves with the subject, I printed the Roman equivalents to the Zend characters immediately beneath them.

It is perhaps true that what I did has attained its purpose to some extent, and that many scholarly men of other specialties in taking up my proof-sheets have felt led on by the sight of familiar letters, and I may also owe some important subscriptions indirectly to this otherwise so useless feature, but none the less at present I regret it.

More objectionable however are various dubious uses, which are, or were, some of them, unfortunately common to all Zendists.

The most serious of these is the use of the German *w* = English *v* in a work otherwise written in English for Zend *𐬯*, and again the

use of German *v* (properly *f*) for a letter which is for the most part our English *w* (half vowel). Avesta 𐬱 ought never to have been written *v* in Germany, nor do I think that Avesta 𐬱 = English *v* should have been transcribed by me as *w* while otherwise using the English language, but it must be remembered that this work was written mainly in Germany, and that it has been most used by German scholars; moreover I followed Haug's example, who wrote *thwā* in his English Essays. Zendists have been too careless in these littler matters. Read English *v* everywhere for this really erroneous German *w*.

Then again formerly no distinction was noticed between 𐬱 and 𐬱, as many MSS. use both for the same letter, and so at the time when I was first committed to 𐬱, as equalling *hv* (*ḥ*) and *h*. Later it was noticed by Sallemann that 𐬱 corresponded more to *h* (some think to *kh* (?)), while 𐬱 oftener stood for *hv* or *ḥ* alone. I signify this distinction now at every occurrence of the letter in the notes. Then 𐬱 and 𐬱 were at first, and have been since my first printing represented by others by the same letter, *ē*. It is of course better to distinguish between 𐬱 and 𐬱 by *e* and *ē*, or by some similar device. In the Commentary I write *ē*, adding the distinction, thus *ē* (*e*), and *ē* (*ē*), and this notwithstanding the unsightliness.

Then scholars formerly preferred to render 𐬱 by *q*, approximating it to the Persian, now we rather prefer to leave it in the more ancient form; 𐬱 is probably a spirant (or a spirate), and we may have its survival in our English third personal *th*, as in 'doth', 'hath' etc. I now write both *q* and *t*, *q*(*t*).

Then the letter written 𐬱 in the very ancient and important Zend-Pahlavi MS. J.² is transcribed by me *ś*(*k*) solely to show its shape. It should be pronounced simply *sh*. In the Commentary and in the reprinted parts I put the *k* in parentheses to guard the beginner, thus *ś*(*k*).

The difficulty in meddling with transliterations is very great when one is preparing an extended work. The mechanical labour of producing the book cannot be completed before the fashions change. Some able scholars have changed their modes of transliteration even from year to year.

I shall not therefore reprint my entire work to replace ê by ē or ē , $w = \text{œ}$ by v , and $v = \text{w}$ by w . (This last is still somewhat dubious in certain connections), nor shall I, on the other hand, in reprinting a large portion of the work now badly antiquated, for the sake of uniformity between the old and the new printing, use the antiquated characters, for wherever they are still left they were printed by me with great reluctance and aversion long after I had disapproved of their use, and solely with the mistaken purpose of making the two parts of the book exactly correspond even as to this trifling mechanical peculiarity.

If this humble production were intended as a parade exposition without interior discussions, I might be tempted to reprint the very few antiquated transliterations which occur in a small portion of it, as it is, I rely on the ample notes to warn the beginner.

As to the Pahlavi, I have used Haug's transliteration not because it is not susceptible of improvement, for I have slightly altered it at West's suggestion, but because the glossaries for the most part correspond to it.

For Sanskrit, I have adopted the simplest possible modes, sometimes at the sacrifice of pleasing effect. I have written *ch* because English *c* suggests a different sound, and I have therefore necessarily written the clumsy *chh*, also *in* everywhere, correcting however its occurrence in the MSS. in such places as the third pl. *°ānti* for *°anti*.

As to my transliteration of the Parsi-persian, there is little that I would change at present, for no scholar will be at all likely to mistake it for an exercise in the latest dialect. Perhaps if I were not committed to w for و , I might write v everywhere now, but as I have used German $w =$ English v for Zend œ , this is only a further transgression. Then I may also recall the somewhat dubious use of some Persian transliterators who consider the Persian v to be a sound verging upon w . This also induced me to adopt w in this mixed dialect. In a purely Persian text I should now prefer v .

Then I was perplexed at the Pâzand $u =$ Pahl. va , as occurring not in the middle of a sentence where it is unobjectionable, but at the beginning of a sentence, while the Persian has always wa (properly va) at the beginning and u in the interior, whereas we suppose the Pahlavi $\text{}$ to be better transliterated as va throughout. In the chaos of usage I for-

merly wrote *wa* throughout after the Pahlavi, but in the reprinted portions I will adopt the Persian custom.

I have written this Parsi-persian hitherto well-nigh as unlike the latest Persian as possible, and intending to lead scholars to connect the words at once with their Zend, or Pahlavi originals (that is, where they are not Arabic). For instance I wrote *ruwân* (cp. *rubân*, *urvân*), and not as usually in Persian *rawân*, *jihân* (cp. *gêhânô*) and not *jahân*, and in my earlier treatment I even ventured upon *burand* as more original than *barand*. For the differing letters I use *h* for *ḫay* *ح* (Greek *χ*), *s*, or *th*, for *ṣay* *ص*, *z* for *zâl* *ز*, *zh* for *jay* (French *j*) *ج*, *s* for *ṣâd* *ص*, *z* for *zâd* *ض*, *z* for *ṣay* *ط*, 'for 'ain *ع*, *gh* for *ghain* *غ*, *k* for *kâf* *ق*.

As to my alternative method in dealing with the translation of the *Gâthâ*, I make no apology whatsoever. Some scholars in other branches of oriental study have been praised for the assurance of their statements as calculated to carry conviction home to their readers. This tone, while highly desirable for popular reproduction and short treatises, is in my opinion entirely to be discarded in exegetical works which go to the depths of a subject.

The Zend Avesta, while fully made out for all the purposes of comparative religion, and history, yet presents in its ultimate detail difficulties so great, that more than one differing suggestion is a necessity in discussing with serious scholars.

New light, or what we hope to be new light, is sometimes got in these studies within a few months, not to say years, and I therefore present as much alternative opinion as is practicable, and naturally on those portions which have been the longest printed. And I do not always reprint for the simple reason that the older views are alternatively possible, and may be (some of them) after all the best.

So likewise with the Pahlavi translation. Scholars in other departments of oriental research may be surprised to hear of a translation of a translation, but Zendists will smile in their turn at such a feeling. As is the case in other important instances, the accompanying translation in a difficult language helps indeed when partially deciphered and translated, but the full translation and explanation of this translation presents very much more difficulty than the now several times attempted translation of its original.

The first task is of course the decipherment of the Pahlavi charac-

ters which are at times so utterly indefinite that such words as *ufyâ* and *nafsh*^o, for instance, are spelt with the same signs.

The next effort is to know how to begin to handle the question of its translation. No simple rendering of it as ordinary Pahlavi is at all safe. The reason of this is that the sequence of the words in pure Pahlavi is of great importance to the syntax and the resulting meaning, but the consecutive order of the words in these translations is for the most part controlled by that of the Gâthâ of which it is largely a word for word rendering, and the order of words in the Gâthâ lines differs very widely from this order in an ordinary Pahlavi sentence, the degree in which the two languages are inflected being also widely different. How then can we treat such a fettered rendering as if it were ordinary Pahlavi, the meaning of which depends so largely on the order of the sequence of the words?

Can we then abandon altogether the attempt at anything further than an indication of the roots present? This would indeed be more scientific than the foolish attempt to read these translations as ordinary Pahlavi. But here again we are headed off. The word for word sequence, while very largely that of the Gâthâ which it translates, is not wholly so. It is fitfully departed from to a greater or less extent in almost every strophe. We are also constrained to attempt a translation of the Pahlavi of the Gâthâs from the fact that the language as it stands offers a reasonable meaning, and that, when due allowance is made for the unusual circumstances, we can apply the laws which interpret the meanings of Pahlavi words from their positions in a sentence in a somewhat unusual manner. For instance, when a noun or pronoun stands at the beginning of a sentence in such a connection that we should naturally take it as a nominative while it yet translates a Gâthic noun or pronoun in an oblique case, we are in such a case not entitled but obliged by critical laws to credit such a Pahlavi noun or pronoun with its priority in position, and accordingly we are both allowed and necessitated to render it as if in an oblique case to correspond to the original of which it is an attempted translation, or the relic of an attempted translation.

So also I think we should at times credit a Pahlavi word with the case of its original even when it possesses no claims to such a declension from prepositions, postpositions, or from its position in the sequence of words (I will not say in the sentence). We should not

forget that the last transcriber of the Pahlavi had just written the inflected Gâthic word before its Pahlavi equivalent, and while this last transcriber was merely the reproducer of much more ancient materials in the Pahlavi translation which may have translated a totally different Gâthic text*, yet we cannot but suppose that the sight of the Gâthâ word written almost beside its supposed Pahlavi equivalent may have made the copyist less careful to reproduce the prepositions or postpositions which, beside the position of the Pahlavi word in the sentence, could alone determine its case.

So also in treating the glosses. No expert will now doubt that they are often originally of different age from the text. The text grew out of the Gâthâ itself, and the glosses have been added and varied from generation to generation. The text should be considered apart from them, and no treatment is complete without an alternative presented in that sense, while even in the most superficial rendering of the Pahlavi translation these glosses should be so managed as not to interrupt the flow of the sentences. One further element of difficulty is the undoubted fact that the Pahl. trlr. reproduces at times alternative translations. Very often two (or more (?)) distinct translations of the same word have descended to the last translator from different predecessors. Occasionally he formally introduces them with the words 'some say', *ât mûn yemalelûnêd*, again he simply observes 'it may be', *yehevânâd*. But more frequently the last worker-over of the Pahl. trl. betrays his ignorance of the fact that an alternative translation is before him; and works two widely differing and distinct translations for the same word (!) inherited from predecessors into the body of his text, or introduces them, if original with himself, in such a way as to give the reader no notice that they are alternative expressions for the same word.

Any competent *philolog* will acknowledge that we have here most harassing difficulties before us. I have accordingly first endeavoured to render the Pahlavi translation as being as closely faithful a reproduction of its original as the facts will allow us to suppose. That is to say, I have pursued this course in the reprinted portions; formerly I was animated by a strong desire to make the Pahl. trl. appear as unlike its original as was possible; this from a mistaken conscientiousness. My first translation, even in my reprinted portions, I must offer of course

* Sometimes the Pahlavi translation is presented entirely without any Zend text, as in the Munich MSS. of Haug's collection, 12 a, b.

as made in the light of the glosses, but I add copiously other suggestions made as if with the marring glosses omitted. I need hardly say that this treatment is properly exposition rather than translation, and as such I desire it to be considered.

The same remarks apply with some modifications to the work of Neryosangh. Is it possible to translate his text? We must endeavour to explain it, if we cannot fully translate it, and we can only hope to do so by the exercise of unusual care.

In the first place it is a great step in advance that no respectable scholar will ever again criticise Neryosangh's work as an immediate translation of the Yasna. Nor, may I hope, will any one again suppose the meaning of Neryosangh to coincide with a true translation of the Pahlavi which was chiefly his original, if for no other reason, then because we do not know exactly what his Pahlavi text was. The best Pahlavi text which we can now produce evidently differs sometimes from the Pahlavi texts which he used, and Neryosangh's rendering of those parts of the Pahlavi which we know to have been actually before him, while a noble attempt at his early day, and of great importance since as affording invaluable hints, still leaves, as might be expected, very much to be desired. No man writing at that early period could fail to err both as to transliteration and translation. Had I offered Neryosangh's text without translation, or explanations so full as to be equivalent to translations, I should have left students a wide scope for error, and surely it is no very scholarly proceeding to cite Neryosangh quite astray.

I would here say that it is in no invidious or hypercritical spirit that I occasionally notice Haug's slips in this particular in his energetic pioneer volumes on the Gâthâs. We must be grateful for the instruction and stimulus which he offered, even while we guard the student against his mistakes. They occurred in consequence of his not having become acquainted with the Pahlavi translation, and Neryosangh is inexplicable without that. Let any Sanskritist living, who is not at the same time acquainted with the Pahlavi translation of the Yasna, write a translation of Neryosangh, and then any master of the Pahlavi would be able to point out numerous errors. His use of Sanskrit was necessarily peculiar to himself.

And in his mode of treating his subject he varies. At times he seems merely to reproduce his original in its general ideas, rendering

the Pahlavi or Gâthâ with little attempt at an exact reproduction of the syntax but for the most part indicating the roots present, again he offers a flash of keen and independent exegesis. Then again we find alternative translation, but of course awkwardly arranged, while the alternative translations of the same Gâthâ word in the Pahlavi are often reproduced by him as if they were the translations of separate words.

As regards the glosses in Neryosangh we may suppose that they are chiefly from the original hand, but we have very positive evidence that Neryosangh was not the only Parsi of his time who wrote in Sanskrit. The various readings in the Sanskrit translations of the Yasna leave little doubt that Neryosangh's successors often ventured on emendations of his text, but these differing readings are not often very extended. They however furnish us with evidence sufficient to enable us to doubt the originality of some of the glosses, and this should serve as a check against hypercriticism of his work. That I have reproduced his ideas with exactness, it is impossible for me to say, as it is impossible for others to deny.

A literary translation in the usual sense of the term is of course not to be attempted, as this translation of a translation does not flow freely like an ordinary treatise. Alternative suggestions should be made at every step. I therefore desire my translation of Neryosangh, as of the Pahlavi, to be regarded as comment quite as much as translation, and as a treatment which may guard scholars against that superficial hypercriticism of Neryosangh in which Haug so unfortunately led the way.

It might be asked why I do not afford more explanations of the very irregular Parsi-persian in the Commentary. But as the Persian is a translation of the Pahlavi, the discussions on the Pahlavi, of which its translation is merely a part, include a treatment of the Persian.

This Parsi-persian text has been added not only to show its readings of the Pahlavi, and to give scholars an interesting specimen of the word for word translations of the Pahlavi of the Avesta, but also to assist the science of comparative philology as it bears upon the subject. Indeed I may say that this mass of native comment, Pahl. and Sanskrit, as well as Persian, is presented largely because it bears upon the question of the original Indo-germanic. The Sanskrit lies near to the Zend, and the ancient and middle Persian lie nearer to us than the Sanskrit. But of course their direct evidence was my more immediate object. And beside their independent opinions, which although arrived

at under every disadvantage, are often keen and stimulating and also often correct, they offer us what are greatly more valuable than any opinions of their own, and that is, the broken fragments of original tradition. For I think we may fairly claim that a tradition of interpretation of the Avesta has existed from the first, and that we have portions of it in this mass of comment before us.

And here I must pause for a moment to recall our reasons for supposing that such an original traditional exegesis of the Gâthâs was at all possible under any circumstances. First let us ask whether an original traditional exegesis of any very ancient lore preserved in MSS. is possible.

We have undoubted tradition at least in texts. The Gâthic text and the rest of the Avesta are in themselves a marvellous tradition, so is the Rig-Veda text, and so are all very ancient books. Rock inscriptions keep themselves, but what has kept the apparently frail life of ancient books? Their characters were imbedded in the human memory in the continuous life of generations.

The sanctity which attached to the Gâthâs from the first was naturally calculated to awaken a keen solicitude for their preservation, and as a matter of fact we find that phonological laws have been observed in the forms in which the Gâthâs and the rest of the Avesta have come down to us, and minute distinctions have been preserved with curious fidelity; and this proves a tradition of scholarship.

That certain original and correct ideas as to the meaning of Gâthic words and passages have been preserved in this tradition is *a priori* very probable, but it is folly to expect anything approaching to a modern precision in the shape in which these remotely ancient opinions have survived to us. They are the descendants of descendants, and more often marred than assisted by later additions.

I regard it therefore as a very false policy to take this mass of mutilated tradition as if it were original tradition, and I of course hold that we should dispute even the original tradition at times, if we could be sure that we had seized it, for I doubt very greatly whether even the contemporaries of Zarathushtra knew always what he meant, and I am strongly inclined to suspect that he at times even affected obscurity.

I therefore regard it as the only critical procedure to follow the 'tradition' at one time and to disagree with it at another where the facts seem to call for such a course, and also to follow what may be the original suggestions of ancient Parsi scholars which abound in these

native translations, and which are in themselves no proper tradition in the original sense, and to follow them sometimes as opposed both to original tradition and to modern conjectures where they seem superior to either of them, as is often the case. And as we have no longer any external signs by which to distinguish between this original tradition and this superadded ancient lore, we must rely wholly on our critical acumen to guide us in our procedure.

We have then comparative philology, original tradition, and the results of ancient scholarship in these translations; and each is a distinct and independent factor bearing upon the exegesis of their original.

It is of course very important that we should recognize these ancient works as our instructors in the past, for on that recognition depends their influence upon us in the future. Not only has the entire ground-work of our original information been laid by them, but often our latest and most subtle distinctions might have been much sooner made had we heeded their indications. Our discoveries are often rediscoveries. (See on Y. 48, 8.) Like the companions of Columbus it is easy for us to balance the egg, after they have shown us the way. The great task they leave us is to find the exact point and meaning of the rich lore to which they roughly introduce us.

As was said in the preface, the Introduction proper to this work is to be found on pp. i—xlvii of the XXXIst vol. of the S. B. E., but as that was published so long ago as May, 1887, it is to be expected that I should have on reflection some modifications to offer. And there are indeed two points on which I now feel less hesitation than I did then.

The first is as to the probable age of the Gâthâs. As is seen, I have made the endeavour to place them as late as possible, and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B. C. while also possibly so old as 1500 B. C. But since then I have ceased to resist the conviction that the latter limit may be put further back. If they antedate the worship of Mithra (which is however almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Aryan speech appears in them, the absence of Mithra, Haoma, and of the throng of Gods which are common to the later Avesta and to the Rig-Veda, they seem to express a religious aspiration so bereft of superstition that it must have taken a very long time for it to have

degenerated either for the first, or for the second, time into the religion of Mithra, Haoma, and the rest, as we have it in the Yashts and in the Rik. But those deities were beyond a doubt very ancient indeed. If the Gâthâs antedated their cult, there is no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age.

The other particular as to which I would now abandon my scepticism is the poetic personification of the Bountiful (or Holy) Immortals. I no longer doubt that it was poetical, and that they were actually appealed to and besought to approach the worshippers while yet understood to be divine and human attributes and not merely personal beings. I of course yielded to this opinion frequently in my earlier treatment, but I would now cancel every doubt. When the Good Mind, the Holy Order, and the Divine Sovereign Power, are bid 'to hear' and 'to come', I am now willing to believe that the sage subordinated entirely the inferior conception that they were personal beings to the very impressive conception that they were spiritual qualities in the mind of the Deity which were besought-for as acquisitions to the mind of the worshipper. The personification was almost wholly figurative in the Gâthâs, and this appears to me to be most remarkable in view of their remote age.

In this part of my book which I now offer to the learned public, and especially to those eminent scholars who have so long been in possession of the first part in its imperfect condition, I have used, as I have said, a perhaps painful succinctness. And I have expressed the hope that this will be condoned by non-specialists and by beginners in view of the fulness and unusual simplicity of the mass of exegetical matter which I have now with equal fulness introduced, and which is contained in the XXXIst vol. of the Sacred Books of the East, and in the first volume of this work, but I trust that notwithstanding a perhaps excessive parsimony in the use of language here, no statement will be found on careful examination to be obscure. I cannot however claim that the Commentary, if read by itself, will be other than inscrutable to non-specialists, and not very inviting to beginners. It is not intended to replace a dictionary, nor yet a grammar, both of which I had hoped and still hope to furnish. (My grammar, which I hope will appear before very long, will contain, and in fact will largely consist of a very full collection of comparative paradigms of the Zend and Vedic Sanskrit.)

In concluding my necessarily extended explanations, I shall say a word to the large number of scholarly friends (not specialists in Oriental philology) who may have censured (some of them) the devotion of so many years to a recondite and difficult branch of investigation.

My answer to any such strictures would be short. If the history of human thought is of any importance, the Avesta claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monument of Aryan speculation, but, in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion and so even in the moulding and destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic Creed was due to Parsism which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements.

But I have a further excuse. A valuable knowledge of the Avesta can now be acquired with little labour and delay, but a critical knowledge of it, which alone befits an original expositor, requires very extensive and prolonged study, and this not only consumes a good part of a lifetime, but it leads the toiler through fields of supreme interest. First there is the Veda, and especially the Rik, so different from the oldest part of the Avesta, and so kindred to the Yashts. Here is an engaging study alone worth years, and to prepare himself for the Avesta the specialist in Zend should study hundreds of these rich and poetic hymns. Then Pahlavi literature has its gems, as West has so thoroughly shown us, and for an author in Zend the Pahlavi is indispensable. Then the *Zend-philolog* must see much of the Persian. Surely these particulars alone furnish an excuse for concentration. It is concentration not upon a point but upon a disc, and upon a disc of no narrow dimensions.

As several intelligent friends and sympathizers have also asked me what led me at first to Zoroastrianism, I may as well descend still further into personal particulars and describe an experience of very great enjoyment as well as profound satisfaction. I had felt an irresistible tendency to interior investigations from early years, and at last began to specialize on the Gnostic philosophy, happening first upon Matter's

work. Coming to Europe in 1872 I developed this pursuit till it became time to turn to the descendants of Gnosticism in the modern philosophy. But in that rich study I became so fascinated with Kant's immortal Kritik that I settled upon an exposition of it, and I have my copious MSS. yet with the subject worked up from its foundations and with close detail having availed myself of the advice of the then leading German authorities. I left the Kantian philosophy and its successors for Zend philology to seek the origin of the Gnosis, as I had left the Gnosis for them to search for its results. The whole series of studies are closely connected, and each is an independent link in one chain, the history of religious philosophy in its entirety. Surely no one should accuse me of undue concentration after this.

L. H. Mills.

Oxford, Dec., 1890.

Additional remarks on the publication of Yasna XXVIII—XXXIV as part I of the work.

On issuing the Ahunavaiti text entirely reprinted I would only add a few words to what was said when I published the Commentary some time ago. First as to the Alphabet: I would retract my remark on p. 447; I no longer think that *y* is better than *y* for *n*, as *y* stands in the oldest undated Zend document J.³.

The letter should be curved somewhat even when represented by *y*, as it is curved toward the bottom in J.² It is however straight in D., and longer than seems natural. Not to be singular I have used *yo* in reprinting, but *yo* stands in J.², J.³, J.*. *ś(k)* *yo* stands in J.², K.⁵, J.³ in *ś(k)yaothō*, otherwise *shy*, or *śy*, appears oftenest, so *ashyō* appears in the Vendîdâd MS. given me by Dastûr J. M.

Perhaps the additional stroke was the Pahlavi sign for *y*, as the character *yo* never occurs except as preceding *y* in the newer Avesta character. In D. and others *yo* is used. Except where *sh* = Sansk. *ksh*, I have used *yo* = *śk* uniformly before *y* in reprinting in order not to differ needlessly from Geldner, and this notwithstanding the usage of the older MSS.

The distinction between *yo* and *yo* is carried out in J.², J.³, but not in J.*; nor in D.: *yo* is also used for *ś* in my Vendîdâd MS. *yo* exactly in that form I find in J.* as far as to Y. 44. 2, *b* where a different writer begins who uses *yo*. In D. it occurs in *ś(k)yaothna*. J.², J.³ have *yo* more erect than *yo*. J.² has both *yo* and *yo* apparently, and in somewhat close proximity, but the more erect form turns to the left at the top. I have only noticed *yo* in the Vendîdâd MS. My printer did not appear to have a type which could represent *yo* erect when printing the texts.

I must also mention that I have collated still one more MS. of the Pahlavi. It was from Haug's Munich collection no. 7 under 6a, 6b which contains scattered fragments of the Gâthâs with Pahlavi translations, but as they seem very much more extended than the others, it was hardly

fair to publish the differences as variations of the same document. In reprinting I have given a partially restored text in the transliteration. Schleicher first suggested the most frequent of these reconstructions, Spiegel following with many others, but Roth through his able pupil Aurel Mayr applied the principles which had been established to the first four Gâthâs; see the interesting treatise *Resultate der silben-zählung aus den ersten vier Gâthâs* (1871). This was well reproduced and extended by Bartholomae in his valuable edition in 1879. I regret that I omitted applying this improvement in the parts longest printed, as it is very useful although not everywhere producible without fault.

The letter *ere* = Sanskt. *ri* should be pronounced as one syllable, so also one syllable only should be sounded wherever a curve is under two vowels, *ao*, etc. *Hvô* sometimes = *huvô* as similar Vedic words are often to be pronounced, the false writing *jyâ* (𐬨𐬀𐬎𐬎𐬭) is explained as for *jivâ* (𐬨𐬀𐬎𐬎𐬭𐬀), etc., etc.

With regard to exegesis, I would remind beginners that all extended works are apt to be more conservative, rash suggestions being largely confined now-a-days to short articles in periodicals. I accordingly endeavour to present my more hazardous proposals in alternative renderings, not thinking it desirable to fasten uncertain opinions upon inexperienced readers merely for the sake of an affirmative style, a mode of procedure better adapted to a science later on than to one the materials of which have only now been fully examined.

I need hardly remind Zendists that I endeavour at every step to improve on my renderings in the Sacred Books of the East, XXXI, (1887). I trust that I have not wantonly varied from them, but five years is a considerable interval, and most Zendists seek to vary their views at every publication. I have not made myself an exception, for I have even endeavoured to improve in different parts of this same book. The Commentary was printed while the texts were in manuscript, and in printing the texts later I have suggested improvements up to the last, and I will continue to do so. I may even adopt the proper letter *v* where I have elsewhere followed the old custom of using the German letter *w* for it; this to avoid misleading beginners.

As to the Pahlavi text, an estimable Parsi friend once told me that he thought it would have been better had I produced the Pahlavi in its

original character without transliteration, affording only a translation, and leaving scholars to transliterate for themselves. But I need hardly say that one third of the labour consists in the decipherment, which is at times so difficult as to baffle us entirely. It would have been an easy device to send the copied characters to the printer. With regard to the translation of both the Pahlavi and Neryosangh, but especially with regard to the former, I would repeat with greater emphasis what I said perhaps too moderately on pp. XIV, XV, XVI, XVII. A treatment of these commentaries without the closest regard to their original is in my judgment totally unscientific, and can only lead to spurious results. The translation of the Pahlavi especially should be broken up by a constant effort to follow its original, and exposition should intervene at every call for it. That sprightly vivacity which we so value in the translation of original matter (which the Pahlavi in these translations is not) would only destroy what likeness the translation bears to its original, and so give beginners an excuse for neglect.

As to Neryosangh I would only add that he should not be read in the light of hitherto quotable Sanskrit, for that would be to blunder at every step; but he should be regarded as himself affording usage quotable in future Sanskrit lexicography.

Beyond all doubt he uses words in a sense correct as attested by his contexts and his originals, but in a sense discarded as unquotable from the later dictionaries.

And he by no means invents these definitions; they were once prevalently in use when he was taught Sanskrit, as we see from the older dictionaries, and the quasi artificial character of all the later Sanskrit should make us cautious how we condemn meanings given to words even by such an irregular writer merely because they have not been found applied in the same way in more classical productions.

I would especially recommend Burnouf's Sanskrit dictionary to be used constantly together with the other lexicographical works, but the remoter date of Burnouf's book should of course be borne in mind, and it should be used with every caution.

As to the former practice of citing Neryosangh untranslated and as if he presented a rendering of our present Pahlavi texts see above on p. XVI.

We may say of his work in its entirety and with all its imperfec-

tions that when it is understood, as it only can be by the most careful study of its originals, it turns out to be, or at least to have once been, one of the most important texts in the language in which it stands as well as one of the most difficult, for it has assisted in giving us that original exegesis of the Gâthâs which first taught us where to begin, and its usefulness continues.

The Parsi-persian however vies with, or even surpasses Neryosangh in value because it gives (or 'gave') us the most direct clue to the at times almost inscrutable Pahlavi, and it must be itself a descendant of Parsi translations of the Pahlavi which existed from times long previous to Neryosangh and shortly after the Arabic had pervaded the purer Persian of the priests.

With regard to my free rhythmical reproductions I would ask those to whom English is not vernacular to remember that the accent in English, as it does in German, alone brings out the metre, and unless the English accent is familiar the rhythm will be wholly lost. This remark applies also to the entire volume in the Sacred Books of the East, but especially to Y. IX—XI which ought to have been printed in the form of poetical verses, many syllables being freely thrown in to improve the harmony.

One important word to scholars interested in the science of Comparative Religion. One scholarly gentleman cited by Professor Cheyne (see his Bampton Lectures for 1891, p. 434) was so far scandalized at the uncertainties of the Gâthâs that he feared, as he said, 'even after Mills' translation' to use them as materials in Comparative Theology; but it should be well noted that the uncertainties of the Gâthâs chiefly concern closer detail. The terms which they use are such, and the character of their syntax is such that they almost always afford us alternative certainty. If one idea is not exactly expressed, then another closely kindred to it is present.

To the *philolog* the difference is great, and the controversies will probably only be decided by external interests, but to the student of Comparative Theology it is very often really indifferent what one of two, three, or even four somewhat differing casts may be given to any single strophe, as each view abounds in the characteristic religious tone of the whole, and where a particularly striking idea may be only possibly present in one place it may generally be found without any doubt

in some other¹. The uncertainties of the Gâthâs should trouble Comparative Theology scarcely more than those of the Old Testament, and this can be easily verified from this or other books¹.

There should be some profit for specialists in the general grouping of the differing translations aside from their more immediate study.

The differences in these historical renderings in the Pahlavi, Sanskrit, and Persian from those adopted by us of to-day should be highly salutary in the lesson which they convey. The imperfections, self-contradictions, and at times puerile suggestions which appear in them furnish one of the most interesting cases of traditional uncertainty ever succinctly presented, and are nearly as important in warning us against implicit confidence in 'tradition' as their, on the whole, astonishing approaches to accuracy are important to warn us against its neglect.

Specialists in Vedic and even those in Semitic exegesis should read these commentaries carefully if only to learn how curiously ancient critics could err, as well as how wonderfully they could succeed; and they should apply the lesson gained to their own departments, neglecting no ancient hints, but taking special care not to follow them implicitly, above all things to distrust what seem to be at first sight their indications as to grammar.

With these remarks I offer my texts again, and this time not only to specialists but to the public, and I do not think that any scholar will deny that they form a useful book; but I must warn inexperienced readers that such productions, unless carefully guarded by a body of pupils, are apt to become the objects of jealous opposition, sometimes, as we have too sadly seen in the past history of Zend philology, of a jealousy excited to a morbid pitch.

It would even seem at times as if this contemptible passion afforded the only factor in criticism, and as if it were all the more prevalent the higher the sphere of labour in which it has its play. Individuals engaged in the humblest mechanical pursuits sometimes present a favour-

1) For instance, what difference does it make to Comparative Theology whether the composer said 'finding the way to Ahura', or 'finding the throne of Ahura'?; each is a valuable idea, and one or the other is certainly present in Y. 28, 5. Or take even line c; we may have there either 'we keep off the flesh-devouring fiends', or 'we convert their polluted victims'. But either is a good theological idea, and often reproduced in its main meaning in different places.

able contrast in this respect with those engaged in the most important researches.

L. H. Mills.

[Since printing the above a discovery has been made which adds greatly to the value of the MS. D. (or Pt.⁴). We are now convinced that its descent can be traced from a copy made early in the eleventh century (through a copy made by an ancestor of the writer of K.⁵ and J.²) to the well-known copy by Hôshang Siyâvakhsh (a writer of A. D. 1478) which must have been brought to India, as Destour* Darab Peshotan Sanjana says it was from it that Pt.⁴ (D.) was copied in 1780*, as well as another copy which he has; Mf.⁴ (or Mf.) is also a third copy from this Hôshang's MS. I will take a later opportunity of referring to the remoter original of these three precious copies (an original of different family from DJ. (J.²) and K.⁵). But whether we can fix its date in the eleventh century or not, one thing is certain, and that is that this D. (Pt.⁴) is a verified copy of a MS. written only 155 years after DJ. (J.²), and K.⁵ and from a distinctly different original. I must also add that we have probably discovered that DJ. (J.²) is older than K.⁵, but more of this hereafter. I should add that my notes of the variations in Mf.⁴ (or Mf. which stands for the Moolla* Feeroz* Library in Bombay) were lent me by Dr. West, he having transcribed them in his copy of Spiegel's text together with his notes of DJ. (J.²) and D. (Pt.⁴)]. May 1892.

Dec. 1893. Zendists do not now need to be told that the date till recently assigned to the MS. DJ. (J.²) as Dec. 9, 1323 A. D. has been decided by West, Darmesteter and myself to be impossible, and that we have fixed upon Jan. 26, 1323 A. D. as the proper date. The question will be found reasoned out in my paper 'On the Zend MSS. recently presented to the Bodleian Library' read at the Ninth International Congress of Orientalists held in London on Sep. 10th, 1892 (see the Transactions, Vol. II, pages 517, 518*) and later in my Introductory note to the collotyped Edition of the MS. DJ. (J.²) pages VI and VII.

With regard to that MS. I have a little explanation to make. My distinguished colleague Professor Darmesteter has relieved the uniformity of generous praise by calling attention to the fact that I do not cite some marginal glosses which appear on its folios those of DJ.

(J.²)*¹, but he omits to state that these scraps of sentences have little if anything to do with the text-substance of the Pahlavi Commentary, for they are quite generically different from the usual glosses. Their chief connection with the text is their for the most part superfluous or valueless indication as to who the leading speakers are; but this is either obvious from the texts themselves or else doubtfully explained by these trivial comments. On the other hand I might pleasantly retaliate and ask why my friend does not cite them, as they have some reference to ritual with which his work especially deals. The Pahlavi texts in this present book are treated in close connection with other matter and space could not be spared for such additions here for the reason that they were all to be published in fac-simile elsewhere*². I may also add an article in a prominent periodical explaining them in detail.

At this late date I may be permitted to say a word by way of retrospect as to one minor feature of my work, viz my Persian text. I am more than ever pleased that I have edited it for we have had some rich results from it. All scholars, I trust, appreciate the high value of Darmesteter's advanced suggestions even where we are not able to follow them; but we owe some of the most striking of them to this text; compare for instance *gazishn* in Y. 30, 11 which is accepted by D. while wrongfully rejected by Haug, West, and myself (see however my improvements, page 622), and then *zûzag* at Y. 53, 7 gave us D.'s interesting views there*³; see also Y. XXXIV, 5 where D.'s piquant remark as to the Dervishes finds its original in the Parsi-persian *darvîshân*, and so throughout.

I have endeavoured in my Paper on the Zend MS. and in these last texts to point out once more, and with more emphasis than ever

*¹ See the *Revue Critique* of Paris, Sep. 18th 1893. I am particularly gratified that both Justi and Darmesteter accept what I am forced to term my important discovery that some Zend letters are polyphones; see the *Göttingische Gelehrten Anzeigen* of May 15th 1893, and Darmesteter's translation Vol. III, p. xcii as compared with S.B.E. XXXI, p. xxxiv, and this work in the Commentary here and there throughout.

*² See the Ancient MS. of the *Yasna* . . . generally cited as J.³ now in the possession of the Bodleian Library edited with an introductory note by L. H. Mills, DD., etc. Oxford at the Clarendon Press MDCCCXCHII, price 10 guineas, pp. 348—441, 542—601.

*³ That Professor D. has made an oversight as to the meaning *lakhvâr yekavî-mûnêd* (which occurs in the sense of 'recoil from' 'khvetû-dath', cp. Y. 45, 3; see also *lakhvâr*, Y. 46, 4), does not detract from the stimulating character of his suggestion.

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the self-stultification which results from rendering the Pahlavi translations as if they were continuous documents written in the good Pahlavi of the Ârda Vîrâf, and I have still more clearly shown them to be a mass of partly literal, partly free, and at times (be it remarked) alternative translations and comments; and I would again say that to treat them without the closest recognition of these facts would be mere incompetence if it were not also imposture.

I should here thank a few of my friends for glancing over my Latin verbatim translations as proof-readers thereby saving me from several oversights; but I should say that my object was to explain the subject by word-for-word renderings to be studied by students at the finger's point, and not to execute a piece of dilettanteism by adhering to terms of the classical period which could not express so fully more modern ideas. I have been somewhat gratified as well as surprised to learn from these gentlemen (who are not experts in Zend) that they not only make out the meaning of these verbatims and paraphrases, but even find them of interest.

One final word as to a more recent conjecture that the Gâthâs, while being the oldest part of the Avesta, are with the rest of it so modern as the year One*. As all students are aware an opinion practically identical with this had been carefully considered in the shape of a doubt by all Zend-scholars and rejected as untenable. I remember Professor Roth's speaking of the reasons which induced him to believe the Gâthâs to be genuine and therefore remotely ancient; but I believe that I was historically the first person who ever published the oft-investigated query; see S. B. E. XXXI. Introduction, p. xxxvi fig. No one in rude and uncultured Iran in AD. I, or near it, could forge such documents as the Gâthâs with all their pulsation of personal life; and that there was actually a King of the name of Vishtâspa and a prophet called Zarathushtra at that late date seems equally incredible.

Our conclusion is that we have no alternative; we must accept the documents as genuine notwithstanding their remarkable character; and we must place them at such a period in history as is indicated by logical conclusions from the facts.

I.

Gâtha(â) Ahunavaiti(î) (Yasna cap. 28—34).

Introduction.

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Transliteration. Yānim manô yānim vachô yānim ś(k)yaothnem ashaonô Zarathustrahe [=°hya]. (b) Frâ Ameshâ Speñtâ Gâthâo gēurvain*¹. (c) Nemô vē Gâthâo ashaonîś! (The letter v often = English w throughout, and w = v.)

Verbatim transl. Beneficium-corroborans [est] cogitatio, beneficium verbum, beneficium actio sancti Zarathushtrae. Ad-verbum [i. e. amplius, prorsus] Immortales Benefici Gâthas faciant-ut-excipient (vel G. excipient). Laus vobis, Gâthae sanctae!

Pahl. text transliterated. Yān mīnīšnō, va¹ yān gōbīšnō, va yān kūnīšnō^{2*} yehevūnd ī³ aharūbō Zaratūstō. [Mīnīšnō, va³ gōbīšnō, va³ kūnīšnō ī¹ frārūnō rāi⁴, pavan nadūkih arjānik yehevūnd]. (b) Frāz Ameshōspendānō Gāsānō⁵ vakhdūnd, [afghshānō⁶ pavan stī frāz dāshtō]. (c) Nīyāyīšnō avō lekūm, Gāsānō ī aharūbō!

¹ DJ. om. ² D. ins. gl. as P. ³ DJ. ins. ⁴ D. om. ⁵ DJ. omits kard va, D. om. kard. ⁶ so DJ. and D.; Sp. and M.¹ mûn; see the Pers. *Mf. ins. î, and then as D. and P.

Pahl. transl. A blessing was the thought, and a blessing *was* the word, and a blessing *was* the deed of the holy Zarātūst. [On account of pious thoughts, words, and deeds he was deserving of happiness]. (b) The Ameshôspends took forth the Gâthâs, [that is, held them forth in the world]. (c) Praise to you, ye sacred Gâthâs!

Ner.'s sansk. text. translit. Çobhanamanâ[h]¹ çobhanavachâ[h]², çobhanakarmâ³ babbhûva punyâtmâ Jarathuçtra[h]. [Manasah vachasah karmanah

<p> ၁. သာသနာ့ဇာတိ . နိဗ္ဗာန်သုတေသန ၂. ဇာတိဇာတိ . သာသနာ့ဇာတိ ၃. သာသနာ့ဇာတိ . သာသနာ့ဇာတိ </p>	<p> ၁. သာသနာ့ဇာတိ . သာသနာ့ဇာတိ ၂. သာသနာ့ဇာတိ . သာသနာ့ဇာတိ ၃. သာသနာ့ဇာတိ . သာသနာ့ဇာတိ </p>
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Trllt. Ahyā yāsā nemanhā ustāna-zastō raf(e)dhrahyā
Mainyēuš* Mazdā paourvīm [°viyem] speñtahyā Ashā vīspēñg š(k)yaothnā
Vanhēuš khratūm Mananhhō yā khshnevishā Gēušchā (U)rjuvānem.

I.

The Anthem called 'Ahunavaiti' (having the 'Ahuna' metre, and following the 'Ahuna' prayer).

Free transl. A strengthening* blessing* is the thought, a blessing is the word, a blessing is the deed of the holy Zarathushtra. Forth-on* (continuously) may the Bounteous Immortals take up (or 'cause men to take up') the chants. (c) Praise to you, ye sacred Anthems!

sadvyâpâratvât çubhânurûpo babbhûva, yady asau evam chakâra]. (b) Prakṛiṣṭam Amarânâm Mahattarânâm Gâthâh samjagrâha, [kila, tâh pañktyâ [-tyâm*] nidarçayâm⁴ âsa [sa]⁵ pañktyâ [-tyâm*] nidarçanâya⁶. Kâryam idam babbhûva yady⁷ asau⁷ vismartum⁷ nasa⁸ [(?) na tad (tâh)] yatobhyaḥ⁹ [(?) yatebhyah] komalâ¹⁰ yathâ sarve 'pi kâryanyâyâḥ¹¹ ye samagrebhyaḥ Avistâarthebhyah prakatâh tân antar gâthâsu nidarçayâm âsa, tâbhyah¹² prañamam¹³ chakre], (c) yat: namo yushmabhyam, he Gâthâh puṇyâtmanyah! * Anusvâra omitted.

¹ J.³, J.*⁴ manâ, C., P. manasâ. ² J.³, J.*⁴ vachâ, P., C. asâ. ³ J.³, P. karmâ, but C., manâ. ⁴ J.³, J.*⁴, P. ⁵ all seem sâ. ⁶ all nidarçayanâya. ⁷ J.* om. ⁸ J.³, J.*⁴, P. nas-, but J.³, C. narâ. ⁹ J.*⁴ ¹⁰ J.³, J.*⁴ lā, C. lo. ¹¹ J.*⁴ yenyâ. ¹² J.*⁴ bhyam; J.³ bhyâ*. ¹³ so all.

Ner. transl. The holy Zarathustra was good in thoughts, words, and deeds; [from good conduct in thought, word, and deed he was deserving of happiness, if so he did]. He took up the Gâthâs of the Greater Immortals, [i. e. he revealed them in the world for manifestation. This was his deed (or 'object'), if he *made* them, or 'it' (?), easy to those bound* by them*, that they might not forget them, as he also made manifest in the Gâthâs all the laws of duty which are revealed by all the Avista-interpretations, and established a worship by, or 'for', them], (c) wherefore: Praise to you, O sacred Gâthâs!

Parsi-persian Ms. Wa yân mînishn, wa yân gôbishn, wa yân kûnishn [nêkî râ pah nêkî arzânî = *frârûn râ pavan nadûkî arzânî*] bûd ashô Zaratusht * [Mînishn, gôbishn, kûnishn i frârûn(?) [] pah nêkî arzânî bûd] * (b) Frâz Amshâsfendân Gâsân girift (?) [kû] [] [iz(a)dân = (space), no text] [] gurûh frâz dâst (?) * (c) Niyâyishn ân shumâ Gâsân i ashô * (The letter w = English v; but see pages 154—275).

Fr. With hands outstretched I beseech, with praise for this grace, the first blessing,
All actions done in the Right, gift of, Mazda, Thy bounteous spirit,
And the Good Mind's understanding, thus the soul of the Kine appeasing.*

* Exact reproductions of metre and words are not here attempted.

Verbatim transl. Hujus precibus-contendo[-am] laude* erectas-manus-habens gratiae (b) Spiritus*, O Magni-donator (?)^{*1} (vel, O Sapiens^{*1} (?)), primum [donorum omnium] bene-largiti*, [ut] sanctitate erga-omnes [vel omnia*] facta [consummata sint], (c) [et] Bonae intelligentiam Mentis [hanc etiam exoro] qua satisfaciam Bovisque-animam [-mae]. ^{*1} Vel. lege 'dâo, a-spiritu Mazda (?).

prithulatayâ³ punyam viçveshu karmasu, [kila, karma sarvam Gâthâbhih kâryam], (c) Uttamasyacha buddhyâ Manasaḥ [*naisargikabuddhyâ⁴], yâ sat-kârayitri⁵ Gorâtmanah. [Pratiyatnam gopaçñânâḥ* pariññanatayâ kurute]. (Dvivâram vâçhyo gujastah . . .). ¹ J.* 'hena. ² J.*. ³ J.³, J.⁴, C., P., but J.* 'tvena. ⁴ J.⁴, but J.³, J.* 'gikâ°, P. 'giki°. ⁵ J.⁴ (?); J.³, C. 'kâyitri, J.* 'yayitri.

Ner. transl. I seek His *gift* by means of adoration ['his', thus; I desire Hormijda's absolute (or 'own') grace; that is, I make a request (the Lord being^{***} good)] with hands stretched out in joy, (b) *beseeking* for that which is the first thing in greatness which belongs to the Great Wise Spirit, sanctity in all deeds, [that is, every deed is to be accomplished in accordance* with* the Gâthâs, (they representing all sanctity)], (c) and with the wisdom of the highest mind [with the innate* wisdom] which is reverential* toward Gorâtman, that is, one makes careful effort for the herds, and in an understanding manner]. (This text is to be repeated twice, etc.). *Cp. Y. 22, 29 (Sp.).

Parsi-persian Ms. Ân [muzd i û i Hôrmuzd khwêsh] khwâham pah niyâyishn, kih jâ-dangôî i Îz(a)dân i vehân [] [kunand = *vâgûnand* (sic)] bar-dâst-dast [mînishn] pah râmishn [i khwêsh] *. (b) Pah minûi Hôrmuzd awwal [pah Gâsânî] afzâyishn Şawâb i pah tamâm kûnishn, [kû, kûnishn [chîz = *mandûm* (sic)] tamâm pah Gâsânî kûnishn] *. (c) Pah ân i Bahman²¹ khirad, [pah as(a)nîdah (?) khirad], — i pasûshûrûn* [= p?], [kû, par-warishn i gôsfendân pah dânaî kardan(?)] *. *N.B. see D. arrived after printing Comm.

free tr. I who You two encircle, Great Giver the Lord, with the Good Mind, Gifts for the two lives grant me, this bodily life and the mental, The prizes by Right deserved; thus to Glory he brings his blest*.

¹ So D.; Mf. amat. ² DJ., D. 'ând. ³ so DJ., D. ⁴ DJ. val lekûm. ⁵ D. nafshmanîh. ⁶ DJ. om. ⁷ DJ., M. 'âûd. ⁸ DJ., D. om. va. ⁹ DJ. no d. ¹⁰ Sp., M., DJ. val. ¹¹ DJ. val. ¹² D. ins. i, see Pers. (The MSS. write 'ând for 'ânî; hereafter I will seldom notice the fact.)

Pahl. trl. I who, (or 'When I' (amat*)), O Aûharmazd, shall come to You through Vohûman, [that is, *when*, perfect in piety, I shall have come fully into Your possession], (b) give Ye* [happiness] to me for both lives, that which is bodily and also that of the spirits, [that is, that here and that beyond], (c) *even* prosperity from the aid* of Sanctity, [that is, give me abundance through piety] by which he gives glory* (or 'happiness') to that gladdener, [that is, it is necessary to effect it for the sake of joy]. *Or 'accompaniment'.

Ner.'s sansk. text. Yadi Yushmâsu, Mahâjñânin Svâmin, samprâpnomi Uttamena Manasâ, [kila, chet sadvyâpâritayâ** svâdhînatve¹ Yushmâkam âgato 'smi], (b) mahyam deyât² ubhayaor bhuvanayor yat sṛishṭimatâṁ, yachcha paralokinâṁ (c) aīçvaryam* punyât samyogi, [kila me samṛiddhatvam sadvyâpârât prâpyam dehi], yad³ ânandakartre dâsyati çubhâni, [yaḥ Iajadânâḥ⁴ Uttamâ-

be obtained by means of good conduct] when he will give felicities, or 'glories', to the producer of joy. [What he will give to the one who produces the joy of the exalted Yajads, as prosperity and felicities, give that to me].

Parsi-pers. Ms. Kih ân Shumâ, H., bih [] [rasand = *jâmtûnand* (sic)] pah Bahman, [kû, pah nêkî pur bih [] [ô = ô] khwêshî i Shumâ rasid [] [hasand = *hômânhend**]], (b) ân man dehad*¹ pah har dô jihân*², i ast-hômand (sic), [] kih ham [neki = *nadûkî*] i minuwân, [] i injâ u ân ham i ânâ. (c) ni'mat az Şawâb —, [kû, — pah nêkî dehad*¹] kih [] [ô in = *var an* (sic pro val ân)] i û râmishnî (so) dehad âsânî. [Pah râmishn bih bâyard kardan] * ¹ Deh° seems more original than dih°. ² or jahân.

Fr. O Righteousness and thou Good Mind, with surpassing chants I'll praise you, And Mazda, for whom our Piety aids the everlasting kingdom, Aye, together I adore you; then for grace while I call draw near.

Ner.'s sansk. text. Yadi yushmâkam, he Açavahista*, he Dharma, svâdhîno 'smi Manasaçcha Uttamasya prathamasya, [asya prathamatvañ idam yad Amarebhyo Mahattarebhyo¹ prathamam Gvahmano dattaḥ, kila, chet svâdhînatayâ yushmâkam tishṭhâmi], (b) Mahâjnânin Svâmin², [asyâ 'pi svâdhîno 'smi] yebhyo râjyañcha analyalabdhya*³(?) [kila, pârvativatvañ sthûlatañ] (c) vridhdhîdâyâçcha Spindârmadâyâḥ [prithivyâḥ. Asyaçcha dadi-*⁴ svâdhîno 'smi] tan me ânande âmantranecha samprâpnuvantu, [yadi Yushmâkam abhimantrayâmi, tan me ânande upari prâpñta]. *Cp. Burnouf's 'al'.

¹ So J.*. ² J.*, P, °minah. ³ J.*; J.* analyalâbdhyâ, J.* 'alabdhyañ'; C. anatyalabdhhe(?); P. ama(ly)alabdhya (Sp.). ⁴ J.* yadi(?). Sandhi is intermittingly applied throughout.)

Ner. transl. If I am your own, O Açavahista, O Sanctity, the property* of* the Best Mind, the first, [his firstness was this, that Gvahmana was created* before the Immortal Greater ones, that is, if I stand in Your absolute possession], (b) O Great Wise *One* the Lord, [I am also His property (related to his absoluteness)], for whom *is* the Kingdom with unimpeded*¹ acquisition (or 'the Kingdom with sinless(?)² acquisition'), {that is, the greater kingdom}, (c) *the kingdom* of the increase-giving Spindârmada also, [the earth. And her own I am by, or 'as*', a gift]; and may these come to me in joy, and in, or 'through', my appeal. [If I invoke Your *help*, then come Ye on to me with* joy]. *¹ See the Pahl.; Ner. may well have accepted an 'al' 'to hinder'. *² reading amalya°(?).

Parsi-persian Ms. Kih shumâ, Ardibahisht, khwêsh hastênd (?) u Bahman [] awwal, [kû, pâh khwêshî i shumâ êstêñ] * (b) [] Hôrmuzd [— ash khwêsh —] kish* ân i ôshân khudâi pah nizâr (so) —, [kûsh pâdishâhî awar Amshâsfendân buzurg]. (c) û ham i — dâdâr Spendarmad, [[wa = va] ash khwêsh [] [no trl. for *hômânhend**]] * Ân ân man pah râmishn pah khwânishn rasêd*, [kih tân ân] [] [khwânand (?) = *karitûnend*] ma-râ pah râmishn awar ô (or û) [] [rasad* = *jâmtûnêd* (sic)] [] *

Free tr. I, who my soul am giving
For every action the grace
In wish for the Truth will I teach

to watchful zeal with Thy Good Mind,
of Mazda, the Living One, knowing,
while I can, and have aught of power.

in, what is Aûharmazd's [Aûharmazd's Religion]. (c) As long as I am, or have been, a capable suppliant, so long have I inculcated, or do I inculcate (for âmûzam) the desire of Righteousness [that is, duty and charity].

* 'Or 'by the aid of'. *2 or 'his is veneration', but see the Gâthâ.

Ner.'s sansk. text. Yâ* âtmane Garothmâne Uttamasya diyate sahayâ (so) Manasaḥ, (b) satkârîṇīcha karmakṛitām vettrīṇām Mahājñānin¹, yâ Svāmināḥ, [kila, satkārāṇi tasmai kurute yasya yujyate kartum yo² vettā bhavati Dinyā Hormijdasya] . . . (c) Yāvantiṁ (sic) yāchayitum çakto 'smi, tāvantiṁ* yāchaye yāchanāṁ puṇyasya.

¹ C. repeats from sat^o to °ni (sic) inclus. both °jñānin. ² J.³, C. yo, but J.*., P. yâ.

Ner. transl. She (sic) who is given up for (or in) the soul in Garothmâna with the helping* companionship* of the best mind, (b) performing that act of reverence, or satisfaction *which is* of, or for, the intelligent doers (?) of good actions, O Great Wise One, *she* who is the Lord's, [that is, she renders reverence, or satisfaction, to him to whom it is fitting to render it, and who is intelligent through Hormijdas's Dîn] . . . (c) As long a prayer* as I am able to pray, so long do I offer (or cause to be offered) the prayer for (or of) righteousness.

Parsi-persian Ms. Kih ruwân dên (sic) Garôtmân dehad [ash = ash] pah — i Bahman, [ê har kih dehad. ash pah — i Bahman [] [dehad = dâbûnêd (sic)] béd] * (b) Azash (sic) bandagî ham ô — [kih û râ kunand []] âgâh béd (sic) pah ân i Hörmuzd, [Dîn i Hörmuzd] * (c) Châmd khwâstar tuwân hastam, [] âmûkhtôm (sic) khwâhishân i Şawâb, [kâr [] kirfah].

Free tr. O Righteousness, when shall I see Thee, and thou Good Mind, as I discover

Obedience, the path* to the Lord,
With that Manthra will we teach

to Mazda, the most beneficent?
foul heretics faith on our God.

khaditûnam, amat¹ kolâ aish pavan frârûnîh âkâs, barâ âimat yehevûnêd?, (b) va² gâsich i Aûharmazd [âimat khaditûnam], i sût khvâstâr? [Zak gâs] pavan Srôsh [khavitûni-ait], [aigh, amat dastôbar yakhsenund shâyaḍ khavitûnast³ aigh nadûkiḥ i⁴ min zak⁵ gâs maman]. (c) Zak Mânsar i mahîst ash hêmunnînishnô yehabûnishnô valman mûn khiraḍô stareḍô yekavîmûnêd pavan⁶ hûzvânô⁶, [valmanich⁶ mûn⁶ khiraḍô⁶ stareḍô⁶ yekavîmûnêd⁶, ash mindavam⁷ denman pâhlûm⁸, amat Aêrpatistânô⁹ vâdûnyên].

¹ So Mf.; D. mûn. ² DJ. om. va. ³ D. khavitûnastânô. ⁴ D. ins. i. ⁵ DJ. ins. min (late). ⁶ D. om. ⁷ DJ. ins. aê late. ⁸ D. shapîr. ⁹ so DJ., D., see Pers.

Pahl. transl. O Ashavahisht, when do (shall) I see Thee?, and know this by that which is a good mind's instruction?, [that is, I (shall) see Thee in

yayanam kurute [-yât]]. ¹ P. °sâ, J.², C. manasâm. ² J.⁴, J.⁵(?) çroçena. ³ C. -eyam.

Ner. transl. O Açavahista, O Sanctity, when do I see Thee by means of the highest (i. e. the good) Mind's insight, [i. e. when shall I see the time when every man becomes acquainted with Thee by means (?) of good conduct], (b) *and when do I see* the place of the Lord who desires an acquisition to be recognized through Çroça?, [this too when do I see? If they accept the spiritual master, they become able to recognize what the benefit which *comes* from that place is], (c) because the Word is greater than any other thing whatsoever, *the Word* which is a giving of knowledge to the dull of understanding by means of the tongue, [the best thing for the dull man is just this, that he should prosecute study].

Parsi-persian Ms. Ardibahist, kih Tû binam pah ân i Bahman âgâh-dâdan? in dânam? [kût andar ân zamân binam, kih har kas pah nêkî âgâh, kih béd (sic)?] * (b) [] Gâh ham i Hôrmuzd [— binam], i sūd khwâstâr? * Ân gâh pah Srôsh [dânêd; kû kih Dastûr dârad shâyad dânistân kû nêkî az ân gâh chih]. (c) Ân Mânth(h)rah* (sic) i mahist ash — dahishn ũ kih khirad bi-hûsh êstêd [] [ash chîz in veh, kih magopatdâri kunand]. * * Perhaps manthtrah (sic).

Fr. Come with the Good Mind, and give us | long life, O Thou giver of blessings. Through revealed truth do Thou grant Zarathushtra Thy strong help; Grant that to us by whose aid we may crush the tormentor's torments.

Pahl. transl. *Let there be* the coming (infin. for imper.*¹) of Vohûman [into the bodies of persons]; and grant me Ashavahisht's gift*² which *is* long life, [that is, may they, or he, not grant me that thing which in the final body they may wish again destroyed]. (b) *Do Thou grant it* through the true word, O Aûharmazd, to Zarâtûsht, [it is revealed by Thee (or he has revealed it *for Thee*). Thine *it is*] from, or by him who (? or that which) is the strong [*by* Vishtâsp. That is, I am (I will be) Thy] gladdening, [that is, for or by Thee I am carrying it (or to be carried(?)) forth as a benefit to the rulers], (c) and mine also, O Aûharmazd, [and my disciples are (will be) also carrying it (or to be carried(??)) forth for, or by Thee for a benefit], which [is] a torment of the tormentors [when thus] they shall do injury, [that is, torment which is from them (the tormentors) is *rendered harmless by them*].

*¹ Or 'grant the coming'. *² Ashavahishtû-dahishnû might = 'giving A.'s gift', a compos.

Ner.'s sansk. text. Uttamasya prâptim Manasaḥ dehi, he Dharma, dâtin*¹ dirghajivâm*, [kila, me tat¹ kinchid api mâ² prâpnotu yena vapushi pâçchât ye punaḥ samihante hantum]. (b) Satyâbhis tvâm vâgbhiḥ* Mahājñānin, Jarathuṣtro [ham] balavattamān³ [Gustâspât] pramodayāmi, kila, çubham svāmibhyaḥ samīhe dātum], (c) madiyâçcha, Svāmin, ye⁴ bādḥakarāṇām bādḥān niḥantāraḥ, [kila, çishyâçcha ye⁵ madiyâḥ, te 'pi çubham svāmibhyaḥ samihante dātum]. ¹ J.², J.⁴ tat(?) kinchid api nâ. ² J.* mâ. ³ J.* C. °mân. ⁴ J.⁴. ⁵ corr.

Parsi-persian Ms. Rasišn [i tân (sic) = tán] i Bahman ân tan i kasân [] [deh am = *dabûn am*] Ardibahisht, [space] dêr —, [kûm ân mandûm (sic) [] [wa (?) ma = *vâr* (sic = *va al**)] shâd (sic, no text, but space*)] i pah tan i pasîn bâz bâyard jagtrûntan] * (b) Pah ân i râst sakhun Tû, Hôrmuzd, ô Zartusht [namûd êstêd —] az û i — Vishtâsp hast kû [] râmishn [hastam], [kût, pah nêki frâz ân khudâyân — hastam], * (c) wa mâyan [], Hôrmuzd, [[] shâgirdân i man ham [] pah nêki fraz — hastand], [] âzâr-dehandahgân âzâr [bêd kih êdûn] kunand shikastan, [kû, âzâr i az ôshân akâr bêd (sic)] *

*¹ Perhaps it is *va am = va li* (?). *² *dehâd* was misread.

Free tr. Give, Righteousness, Thou this blessing | gains earned by a Good Mind
to us,

And grant our wish, O Ârmaiti, to me, and to Vishtâsp' together.
Grant Thou us, O Mazda ruler, Your beneficent* words to hear.

a praiser-king) [Vishtâsp (?)] who, when I shall recite this your Manthra, [that is, when I, or they (srâyend) shall proclaim your religion *may* make the arrangements [so that they may (or, so do thou (?)) make it advance].

Ner.'s sansk. text. Dehi me¹, Dharma, tâm bhaktiñ yâ Uttamasya âdhyatayâ² Manasañ, [kila, mām bhaktiçilām evañ kuru yathâ me samriddhatvañ* sadvyâpârât]. (b) Dehi Tvañ Sampûrṇamânase [prithivyâm³] Gustâspât ichchhām madiyebhyaçcha, [kila, âchâryâñâm âchâryatvañ mahyañ dehi, çishyebhyo 'pi madiyebhyañ]. (c) Dehi stotrīn, Mahâjñānin, pârtivân⁴, ye vo Vāṇīni vaktârañ rachanâdâtârañ, [kila, ye Tava Vāṇīni çishyanti* pravartamânāmcha kurvanti].

¹ So J.⁴, others he. ² so J.², P.; C., âdyâ°. * so P. ⁴ so J.², J.⁴ seem, others vât.

Ner. transl. Grant me, O Sanctity, the devotion (?), or blessed portion (?) which is from the riches (?) of the Best Mind, [that is, make me so religious that prosperity may result to me from my good conduct]. (b) Grant Thou to the perfect mind [in, or to, the earth] the wish *that proceeds* from Gustâspa, and for, or from my *people*, [that is, grant me the tutorship (priestly dignity) of the teachers, and also for my disciples. (c) Grant praisers, O Great Wise *One*, kings, who may be announcers of your Word, and bestowers of arrangements for *the service*, [that is, who may teach Thy Word, and render it progressive].

Parsi-persian Ms. Deh am *¹, Ardibahisht, [u = *va*] ân i bandagî i pah [no tr. for *am* — — — — — pah tan i pasîn bâz nah bâyard zadan] * (b) Ma-râ dehîh tû, Spendarmad ân i az Vishtâsp khwâhishn [Môbadân Môbadî] wa mâyan ham, — i ra (sic pro man) ashân (sic) Môbadân Môbadî deh.] * (c) Ma-râ dehî sitûndâr lâik*² (= *pâtakh-shâ*) Hôrmuzd [Vishtâsp] i kih [] [ân = *ân*] ê i Shumâ Mânth(h)rah (sic) srâyand, [kû Dîn i Shumâ []], ârâstah dehad, [kû, rawâ kunand] *

*¹ Perhaps *deham = dabûnam* (?). *² or *lâyik*.

Free. tr. That best I ask, Thou Best One, One-in-mind with the Right
unchanging,

Of Thee, Ahura, I ask it, for Frashoashtra and me beseeching;
Freely to us may'st Thou give it, for the Good Mind's lasting age.

through Vohûman, [that is, for Frashôsttar and the disciples of Frashôsttar
for ever, until the final body, provide a benefit thereby]. *¹ O Thou (? om. i).

Ner.'s sansk. text. Utkrīṣṭatām¹ Te utkrīṣṭatārām yadi puṇyena²
utkrīṣṭatareṇa saha mitrayāmāḥ, [kila, Te utkrīṣṭatārām aparasmāt kas-
māchchit chet sadvyāpāratayā* Dini(iii) anuṣīlayāmāḥ], (b) Svāmin, yācha-
nāyām saṁyātaya³ naram Phreṇaostrām⁴ madīyebhyaṇcha, [kila, me Phre-
ṇaostrām⁵ ṣishyatayā dehi], madīyāṇcha[-ān°] ṣishyāḥ[-ān] Phreṇaostrāya
dehi]. (c) Tebhyāḥ tato dakṣiṇī bhava sadai 'va yāvat sarvām Uttamena
Manasā, [kila, Phreṇaostrāya⁶, ṣishyebhyaṇcha Phreṇaostrasya, yāvat vapuḥ
pācchātyaṁ, ṣubham tebhyāḥ kuru].

¹ So J.³, but C, P. *krīṣṭām. ² so J.³, P., but J.⁴ puṇye. ³ so J.³, J.⁴ ⁴ J.³, J.⁴
phreṇi(i)uḥ° but J.⁴ pharaṇaos°, P. Phera-. ⁵ J.⁴ Phreṇ°, J.* phara°. ⁶ J.⁴ phiraḥ°, P. Phereṇ°.

Ner. transl. If we befriend Thine excellent quality, or possession which
is the more (most) excellent with the most excellent Sanctity, [that is, if
we strive after Thy Religion, which is more excellent than any other thing,
with good conduct], (b) O Lord, unite the man Freṇaostra (so) to my people in,
or according to my prayer, [that is, grant me Freṇaostra in discipleship,
and grant my disciples to Freṇaostra]. (c) Be bountiful to these with the
Best Mind henceforth, as long as until all, [that is, to Freṇaostra and to
the disciples of Freṇaostra do good, as long as until the later body].

Parsi-persian Ms. [Kih] bulandī i Tû [Dîn i Tû] i buland [az bâkī []] pah
Ṣawâb buland ân ham [] [pah nêkī] * (b) Hôrmuzd man pah khwâhishn hâsil mard i
Frashôsttar, [ku, [] Frashôsttar pah shâgirdi bih deh] —, [i Frashôsttar azash (sic)
shâgirdi deh] * (c) Ân ham ôshân agar (? = *pahl agin*) râd [u = *va*] hasti tamâm
tâ ân tamâm pah Balman, [kû, Frashôsttar, u — i Frashôsttar, vad (sic) tan i pasin
tamâm nêkī az û kun]. *

Free. With prayers for these blessings, O Mazda and Asha, may we not pain you,
And Best Mind, we who aid you in the tenfold(?) chorus of praisers.
Propitious verily be Ye toward the mighty possessor of weal.

rogatis vexemus (vel iis beneficiis instillati* (sic)) mentemque quod [quae]
optimam [-ma], nos qui Vobis servivimus in decade [vel sacrificio] laudantium.
(c) Vos promoventes [este erga eum] secundum-optationem-suam-dominan-
temque (vel possessoremque) beneficiorum. * vel inspirati.

Pahl. text translit. Anayâtûnishnih* râi¹ avô Lekûm, Aûharmazd, [den-
man] lâ [vâdûnam-ê], [aigh², barâ avô³ Lekûm lâ yâtûnam]? Ashava-
hishtôch pavan yân lâ âzâram⁴, [yânich-I⁵ lâ⁶ bavîhûnam i Ashavahisht dûsh-

bhavati]. (b) Manaçcha yat utkrishṭataram, [Gvahanam amaram tam api nâ 'bâdhaye³], yo Yushmâkam* punyopachiti (?-aprichchhâm*)⁴ dada(u) stotribhyaḥ, [kila, Husedaram, Husedaramâham, Çauçioçamcha, samainpraçnatve Yushmâkam ânayati⁵], (c) Yushmâkam abhilâshukebhyo yâchanayâ⁴ râjyamcha lâbhamattamam. ¹ J.⁴ °gurvâdido. ² J.³; J.* vipravayi⁶, or °prach⁶. ³ C., P. °âya. ⁴ all-pachiti (?) ⁵ so J.⁴, J.*⁶, P., but C. anâryate. * For the needed sense see the Pahl.

Ner. transl. I am not one who avoids coming to You, Great Wise One the Lord, [that is, I am no strayer-away from the accepted word of the master], nor do I pain Sanctity because of a *desired* advantage, or happiness, [that is, I do not desire that happiness which is a source of pain to Sanctity]. (b) And the mind which is the more (most) excellent [Gvahmana the immortal, [him also I do not pain] for he has given Your praisers a questioning* with¹ Sanctity, [that is, he brings Husedara, Husedaramâha and Çauçioça into conference with You], (c) and in accordance with(?) prayer he brings Your most beneficial sovereignty to those desiring it. ¹ Or °pachiti(m) = ripeness of(?).

Parsi-persian Ms. Nah âmadan râ ân Shumâ, Hôrmuzd, [in] nah [kunand (sic)] [], kû bih ân Shumâ nah âmadam * Ardibahisht [] pah [] [jân = gân], nah âzâr-deham [] [jân ham = gânich (?)] [] nah khwâham i Ardibahisht [ham = ich] [u = va] bad — khwâhad*] * (b) Wa Bahman ham i buland ash nah âzâr-deham] kih ân in i Shumâ [no tr. for âsâri(? ayâri)] dehad hampursid (? sic), [kû, Hûshêdar, Hûshêdar-mâh, u Sôshyôsh, bih an hampursid (sic) i Shumâ âwarêd (= âitînêd (sic vid))]] * (c) Shumâ khwâhad (sic) hastid pah kwhâhishn i khudâi i sūdmand, [kû, khudâi i sūdmand bih khwâhad*, [] bih dehad] *

Fr. What laws of truth Thou knowest from insight of Right, and the Good Mind,
With these as the gains for earning, O Ahura, fill our desire
Thus do I learn Your commands, complete for our plenty and weal.

(c) amat⁷ aētūnō pavan zak i⁸ Lekūm asūdakō vindīnēd⁹ khūrishn va⁵ vastarg, pavan zak i¹⁰ srâyishnō¹¹ [amat pavan Yazishnō i Lekūm sūdakō¹² lā yehevūnēd, ash khūrishnō va vastarg vindīnēd].

¹ DJ., D. hōmanāni. ² D. om. ich. ³ DJ. om. i. ⁴ DJ., D. om. va pavan. ⁵ DJ. has va. ⁶ DJ., D. ins. i, M. om. ⁷ so DJ., D.; M. mūn. ⁸ DJ. om. ⁹ so M.; DJ. vindīnīdak. ¹⁰ D. ins. i. ¹¹ so DJ., D.; M., Sp. stây⁶; M. ins. va. ¹² DJ. om. va.

Pahl. transl. When thus I shall have become acquainted with Aharâyih, and also with the gift, or dispensation of Vohūmanō, [that is, *when* I shall have become perfectly intelligent, through truth, and through piety] (b), (which gift is pious) then, O A., heap Ye full my desire with these things, [that is, do me good thereby], (c) if thus, one obtains food and clothing by that which is not remiss toward(?) You, by chanting, [that is, when it is not remiss in Your Service, one obtains food and clothing by it].

Ner.'s sansk. text. Evam ye Dharmasya vettārah Uttamasyacha¹ dā-

fulfil desire perfectly unto these; that is, in accordance with this prayer* from me (?) do them good]. (c) And so let the unwearied *reciter* of the Yasna obtain food and clothing through *his* utterance. * Or 'with accordant desire'.

Parsi-persian Ms. Kih êdûn Şawâb âgâh hastand*, wa ân i Bahman dahishn, [kû, pah râstî [] nêkî bundah (sic) âgâh bih bûd —] (b) i nêk, Hôrmuzd, ma-râ pah ôshân pur anbârad (?) kâmah [kûm nêkî padash kunand] * (c) Kih êdûn pah ân i Shumâ [] (no space) hâşil-kunad khûrishn u vastark (sic) pah ân srâyîdan, [kih pah Yazishn i Shumâ sūd nah bēd, ash khûrishn u vastark(g) hâşil-kunad].* * -âud for-âni throughout.

Free tr. I who the Right to shelter, and the Good Mind, am set for ever, Teach Thou me forth from Thyself to proclaim, from Thy mouth of spirit, The *laws* by which at the first, this world into being entered!

which is Thine, O A., (c) the *¹ spiritual thing [the Gâthic doctrine] which is [revealed] from this which is Thine by mouth, [until from that which is Thine *it is* manifest, tell me forth by mouth] what was first in the worlds, [that is, what first existed was made by him; *it* was the Gâthic doctrine].

*¹ Or 'by Thy mouth of spirituality' (gen. by position).

Ner.'s sansk. text. Yadi sunirikshaṇatayâ¹ Dharmāṇi pālayāmi Ma-
naçcha Uttamāṇi sadāpravṛttaye², [kila, chet satyasya sadvyāpārasyacha
rakshāṇi karomi], (b) Tvam tat, Mahājñānin Svamin, prakṛiṣṭhāṇi me çiksh-
āpaya [yaḥ³ kurute] vāchi. (c) Adriçya Tvatto mukhena sphuṭaya antar
bhuvane⁴ pūrvāṇi babhūva, [tāṇi sṛiṣṭiṇi me brūhi].

¹ C. sunirikritayā, J.⁴, P. sunariksh-. ² C. -prakrit°. ³ C. has yayah; J.³ om., J.* ya. ⁴ P. bhūva, others -vanena.

Ner. transl. If in*¹ consideration* of *this*(?) I protect Sanctity and the Highest Mind, for, or until, the continual advance, [that is, if I effect the protection of truth and good conduct], (b) do Thou, O Great Wise *One* the Lord, reveal this to me in speech [i. e. him who is producing them]. (c) O invisible One (Spirit), from Thyself with mouth make manifest *what* first arose within the world, [that is, declare the creation to me]. *¹ Or 'with'.

Parst-persian Ms. Kih pah nigarîdan* Şawâb bih pâdam u Vahôman [] tâ
ân tamâ (sic) —, [kû, râstî u frârûni pâspânî [] [kunand = *vâgûnand* (?)] (b) Tû
ân, Hôrmuzd, frâz ân man [] [gûi = *jamnûni*] ê i Tû pah gôbishn * (c) Minû [] [zîsh
Gâsânî = *zîsh Gâsânî*] i az in i Tû pah dahan [pêdâ, tâ az ân pêdâ i Tû pah dahan
bih gûi], kih andar jihân* awwal bûd, [kû, ân i awwal [] ash dâd, Gâsânî bûd] *



XXIX.

Fr. fr. To You cried the Kine's soul: for what did Ye form? who made me? On me come Wrath and the blow, the murder's shock, contempt's defiance, Than You none other have I, then prosper, O guardian, my tillage.

a tearer again *he is*, [that is, they will commit murder on me], and a plunderer also, [that is, he will rob me], (c) I have no nourisher² (or favourer) save You, [that is, I know none from whom my welfare³ so comes as from You], therefore prepare Ye for⁴ me that which is a good pasture.

(The flexible Pahl. should be read throughout as a trl., not as an independent document).

Ner.'s sansk. text. Yushmâsu gopaçûnâm Âtmâ krandati: [he susvâ-minaḥ], kasmai avinirmito 'smi, [¹khâditum² dhartumcha]? kasmai ghaṭito* 'smi¹, [kila, kasmai pradatto 'smi]? (b) Sa mām kopāluḥ (sic), [yaḥ krodhena nihanti] haṭhicha, [yo haṭhāt harati], irshyāluḥ, [yaḥ apramāṇam vadhyati³, ('âbâdhayati' sarvatra jñeyam)] dārayitācha stenaçcha, [yo me jivavighātam kurute, yaçcha mām chorayati]. (c) Na mām pālayitā Yushmât anyāḥ, evaṁ madartham saṁmārjayati uttamaṁ gopaçukarma⁴, [api⁵ na⁵ jāne yasmât çubham evaṁ yathā bhavadbhyaḥ]. ¹ J* om. from khaditum to 'smi inclus. ² C. svâditum. ³ so J.², J.⁴, J.*., but C., P. badhy°. ⁴ J.², J.⁴, J.* °kam, C. °karma. ⁵ so J.², but C. yena, P. yina. (Trivial variations and obvious corrections are not always mentioned. Kopāluḥ is for kupāyulḥ accidentally (?) altered on account of irshyāluḥ).

Ner. transl. Among You the Soul of the herds complained, [O good Lords], for whom am I not (sic) patterned, [to eat (?) and to keep]? For whom am I formed*? [that is, to whom am I given over]? (b) He is angry with me, [who destroys me with anger], and a murderer *he is*, [who seizes me with violence], the envious one [who slays without limit. *The words* 'he torments' are everywhere (see 'without limit (?)') to be understood] and he is a cleaver and a thief [who commits life-smiting upon me, and robs me]. (c) There is no other protector *for* me save You, so *that one* prepares* for me the best cattle-culture (not 'sacrifice'), [I know not also from whom good so comes as it does from You]. (Many Sansk. words throughout express unusual meanings).

Parsi-persian Ms. An Shumâ, Amshâsfendân, Gôshûrûn bâng-kard, [hêd (sic) kih êdûn gûyad ê: khudâi [] guft ân Hôrmuzd pêsh (Pahl. rûn) kû]: ân kih man pêdâ-kard hastam, [pah khûrdan u dâshtan] [] [wa ô = *va ân*] kih man tâshid-hastam, [kû, ân kih dâd hastam]? (b) Ân man ân i hishm (sic), [[u = *va*] kih man pah hishm (sic) zanad], çulm, [kûm bih âzâr-dehad], i zakhm, [kû, [] bî-andâzah kushêd (so) ma-râ kînah-kunad pah tamâm], bâz — ham; [kûm [] zîft = *zakât* (sic)] bih — —, [kû — bih dûzdad] * (c) Nah man parwarish-kunandah (Pahl. vâstîrîdâr (sic)) dîgar az Shumâ, [kû ['m = — (?)] kasf nah dânam, kih am nêkî êdûn azash chûn az Shumâ, êdûn [] râ sâzad (?) ân i veh kâh * (w = English v throughout.)

How had'st thou for kine a chieftain? thus the Cow's maker asked of Asha;
 When, ruling ones, ye made her, with the field, kine-breeding, zealous?
 Whom gave ye her life's master, wrath from the wicked ones smiting?

for thee], (b) when (or whom?) ye (or he) did *as* ruling* create (or appoint) this one (the herd (?)) [to feed and to keep] by whom (or whose) it is that one gives (or ye give) them pasture, and also that one is diligent as to the giving, or producing of the herds, [that is, one gives, (or ye give) it pasture, and also one makes (or ye make) a cattle-guardian manifest from that who will increase the herd]. (c) Whom *did ye appoint* as a ruler with a benefit [a ruler to feed it when they would provide no nourishment for it, and who gives this answer] to the wicked: 'The fury [of the Non-iranian is] to be smitten', [that is, 'they shall (or do thou) render him stupefied'].

Ner.'s sansk. text. Evam¹ ghaṭayitā gopaçūnām² Hormijda aprichchhat³ Dharmam: kas te gopaçūnām guruḥ, (b) yas tebhyo dātā svāmī saha gochara-
 reṇa*⁵ gosriṣṭhivyavasāyinām, [kila, gocharam⁶ dadāti tebhyaḥ paçupātā-
 rañcha dadāti, yo paçūn pravardhayati]? (c) Kas teshām çubhasya svāmī,
 yo durgatimatām āmarshasya* tālanām (sic) datte, [kila, yo durgatimatām
 anyāyam niḥanti? Sa eva rājñām rājā teshām, çubham khādituṁ svāmī].

¹ J.⁴ ins. go. ² J.⁴ om. go. ³ J.* abravīt. ⁴ J.⁴ (?), C., P. gov^o (?). ⁵ P. goch^o.

Ner. tr. So Hormijda, the herds' former, asked of Sanctity: 'Who is thy herd-master, (b) who is thy lord giving them, together with pasture*, a clever cattle-breeder?, [that is, who gives them pasture, and a herdsman who increases the herds]? (c) Who *is* the lord for* their benefit, who delivers a blow¹ upon the rage* of the wicked, [that is, who smites their disorder? He is thus a king of these kings, a lord to devour *their* good']. ¹Cp. Y. 1, 19; 9, 68.

Parsi-persian Ms. Êdūn ān i gōsfend tāshidār [Hōrmuzd] pūrsid kū: Ardibahisht kih tū gōsfend rad, [kāt īn hukm chūn [] rad i gōsfend kih], (b) [wa = va] kih ān dehad lāik* [khūrdan u dāshān] kiyash hast i dehad kāh, wa ān ham gōsfendān dādan ku-shishu, [kū, [] kāh dehad, azash pasūsh(h)ārūn (sic) az ān zāhir, kih gōsfend bih afzāyad]? (c) kih ū (?) pah nēki khudā [kiyash parwarishn nah kunand ham, lāik* khurdan(?), kih ō dar-wand: khesm i anēr khūrishn (? sic vid.), dehad īn (?) jawāb, [kūsh — (?) kunand] (?). *lāyik.

Free tr. Asha to him made answer: 'No chief driving grief can be offered. Of these things that is hidden how the lofty move their plans. Of beings He is mightiest whom I near with earnest calls'.

Verb. trl. Huic Sanctitate [vel *tas, lege Ashem]: Non est magister expers-vexationum [i. e. vexationes procul prohibens] Bovi [pro Bove], respon-dit. (b) Ex illarum-rerum non ad-sciendum [est illa-res] qua accedat [-dant] ad (vel promoveat [-veant]) fines-propositas-suas spiritus-elati*¹. (c) (Fortasse Bos(?) loquitur). Exsistentium ille potentissimus cui [i. e. ad quem] invocationes [dirigens] adeam*² [adibo] dirigens-strenuitate. ^{*1} vel ab illis non ad scien-

energetic] to whom in invocation that one comes for, or in energy, [that is, when they call upon him thus: 'Do duty and good works' he(?) would do them].

Ner.'s sansk. text. Tasmai Dharmo: na svānine aduḥkhakarṭṭitayā¹ gopaçūnānī*, pratyuttaram abravīt, [kila, yo gopaçūnānī* duḥkhakarṭṭitayā² svāmī tasya nigrahaṁ kurute]. (b) Teshāṁ na vettā 'si ye anānandāḥ³ parisphuṭāçcha satyāçcha, [kila, nigraho yaḥ ātmanikaḥ kiyān iti na jānāsi]. (c) Satām sa bala-vattamaḥ, yaḥ ākâraṇena* prāpnoti karṭṭitve*, [kimchit ākârayanti* yat: kâryaṁ puṇyaṁ kuru, karoticha]. ¹ So J.², J.⁴. ² so J.², J.⁴, P. ³ so all. * special use.

Ner. transl. To him Sanctity answered: '*It is(?)* not for this lord (or 'to this one as a lord'(?)) without the harming of the herds, [i. e. who as lord effects the hindrance (or punishment) of it, *the herd*, by causing it pain. (b) Of these thou art not cognizant who are manifest and true as the joyless *ones*², [that is, Thou dost not know how great the soul's oppression (punishment) is]. (c) He is the mightiest of beings, who comes into activity through an appeal, [*that is* they make an appeal for a thing thus: 'Do a good work', and he does it].

Parsi-persian Ms. Ū kih ān ī gōsfendān tan sardāri: nah pah nā-āzār [chih ū pah —] Ardibahisht jawāb guft, [kūsh pādahfrāh kunand] *, (b) Ōshān nah āgāh bend ān ī āshti -ya'ni- dōstī [] rūshan ī rāst, [ōshān darwan d pādahfrāh ī pah ruwān chih chand ān kunand, nah dānad] * (c) Az hastān ān buland(i)mandtar, [kū, [] ān ī ū pah kārtar], [kih ān ān pah khwānīshn rasad ān —, [kū, kiyash khwānad kū: kār [] kirfah kun; (wa) kunand] *

Fr. tr. God is of decrees most mindful, deeds beforehand done remembering,
By infidels done, and by us, and what both may do hereafter.
The Lord shall *all* things discern; To us shall it be as He willeth.

Pahl. transl. Aḥarmazd numbers (is a rememberer of) words, [that is, they shall make an enumeration of sins and good works] which have been done (b) by those Demons and men before, and which they are doing *now*, later. (c) He is the distinguisher-apart, the Lord, [that is, he will discriminate *in* both action and law*]; so we are as *is* His desire, [that is, by us also that is desired which *is desired* by him]. *Or 'opinion'.

Ner.'s sansk. text. Mahājñānīnāṁ vachasām gaṇanakaraḥ*, [kila, pāpena¹ puṇyenacha saṁkhyāṁ kurute]. (b) Yānicha āchāritāni* pūrvanichit devaīçcha manushyaīçcha, yānicha ācharishyanti* paçchāt, [ete Devāḥ manushyā² ye² ni-kṛishṭaṁ saṁkhyāḥ]. (c) Asya vivektuḥ³ Svāmīnaḥ, [Svāmī yaḥ kâryaṁ puṇyaṁ vivinakti*]. Evaṁ vāyaṁ smaḥ⁴, yatha asya kāmāḥ, [kila, asmākam api samīhitāṁ tat yad asya]. ¹ So J.⁴; J*. pāpe; C., J.⁴ om. cha. ² so J.², J.⁴; J*. °yāḥ ye; C., P. °yār (so) ye, Sp. manushyārthe. ³ so J.⁴. ⁴ all asmaḥ (sic). * special use.

Ner. trl. He is an enumerator of the words of Great Wise Ones*, [that is, he makes a reckoning concerning righteousness and sin]. (b) And he *numbers* the

Parsi-persian Ms. Hôrmuzd sukhân (sic) shumâr-kunandah, [kû, pah wanâh u kirkah shumâr-kunand], (b) kishân varzîd pêsh [] Dêwân u mardumân, u kih ham varzîand (sic) pas ham * (c) Ân bih *defaced* khudâ, [kû, kâr u dâdistân banâ (sic) v no tr. for Pahl. vajînênd (?)] * Êdûn mâ hastam (?) chûn Ū kâmah, [kû mâ ham — ân i Ū, [— *vajînê* (?)] *]

Free tr. Thus we two beseeching, with hands outstretched to Ahura,
I, and the mother Cow, with questions in doubt press Mazda.
Not on the diligent saint let destruction fall with the faithless.

Ameshôspends, and I would further the object of Aûharmazd more], (b) [that is, let] my soul [be] with the Cow Az, [that is, let them give my soul its reward], and I will consult Aûharmazd concerning what is in doubt, [that is, may it be possible to me to consult Aûharmazd as to that whereon I shall be doubtful]. (c) Not for that righteously-living man is ruin *appointed*, [that is, there is no destruction in the soul of him who lives in justice], nor for him who is an increaser *of blessings*, [that is for him who is an increaser, *and* who maintains the matter in piety, it is not like that]; *he is apart** from* him who is wicked, [for to him, who is wicked it happens thus]. *Except.

Ner.'s sansk. text. Evam bhavadbhyah [Iajadâh] uttânâhastena¹ vyavasâyatayâ prabavîmi Svâmine tat, [kila, Amarebhyo Mahattarebhyah kârâyâ² nyâyâyacha³ Hormijdasya prabhûtatarani prabavîmi]. (b) Me âtmanah Gocha Ajinâmnyâh, [Ajinâmnî trivârshiki* Gauh⁴], ye Mahâjñânine* samdehîyam* prichchhanti, [kila⁵, yena samdigdhâh santi, tat sarvam ye Hormijdaya punah punah prichchhanti⁵]. (c) Na satyajivane(h)*⁶ prakrishtâ hânîh, nacha vridhdhikartuh, [kila, eteshâm prakrishtâ hânir mâ bhûyât]; durgatinâ vinâ, [yato 'sya bhûyâd eva].

¹ All uttânâhena. ² J.³, J.⁴, J.* om. cha. ³ J.⁴, P. nyâyâyachcha; J.*. C. nyâyâchcha. ⁴ all gol. ⁵ J.* om. the gloss. ⁶ all "vane; Ner. accepted a jivani (?).

Ner. transl. Thus better than You [O Ye Yajads] with outstretched hand, and with zeal, I praise, (or I declare (?)) this for, or to, the Lord, [that is, I praise more (or declare a better thing) for the deed* of Hormijda and His discipline than the Greater Immortals *do*]. (b) *It is* my soul and that of the Cow called Aji [the one named Aji is the three year-old cow] who are asking of the Great Wise *One* the doubtful question, [that is, who are asking again and again of Hormijda concerning every thing as to which they (so) are in doubt]. (c) No continuous disaster is for* the man who lives aright, nor for the increaser *of blessings*, [that is, let not their deprivation be advanced]. *He is apart** from the wicked, [wherefore his (*the wicked's*) let it thus be]. * Or the 'object', possibly 'duty toward'.

Parsi-persian Ms. Êdûn az Shumâ [Amshâsfendân] pah bar-dâstî, [mînîshnî [u = ra

bar-dâst] dast kushishn [] [— (Pahl. *fravâmam* (sic))] ân Hôrmuzd ân, [kû, az Amshôs-fendân, (sic vid.) ân chîz Hôrmuzd zyâdah [] [— *fravâmam* (sic)] [u = va] chîz i Hôrmuzd zyâdah kunam], (b) kû, ân i man ruwân Gâv i (no tr. for Pahl. Ach) awâ [bâd, kûm ruwân(?) muzd [] [no tr. for *dûbûnûd*]; [] [wa ân =—] Hôrmuzd ân i pah gumân

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Trlit. Ad(t) ēvaochaḍ(t) Ahurō Mazdāo vidvāo vafūs vyānayā
 Nōiḍ(t) aēvā ahū vistō naēdā ratus Ashād(t)chīd(t) hachā
 Ad(t) zī thwā fshuyañtaēchā vāstryāichā thwōrestā tatashā.

Verb. trl. Deinde dixit A. M̃ intelligens remedium-decretum [vel (e-contrario) damnum (ab anima Bovis defietum) sua] perspicientia (b): Non [est] sic dominus inventus, neque magister Sanctitate -omnino ex. (c) Itaque enim te diligentine agricolaeque creator [ut hunc magistrum] formavi [i e. statui].

Pahl. text trlit. ¹Aētūnōsh pavan² pūmman gūftō Aūharmazd ākāsihā: vishūpishnō vijārishnō, [aighash dānishnik gūft, aighash³ anākih min Ganrāk Mīnavad² chārak aitō]. (b) Lā aētūnō ahūīkih vindishnō, [aigh, zak i⁴ pavan jināk chārak kardānō lā shāyad⁵, hanā rāich⁶ khūḍāi pavan khūḍāi⁷ lā yakhse-nund⁸], va⁹ lā dahishn i⁹ radīh min Aharāyih chīgāmchāi¹⁰ [aigh, Dastōbarich aētūnō chīgūnō avāyad dāshtanō¹¹ lā yakhse-nund]. (c) Aētūnō lak avō¹² valman i² fshūvūmīdār va¹³ varzīdār barēhīnīd hōmanih va tāshīd¹⁴ hōmanih, [aigh, avō valman i² tūkhshāk¹⁵ i⁹ padmānik yehabūnd hōmanih].

¹ See P. ² DJ., D. ins. ³ DJ., D. om. ash. ⁴ D. ins. ⁵ DJ. om. ⁶ D. māmān for ich, and DJ. om. i. ⁷ so DJ., Mf., D. ⁸ DJ. dārēnd. ⁹ DJ. om. ¹⁰ so D. and ins. I. ¹¹ DJ. dāḍanō. ¹² DJ. val. ¹³ DJ., D. om. ¹⁴ D. tukhshāk (so). ¹⁵ DJ. ¹⁶ shak.

Pahl. trl. Thus spake A. to him with his mouth, and with knowledge: 'The ruin is to be discriminated (?) or avoided (?)', [that is, a wise *thing* was said by Him, viz. that He has a remedy against harm from the wicked Spirit], (b) *but* not so is a mastership to be obtained, [that is, it is not possible to make a remedy in that place, also because they do not possess (or consider?) a lord as a lord], and they have no gift of mastership from Sanctity whatsoever, [that is, they have not even such Dasturship as they ought to have]. (c) Therefore thou art

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hampursand, [kû, ân i gumânî — ma-râ az Hôrmuzd awâ tuwân bād pûrsîdan] *
(c) Nah û* râst zîstan fraz —, [kû, kih pah râst iz—(sic) ash [] pavan ruwân nah béd],
wa nah û —, [kû, û — kih chîz pah nêkî dârad, nah aêdûn chûnî (so)] bih az û i dar-
wand, [chih ô darwand ô hêd]. * *û = *varman*.

Free tr. Then spake Ahura Mazda, He knowing the help by his insight:
No chieftain is found for us here, nor a Lord from the Right inspired.
Then thee for the diligent hind, as a Lord, the Creator ordered.

(hast?) allotted and formed for him who is an increaser of *prosperity*, and a
husbandman, [that is, thou art given to him who is diligent and steady].

Ner.'s sansk. text. Evam mukhena avochat Svâmî Mahâjñânî vidadvâ
vinâcasya viçuddhim, [idañ kimchit vijñâya abravît yat anyâyo yañ Âhar-
manât tasya upâyo 'sti]. (b) Na evam svâmbhriṣṭasya (sic(?))¹, [kila, etasmin
kasminçhit sthâne upâyam kartum na çakyate iti], hetoh² yatañ Svâminam
svâmitvena na dadhate³, nâ 'dadânasya*⁴ (sic) gurum punyât yathâ kathâ-
chit, [kila, gurumcha evam yathâ ujjyate grahitum na grihanti]. (c) Evam
yatas⁵ tvañ vṛddhikartrecha kâryakartrecha nirmittavân⁶ asi ghaṭitavân
asi, [kila, tasmai yo vyavasâyi pramâñcha* pradattavân* asi].

¹ So J.⁴, J.*. ² J.*. ³ J.*. ⁴ So J.², J.⁴, but C. P. dadâte. ⁵ So J.², J.⁴, J.*.
⁶ So C, P., but J.⁴, J.*. *vinir*°.

Ner. transl. Thus spake with his mouth the Lord, the Great Wise
One, knowing the purification (? or clear knowledge) of the destruction, [he
said this to the discerning, that there is a remedy against the evil device
which emanates from Âharmana]. (b) But not thus is it with the — (?) of a
master, [that is, in this place, wherever it may be, it is not possible to pro-
duce a remedy thus], for the reason that they do not possess a lord with
lordship. nor a master of (or with) liberality in any way influenced by sanc-
tity, [that is, they do not accept a spiritual master as it is fitting to take
one]. (c) And thus *it is* that (?) thou art a former (so) and a maker (so)
(formed and made (?)) for the increaser and the diligent, [that is, thou art a
producer (meaning produced) for him who is zealous and regular].

Parsi-persian Ms. Êdûn û pah [] khwêsh = *napsman*] guft Hôrmuzd âgâhihâ [no tr.
for Pahl. vishûpishm] gûzârishn (sic), [kûsh [] guft kû [] zan — (? Pahl. anâkî) az Ganâ
Minû chârâh hêd] * (b) Nah êdûn — hâsil-kunad, [kû, ân i pah jâi chârâh kardan nah shâyad,
in râ [] [chih=*manan*] khudâ pah khudâ nah dârad], wa nah (no tr. for dahishn) i radi az Sa-
wâb harkudâm, [kû, Dastûr ham êdûn chûn bâyard dâst, nah dârad] * (c) Êdûn tû ân û i —
[] varzîdâr pêdâ-kard hastî, wa kushishn hastî, [kû, ân û i kushishn i andâzah dâd hastî] *

Fr. tr. Mazda this offering's Manthra created with Asha consenting,
Food on the Kine he bestowed, on the eaters with kind commandment
Who, with the Good Mind's grace, will declare it with mouth to mortals?

Verb. trl. Hoc ubertatis [prosperitatis et sacrificii (?)] A. Rationis-verbum
creavit [i. e. constituit] cum-Sanctitate unanims (b) M. Bovi pabulumque eden-

Trilit. Tēm āzūtōis Ahurō Māthrem tashad(t) Ashâ hazaoshô
 Mazdâo Gavôi khshvidemchâ hvô-urushaēibyô speñto sâsnayâ
 Kastē Vohû Manaiñhâ yē ī dāyād(t) ēēâ vâ mar(e)taēibyô.

tibus*¹ [-que], bene-largiens doctrinae-mandato. (c) Quis-tibi Bona Mente, qui ea det*² [edet] ore (?) vere hominibus?

*¹ Suffix usha (cp. us + a). *² dā as 2nd cl.; cp. dāti.

Pahl. text translit. ¹Zak ī afzûnikîh² pavan Mânsar Aûharmazd valman³ val³ tâshîdar⁴ mûn pavan Aharâyih ham-dôshishnîh, [aigh, zak⁵ mozd ī⁶ min Mânsar pêdâk avô valman yehabûnd mûn kâr va kîrfak vâdûnyên (sic)]. (b) Aûharmazd gôspend vakhshînêd, [aighash barâ afzâyînêd] avô khûrdârân, [aigh pavan padmân vashtamûnêd⁷], Valman ī⁵⁺⁶ afzûnik, [Aûharmazd]⁸ âmûkht [pavan sinak⁹ masîh¹⁰, va bâzâi masîh¹¹]. (c) Mûn Lak hanâ vohûman, [aigh, hanâ zit ghal haityûnêd] mûn pavan zak ī⁷ kolâ dô [Avestâk va⁸ Zand], pûmman yehabûnêd¹² hôshmûrdârânô Âcrpatânô?

¹ See P. ² DJ. ins. ī. ³ DJ., D. val. valman. ⁴ DJ.; M. tvâkhsh(-?). ⁵ DJ. ins. ī ⁶ D. ins. ī. ⁷ DJ., D. om. ī. ⁸ DJ. ins. va. ⁹ Sp., M.; DJ., D. sînôk. ¹⁰ so DJ., D. ¹¹ so M. ¹² DJ. yehevûnêd.

Pahl. tr. Aûharmazd *is* that creating one *affording* bounty through, or as the Manthra, He whose *is* harmony with Sanctity [i. e. they give that reward declared from the Manthra, to him (them) who would perform duty and good works]. (b) A. makes the herd grow [that is, He will increase it] for the eaters, [that is, one eats with *full* measure]. He the bountiful [A.] taught us [to eat by the breastful and armful]*. (c) Who is Thine, this good-minded-one [that is, this one brings what is Thine], who gives the reciting priests a mouth as to both, [the Avesta and Zand]?

... | 8.

... |

... | *

* or ...

Trilit. Aēm [ayem] mōi idâ vistô yē nē aēvô sâsnâo gûshatâ
 Zarathuštôr Spitâmô hvô nē Mazdâi vaštî Ashâichâ
 Char(e)kerethrâ srāvayanhê (°ēñhê) hyad(t) hōi hudemēm dyâi vakh(e)dhrahyâ.

Verb. trl. Ille mihi hic inventus [est] qui nostras solus doctrinas auribus-accipiebat [accipiet] (b) Zarathushtra Spitama, ille nostra (Mazdae*) desiderat (Sanctitatie) (c) consilia-sacra enuntiare, qua-re ei bonum-statum statuo [-am] (prophetæ legem meam) promulgantis. * Vel 'O M.' = oâ.

Ner.'s sansk. text. Tat mahattamatvaṃ Svāmī Mānthriyaṃ* aghatayat¹ Puṇyena saha saṃghatitāya, [kila, tañ prasādaṃ yañ Avistāvāksambhavaṃ tasmai dadau yena kāryaṃ puṇyaṃcha kṛitaṃ āste]. (b) Mahājñānī gopaḥ viśāḥ vikāḥyati bhoktribhyo, mahattām* suśikshitebhyah, [kila, yañ sīnah masāe bājāyamasāe, kriyā japayajñavidheḥ² mahattām*³, śikshitā āste]. (c) Kas te, uttamamanā(h)*⁴ yo dvitayaṃ dadāti mukhena adhyayanakarebhyah, [kila, yo dvitayaṃ, Avistāavistāarthamcha*⁵, vidyārthibhyo jñāpayati]?

¹ J.⁴, J.* aghatāt. ² C., P. °yap°, J.* kriyāpaḥyājñā°, J.⁴ kriyāp°, J.³ wanting. ³ all °mā. ⁴ all °ah. ⁵ J.⁴, J.* °istār°.

Ner. transl. The greatest magnitude of the Manthra the Lord produced together with Sanctity for cooperation, [that is, he has given to him by whom a holy work is done that reward, which has origin from (or 'union with') the Avista-word]. (b) The Great Wise One discloses (?) (increases) the herds for the eaters, and the great matter to the well-taught disciples, [that is, by whom sīnah masāe bājāyamasāe, the duty of reciting the great* matter* by rule of the Yasna, (!) is taught]. (c) Who is Thine, the best-minded one, who gives the two things by mouth to those who are prosecuting studies, [that is, who makes the two things, the Avista and Avista-interpretation, known to those solicitous of knowledge]? * Or (°tamā) 'the greatest duty of reciting, etc.'

Parsi-persian Ms. An i — pah Mānth(h)rah (sic) Hōrmuzd ū ō tāshid [] pah Šawāb ham khwāhishn, [kū, ān muzd i az Mānthhrah (sic) pēdā ō ū dehad kih kār u kirfah kunand(?)] * (b) Hōrmuzd gōsfend —, [kūsh bih afzūn (? sic vid.)] ān khūrdārān [kū, pah andāzah khūrad] * Ū — [Hormuzd] āmūkht [pah sīnah andāzah, u bājā (sic pro bāzū) andāzah] * (c) Kih Tū īn Bahman, [kū, īn zit ō —] kih pah har dū [Avestā [] Zand], dahan dehad shumūrdārān Hērbadān *

Fr. Found for me here is the man, who alone to our doctrines hath hearkened. Zarathushtra Spitama. Our sacred counsels (Asha's and Mazda's), Forth to proclaim he desires. Him the place of my prophet give I.

Pahl. text. Hanā li¹ dahishnō vindiđō², [aigham zak³ aētūnō aē⁴ khadūk vindiđō], avō zak i⁵ lanman āmūktishnō hanā khadūk⁶ mūn nyōkshhāk, (b) Zarātūst ī Spitāmān⁷; valman zak i lanman, Aūharmazd kāmāk, Aharāyihich⁷, [aigh, avāyast ghal⁸ kār va⁵ kirfak⁵⁺⁹ būndak]. (c) Chārakō kardārīhich srāyēđō, [aigh, chārak ī Drūj i⁵ dēn gēhān barā yemalelūnēđ¹⁺¹⁰], mūn avō valman hū-demūnīh (sic) yehabūnēđ pavan gōbishnō [aigh gōbishnō i⁵ frārūnīh¹¹ rāi i⁵ ghal yemalelūnēđ, ash tamman, pavan mīnavad, gās ī nadūk¹² yehabūnd].

¹ D., Mf. ins. ² M. vindidō-ānd (so), D. vindidō-ēm, or -am. ³ D. ins. ī. ⁴ DJ. hanā. ⁵ DJ. om. ⁶ DJ. ins. av, or ān. ⁷ DJ., D. om. ī ach (?). ⁸ D. avō. ⁹ M. ins. vēsh. ¹⁰ DJ., D. ins. ¹¹ D. °rūn; M. ins. ī. ¹² DJ. ins. ī frārūnō.

Pahl. trl. This one is obtained as my gift, [that is, he, this one, is thus obtained by me] this one who was listening to that which is our teaching, (b) Zarātūst the Spitāmān. His is our desire (or a desire for us),

¹ J.³ yo 'syâm trah, J.⁴ yo atra syâm trah (sic), J.* yo asyâm tatra, C, P. yo 'syâm tah; Sp. corr. asmabhyam. ² J.⁴, J.*.

[illegible]

Kadâ yavâ hvô anhad(t) yē hōi dadad(t) zastavad(t) avô. *Or ishô-

¹ See P. ² D. om. ich. ³ DJ. ins. î. ⁴ DJ. gêush°. ⁵ DJ. om. î. ⁶ M. ins. î. ⁷ DJ., D. mân°, M. mân. ⁸ D. mân for amat. ⁹ DJ. râdênd. ¹⁰ all î. ¹¹ DJ. ins. ân or av. ¹² D. val. ¹³ so DJ., D. ¹⁴ D. aîghash. ¹⁵ so DJ., D.; M. mân°. ¹⁶ so DJ., others damânak. ¹⁷ D. Mf. ih.

Pahl. transl. Gôshûrvan also bewailed thus to me: 'On account of that [impotent] prayerless (or desireless) one [Zaratûst] there is to me an afflicted* mind through the illiberal giving [since they will not bestow *gifts* upon

Ner. transl. This one acquired the gift for me (or my gift) [suitable for the Cow], he who alone there in this(?) has heard the doctrine, (b, c) Jarathustra, Spitama's son. He chants his prayer* for* us*, the Great Wise Ones, even the remedy-making of Sanctity, [that is, so it pleases him that the Dîn should be progressive, and he declares a remedy against the Drûja], and this will afford him a good footing (so) on account of, or by means of *his* speaking, [that is, he proclaims that so by word, which will give him his place in the other world(?)].

Parsi-persian Ms. In man. — [], [kûm ân êdûn ê yak hâsil-kunad], ân ân i mâ (sic) âmûkhtan ân yak kih shunav* (= *nyôshak* (?)) (b) Zaratusht i Spîtâmân û ân i mâ, Hôrmuzd, kâmah, Şawâb ham, [kû, bâyard ân kâr u kîrfah pur] * (c) Chârah — ham srâyad, [kû, chârah i Drûj i andar jîhân* bih gûyad] kih ân û — dehad pah gôbishn, [kû, guftan i nêki râ i ô gûyad, ash ânyâ [-jâ], pah minû, gâh i nêk dehand]. *

* Or shin°.

Fr. Then wept the Kine's Soul: 'gain I | a lord for the grieving feeble,
A voice of an impotent man, while I pray for a kingly chief'.
When shall he ever appear who may give to her help strong-handed?

him with perfect *liberality*) (b) owing to the inefficiency of *his* words also to, or for, men, [since the religion is not making full progress], for whom by me there is a desire for a will which *extends* to sovereignty, [that is, for their sakes I need a Mobadship of the Mobads (?)]'. (c) How ever is that dispensation? [that is, is that time ever coming] when aid is given to him [to that Zaratusht] through powerful prayer? * * A mind without the needed thing.

Ner.'s sansk. text. Evamcha gopaçûnâm* Âtmâ krândati: yaḥ ayâchakaḥ, anânandamanâ* adakshinâdânena¹, [yad asyo 'pari vapuḥ sampûrṇam na dakshinyam¹ ayâchakaçcha, açakṭitayâ], (b) vâçam narâṇâm asâdhana-tâyai² [yat³ Diniḥ sampûrṇam na pravartate], yaḥ tasmai ipsayitâ yâchayitâ râjyam [tasmai Jarathustrâya Moibadânâm⁴ Moibadatvam⁴ samihate] (c) Katham dâtiḥ?? Kadâchit sâ asti, [kila, sa kâlâḥ kadâchit prâpsyati⁵], yâ⁶ asmai dâsyati çakṭitayâ sâhâyyam⁷*, [asmai Jarathustrâya?] ¹ All -kshan°. ² P. sâdh°. ³ so J.⁴, C., but P. yata. ⁴ J.⁵ moivad°. ⁶ J.⁶ * so J.⁴; P. yo (?). ⁷ P. sâhâyam.

Ner. trl. And so the Soul of the cattle bewailed: 'He who is prayerless, and of joyless mind because they do not give, [because for him the body, or person, is entirely without offered-reward, and without prayer through powerlessness], (b) *bewailing* the voice of men for its inefficiency, [because the Dîn does not fully advance] who is desiring and praying* for the authority for this *one*, [that is, he desires the Mobadship of the Mobads for this Jarathustra]. (c) How is that gift? Some day (when(?)) will it come?, [that is, is the time ever (when is it ever?) coming?], which *gift* shall afford helpful companionship to him with power [to this Jarathustra]?'

[kih — pur nah rawâ] kih man ôshân kâmah khwâhishn i ô gâhibî [[]] [kûsh = *âghash*] ôshân ra Môbadân Môbadi bâyard] * (c) Chûn hargiz ân — hast, [kû, ân zamân hargiz rasêd], kih ô û dehad pah tuwân khwâhishn yâri, [ân û Zaratusht]? *

Free tr. Grant gladness, O Ahura and the Right, unto these a kingdom, A Realm with the Good Mind ordered, which joy and amenity giveth. Of these, O Mazda, ever the possessor first I thought Thee. that one, O Aûharmazd, [that Zaratûsht] (or I even of that thing), I think that from Thee is his (or its) first acquisition, [that is, to him happiness is first from Thee].

Ner.'s sansk. text. Yûyam etebhyaḥ, Svâmin, sâhâyyam datta Açavahistâya Saharevarâyacha [Dharmâya, Râjñecha¹]. (b) Evañcha Uttamâya Manase², Gvahanâyâ, yaḥ sunivâsatâm³ ânandamcha datte [sthânâṃ yat paralokiyam]. (c) Ahamchit ayaṃ [Jarathustro], Mahâjñânin, Tvatto dhyâyâmi prâktanâm labdhim [kila, me prathamam çubham Tvatto bhavati, (uktaṃ yat gorûpaṃ)].

¹ So J.³ seems; J.⁴, J.^{*}, C. -jñevacha (sic). ² P. 'aḥ, others 'asa. ³ all but J.³ 'tvam.

Ner. transl. Do ye grant helpful friendship to these, O Lord, to Açavahista, and Saharevara [to Sanctity and to the King], (b) and so also to the Highest (Good) Mind, to Gvahmana, who grants* joy, and a good abode [the place which is beyond]. (c) I even, this [Jarathustra], think that the ancient acquisition was from Thee, O Great Wise One, [that is, happiness was first mine from Thee, (a speech which is adapted (referring (?)) to the Cow)].

Parsi-persian Ms. Shûmâ ân ôshân, Hôrmuzd, yâri dehad (?), Ardibahisht u Shahrêvar, [kû, Zaratusht, u — i Zaratusht, nekî padash kunand] * (b) Êdûn ham Bahman, kih mândan [gâh i ânâ] u râmishn ham ash dehad * (c) Man ham û, Hôrmuzd, [û Zaratusht], ash az Tû [] [chîz = *mandûm*] pradum (sic) — [kûsh pradum nekî az Tû bêd (sic)] *

Fr. Whence Righteousness, Good Mind, and Thou | the Kingdom, come Ye? Then hastening

To grant us light, O Lord, for The Holy Cause do Ye reach us
Your aid, O Living One, now yea, the helpful gift of Your faithful.

(c) Ahura nunc nobis [proferte] auxilium huic* [Magae] largitatis vestri-similium [vel servorum vestrorum corde addictorum]. * Vel śhmâ = simus (participes).

Pahl. text translit. ¹ Aigh dahishnō i ² Ashavahisht, va ³ Vohûman va Khshatraver, mûn aêtûnō avō li yâmtânînêd [gôbishnō i Zaratûshtō, aigh, zak i ² mozd, aigh jinâk yekavimûnêd]? (b) Lekûm am⁴, Aûharmazd kated pavan hanâ mas magih pâdadahishnînêd [aigham pavan hanâ ⁵ avêjak shapîrîh⁶ pâdadahishnō vâdûnyên], (c) Aûharmazd, kevan lanman kâmak zak i avō⁷ lanman râdîh i⁸ min⁹ Lekûm [kevan amat afdîh i Lekûm vêsh khavitû-

hājñānin, prabhūtatarām mahattamena uttamatvena¹ prasādayati [-ata*²], [kila, tena nirmalatamena³ uttamatvena mahyam prasādam kuru]. (c) Svāmin, iha asmākam, asmabhyamcha dakṣiṇā Tvattaḥ. (Dvivāram vāchyō gujastah ...) ¹ J.⁴, C. ins. matena; P. tena. ² see yūyam. ³ J.* 'latvena.

Ner. transl. Whence will the gift so come to me? and Ashavahista, Gvahmana, and Saharevara, [that is, Sanctity, and the Highest (Good) Mind, and the Kingdom?; where is the reward placed which will thus come to me]? (b) He affords (? or do Ye*¹, O Great Wise One, afford*) me the more excellent thing, in reference to, or by the greatest exaltation*², [that is, effect a reward for me as regards, or by that spotless exaltation*²]. (c) Here, O Lord, is the gift *which is ours, and which comes* to us from Thee. (*This text to be repeated twice*), etc. ¹ The Pahl. 'nēd was misread. ² the Holy Cause.

Parsi-persian Ms. Kū — i Ardibahisht u Bahman [] Shaharēvar (imperfect), kih ēdūn ān man r— (?) [guftan i Zaratusht, kū ān i muzd, kū jāi istad]. * (b) Shumā rā (?ra=li) Hōrmuzd bisyār pah in meh — [kūm pah in avēzhah (so) vēhī pādadaḥishn kunand] * (c) Hōrmuzd, aknū (sic-nūn) mā kāmāh ān i [] [ū = varman] rādi i az Shumā, [aknū (sic) kih — i Shumā zyādah dānam, ma-rā nēki i az Shumā kāmāhtar * būd kih guft ē: aknū [-nūn] [] Dīn rawā bih būd, man [] shāgirdān i man muzd i az Tū kāmāh] *

XXX.

Fr. Thus I will speak monitions, ye who come, yea the wise one's monitions, Praises I speak for the Lord, and the offerings of the Good Mind Both benignant counsels from Truth whence signs in the lights seem friendly. zakich⁷ mūn [mindavam i frārūnō mīnēd, ash kīrfak yazishnō i⁴ mas yehevūnēd], mūnshān dēn rōshanīh pavan vēnīshnīh⁸ hū-ravākh-manīh [aighshān amat mīnavad yazishnō⁹⁺⁴ khaditūnd, ashān rāmīshn yehevūnēd].

¹ See P. ² DJ. om. ī. ³ DJ. yehabūnd; K.⁴ dād. ⁴ DJ., D. om. ī. ⁵ D. om. ī. ⁶ DJ. om. va. ⁷ DJ. om. ich; D. (not Mf.) ins. ī. ⁸ so DJ. ⁹ DJ., M. ayaz⁹, or āyaz⁹.

Pahl. trl. Thus both those *truths* are to be spoken, and are to be sought, (or a supplication, poss., O seeking *ones* (?)) which Aūharmazd gave forth [the Avesta and Zand], which also *are* for the intelligent [that is, the learned, by him priestly studies are to be pursued], (b) which (or whose) are the praise of Aūharmazd, and the Yasna of the Good Mind [also the Avesta and Zand are revealed to him] (c) which (or he who is) the good thinker *thinks* through Sanctity; that one also who [thinks the thing which is pious, to him good works equal* a great religious service], and what* things are* to them (or whose is) joy in looking into the light, [that is, to them when they behold the worship of the (or a) spirit, it is a joy to them]. · * Or 'by which to them there is joy'.

Ner.'s sansk. text. Evam te [tau] vāchau¹ abhilāshukah [-kau] ye [yau] Mahājñānin [-nī] ādatte, [Avistāvānīm vyākhyānamcha], yaçcha vettā [kila, jñātā,

tasya [tena] adhyayanam kâryam], (b) ²stotâcha³ Svâmino Hormijdasya⁴, [asau⁵ yasmât prakatâh (?) Avistâvachaso vyâkhyânâchcha], ârâdhakaçcha Uttamasya Manaso [Gvahmanasya]. (c) Suma(n)tâ(?)^{*} puṇyena yaçcha [sacha yah kimchit sadâchâratarâm^{*6} manyate, tasya puṇyam Ijiseṇ mahatyâh bhavati], yaçchâ 'ntar rochishi âlokanena ânanditaḥ [Svâminam ye adriçyâyâm Ijisanu paçyanti, teshâm ânandaḥ samudbhavati]. * Or ¹tâ = ¹tâni (Sansk. of diff. period).

¹ J.* vâchan. ² J.* ins. asau. ³ all stau°. ⁴ J.* Haur°. ⁵ J.* om. ⁶ J.* J.* 'châra°, or 'ri°; cp. chârin.

Ner. transl. So these *are* the two words of prayer which the Great Wise *One* delivers [the Avista-word and the Interpretation]; and he who is intelligent [that is, the one who is informed], by him study is to be pursued; (b) and he is a praiser of the Lord Hormijda, [that one by whom He (?) is revealed

..... | 2.
..... |
.....

Trlit. Sraotâ Gēushâis vahištâ *a(â)vaēnatâ sūchâ Mananḥâ!
Â var(e)nâo vîchithahyâ narēm narem vāhyâi tanuyê (= °uvê).
Parâ mazē yâonhō ahmâi nē sazdyâi baodañtō paiti!

Verbatim transl. Audite auribus. Optima conspiciat flammas [sacras (vel lumina caeli(?))] Mente; (b) ad [apud] electiones [i. e. per occasionem hujus de capitibus doctrinae] discretionis virum [i. e. vir per] virum [singuli] proprio corpori [proprie] (c) in-facie magni conatus huic [ad hanc] nostram (?) enuntiare^{*1} [enuntiationem] expectrecti [sunto (expergiscimini)] (ad). ^{*1} (vel (om. nō (?)) huic [personae (singulativum)] enuntiabo (infinitivum for imper.)).

Pahl. text translit. ¹Gōshânō² srûd* nyôkhshishnih³ [aighash⁴ gōsh barâ vash-ammûnd, shâd vazlûnd, barâ karîtûnd⁵] vahisht* [vakhshinishnih, aighash⁴ Aêr-patistânō² kûnishnō]. ⁶Mûnash âvinâpdâk⁷ zak î rôshanō pavan minishnō [aigh, zak î⁸ Aêrpatânō rôshanō avō⁹ târik]. (b) Kâmak lanman barâ vijinishnō, mûn gabrâ va¹⁰ nêshman hômanēm, avō zak î nafshman tanō [aighmân mindavam î frârûnō min zak î avârûnō barâ vijinishnō, afmânō zak î frârûnō¹¹ ghal kûnishnō]. (c) Aigh barâ, pavan zak⁸ mas kâr [pavan pasâkhtō¹² î¹³ pavan tanō* î¹⁴ pasfnō], avō zak î¹⁴ âmûkhtishnō î⁸ lanman nikêzēnd pâdadahishnō [aighmânō mindavam¹⁵ î¹⁴ frârûnō âmûkhtanō râf¹⁶ pâdadahishnō vâdûnâñd¹⁷].

¹ See P. ² so DJ.; D., M. gōshânak. ³ M. om. ⁴ DJ., D. om. from gōsh to aighash inclus. ⁵ M. ins. nyôkhsh°. ⁶ DJ. ins. va. ⁷ D. aê or âv-vîn° (?); DJ. vîn°; Sp., M. âvin°. ⁸ DJ. om. ⁹ DJ., D. valman. ¹⁰ M. ins. va. ¹¹ D. frârûnō (?). ¹² DJ., D. ¹³ so D., M.; DJ. om. ¹⁴ D. om. ¹⁵ DJ. mindavam (?). ¹⁶ M. om. ¹⁷ so Mf. etc.; D. °yên.

Pahl. trl. Let there be^{*1} a listening to what is heard* by the ear, [that is,

from the Avista-word, and the Interpretation], and he is a propitiator of the Highest Mind [of Gvahanana]. (c) He who thinks* good thoughts through Sanctity [he who meditates a thing which is more correct, his is the Sanctity of the great Service], who also *is* rejoiced by a view *which he gains* amidst the light, [that is, the joy of those *persons* arises, who behold the Lord in the spiritual service]. * If sumatâ = 'tâni, then 'kindly thoughts'.

Parsi-persian Ms. Êdûn ân i har dû guftan khwâhishn (sic) i Hôrmuzd dehad [Awestâ u Zand] kih ham âgâh, [kû, dâna, ash Magopatdârîh kardan] *, (b) kih sitûdan i Hôrmuzd, wa yazishn i Bahman, [azash (sic) pêdâ ân i Awestâ u Zand] * (c) kih — pah Şawâb, ân ham mûn (sic? kih), [mandûm (sic pro chîz) i frârûn minêd, ash kirfah yazishn i meh bêd] kih -shân andar rûshanî pah minishn (sic pro bînishn) khôshî [kûshân, kih [u = va] minû yazishn vînênd, ashân (?) râmishn bêd] *

Fr. Hear ye this with the ears! Behold ye the flames with the Best Mind.
Faith's choice must ye now fix for yourselves man and man deciding,
The great concern is at hand, to this our teaching awake ye!

the ear listened to it, *and* became glad, and they will invoke it] *as* what is best [as prospering increase, that is, priestly studies are to be completed by him*]. What affords one a view, *becomes* light in the mind, [that is, the Herbad's light in darkness]. (b) Our desires are to be discriminated, we who are men and women, for our own selves (or bodies), [that is, the pious thing is to be distinguished by us from the impious, and what is proper is to be done by us, or for us]. (c) So besides *this*, in that great undertaking, [in the consummation which *is* in the final body] they are attentive to, i. e. they are considering a reward*² for us for our teaching, [that is, they will effect a recompense for us for teaching the pious things].

*¹ Infin. for imper. ** or 'to our teaching, *and considering its reward*'.

Ner.'s sansk. text. Yaçcha çrotraçravaṇaḥ*, [kila, kinchit prasâdataram çriṇoti], vikâçayitâ, [kila, adhyayanakartâ], âlokayitâcha nirmalataram manasâ¹, [kila, Êrvadeshu yaḥ nirmala(h)*², yaḥ nirmalataraḥ tasmât yaḥ timiravân, tena adhyayanam kâryam]. (b) Kâman asmâkam vibhettâ, yaḥ, narâṇânchâ nârîṇâncha svîye³ vapushi, [kila, tachcha yat sadâchâritaram*⁴ anâchâritaram*⁴ [sat⁵] vibhinatti]. (c) Prakriṣṭam mahatâ kâr्यeṇa tam vayan çikshâpayâmaḥ⁶ darçayanto upari, [kila, kinchit yat sadâchârataram⁷ çikshâpayanto smaḥ⁸]. ¹ J.* 'saḥ. ² all seem 'la. ³ so J.³, J.*; J.⁴ 'yena. ⁴ cp. chârîm(?). ⁵ J.* om.; others çat. ⁶ so J.³, J.⁴; C. çikshây°. ⁷ so J.⁴ ⁸ the most 'smaḥ (sic).

Ner. transl. And he who is hearing-of-ear, [that is, *who* hears something more gracious] is a revealer (or an increaser of prosperity*), [that is, the student], and the one who observes the clearest* thing with the mind, [that is, he who is clear (or pure (?)) among the Êrvads, who is clearer* *far* than he who is in darkness, by him *even* study is to be pursued].

Parsi-persian Ms. Gôshû (sic) srûd —, [kûsh [] Magopatdâri kardan]. Kiyash [] [ê = aê ?] ân i rûshan pah minishn, [kû, ân i Magopatdâri rûsh (sic) ô, or û = varman] târik * (b) Kâmah mâ bih —, kih mard u (= va) zan hastim ân ân i khwêshstan [kû, mân chiz i nèk az ân i bad bih —, [] mâ ân i nèk (= frarûn) ô (or û (?)) kunishn] * (c) Kû bih, pah ân meh kâr [pah sâkhtan] i pah tan i pasîn, ân; *no tr. for the remainder*; *Pahl. text*: ânûkhtishn i varman (sic vid.), *then as above.* *

Free tr. Thus are the spirits primeval who, as Twain, by their acts are famed In thought, in word, and in deed, a better they two, and an evil; Of these, let (?) the wise choose aright, and not as the evil-minded.

the one who is good, and the one who is evil. [One thought, spoke, and did good, one (the other) evil]. (c) Of these, the wise [Aûharmazd(?)] chose aright, and not [the Evil Spirit], wise-in-evil. * Or 'êd = 'choose ye aright'.

Ner.'s sansk. text. Evam tau¹ Adriçyamûrti², [Hormijdah Âharmanaçcha], pûrvañ yau³ bhûmañdale svayañ avochatâm, [kila, yau puñyam pâpamñcha svayañ avochatâm] (b) manasicha, vachasi⁴, karmañcha, tat dvitayañ, uttamamñcha nikrişṭamñcha. (c) Etayoçcha uttamajñânî [Hormijdah] satyañ vibhaktavân, nacha dushtajñânî [Ganâmainio[-ah]].

¹ So J.*; J.⁴, C., P. to. ² P. * Haug. ³ so J.*; J.⁴, C., P. vachakar⁶; no note of om. in J.*.

Ner. transl. Thus the two Spirits [Hormijda and Âharmana] who uttered first in the world, each his own* *principle*, [that is, who each declared, one his own good *deed*, and the other his own* sin], (b) these were a pair, in thought, word, and deed, a highest, and a degraded one. (c) And of these two, the one endowed with good intelligence [Hormijda] was the distinguisher of the truth, and not the one with evil intelligence, [Ganâmainia]. * Or 'themselves'.

Parsi-persian Ms. Êdûn ân i har dû Minû [Hôrmuzd wa Ganâ] ashân (?) awwal ân i [] [rûzhâ = jomâ (?)] khôd srûd, [kûshân gunâh u kirfah khôd bih guft] * (b) Minishn u gôbishn u kunishn, ân i har dû, kih veh u [] [] [kardan (?)] = — ? [u = va] yak ân i badtar * (c) [] [kih = mûn] ôshân û i nèk-dânâ [Hôrmuzd] râst bih vazidan (? sic), nah ân i bad-dânâ [Ganâ Minû] *

Fr. Then those spirits created, as first they two came together,
Life and our death, decreeing how all at the last shall be ordered,
For evil men Hell, the Worst life, for the righteous, the Best Mind, Heaven.

Verbatim transl. Atque quum hi-duo con- duo-Spiritus-veniebant primum ad-constituendum* (b) vitamque non-vitam [mortem (?)]-que, -et-quo-modo sit [erit] postremo mundus, (c) pessimus [mundus, id est, Tartarus*] scelestorum [-tis], sed sancto Optima Mens [id est caelum*].- * Vel 'creat uterque(?) (creaverunt)'.

ājagmashuḥ (sic)² prāktanām yām dātau [Gaiomarde] (b) jīvitenacha ajvitenacha [Hormijdah anena kāryeṇa, kila, yat¹ yāvat* (?) jivitaṁ dadhāti, Âharmanaçcha anena kāryeṇa, yat yāvat* (?) nihanti], evaṁcha âste¹ yāvat* nirvāṇaṁ antar bhuvane, [asyām upari samāgachchhataḥ¹]. (c) Nikṛiṣṭamatām pralayaṁ [asyāḥ dadarça Ganāmainio(-aḥ)], evaṁ puṇyātmano [Hormijdaya] utkṛiṣṭataram manah. ¹ C., P. diff. ² so all; read ājagmatur.

Ner. transl. And thus these two spirits came mutually together to the first production in the creation [in (?) Gaiomarda], (b) with life and non-life [Hormijda with the *former* action, that is, as long as until* he establishes life, and Âharmana with the *latter* action, until* he destroys as much as is to be destroyed], and so it is in the world, as long as until* Nirvāṇa, [for this *creation*, they two come (or came (?)) together]. (c) The destruction of the degraded ones [of the *creation* Ganāmainia beheld]; and so the most exalted (good) mind of the pure-souled [Hormijda *Hormijda viewed as His*]. * Yāvat = vad.

Parsi-persian Ms. Êdûn ham an i har dû Mînu ân ham rasîd hend ân ân i [û = var-man] i awwal pêdâish^{*1}, [kû, kanâ (sic, pro har) dû Mînu ân Gayômar rasîd hend] * (b) [Kih ham] pah zivandagî, [Hôrmuzd, pah in kâr, kû, tâsh (= vadash) zênd (sic pro zêndah) dârand], wa kih ham pah bi-zêndagî (sic vid.), [Ganâ Mînu, bih (pah ?) in kâr, kû tâsh (= vadash) bih zadan] kih ham êdûn ân hast [] ân ân i âkhar^{*2} andar akhân, [kû, âdami ham i bâkî awar ô (or û) rasad] * (c) [] [badtum, *Pahl. vadâtûm*] i darwandân, [Âhariman darwandân râ kâhîdan bih binad], wa êdûn ân i ashô buland minishni [Hôrmuzd [] [khwâhad, *no text*] tamâmâ (sic vid.)] * ^{*1} Or paidâyish. ^{*2} vel âkhir.

Free tr. Of these two spirits he chose who is evil, the worst things working, But Right chose the Spirit bounteous, clothing-on the firm stones of heaven, (Choosing) those who content Ahura with actions essentially pure.

(b) Aharâyih minavad i³ afzûnik Aûharmazd Aharâyih [dôshîdô],⁴ amatich ash¹ zak i⁵ sakhtô sag⁶ nihûftô [âsmânich, pavan⁷ aê⁸ kâr pirâmûnô^{*9} i¹⁰ gêhânô barâ karđô, aigh vad Aharâyih rûbâk yehevûnâd¹¹], (c) mûnich shnâyîneð Aûharmazd, [afash¹² kâmak zak i Aûharmazd], va⁵ pavan zak i¹⁰ âshkârak kû-nishnô avô Aûharmazd, [aigh, pavan zak kâmak¹ kûnishnô, val¹³ Aûharmazd shâyað maðanô¹⁴], ¹ See P. ² D. yehevûnđô. ³ D. ins. i. ⁴ DJ. ins. va. ⁵ DJ. om. ⁶ D. sag. ⁷ DJ., D., M. pavan. ⁸ D. hanâ. ⁹ D. pirô (?). ¹⁰ DJ. ins. i. ¹¹ Mf. -nêð. ¹² all avôash, or afôash (sic). ¹³ D., Mf. avô. ¹⁴ DJ., M. maðô.

Pahl. transl. Of these two spirits, he who is wicked loved the worse action, or acting one [Âharman; that which is the worse action was his desire]. (b) But the bountiful Spirit Aûharmazd [loved] Sanctity, since also the hard stony [sky] was covered-on* by him, [by this labour also the circuit of the world was fully completed, that is, until, or that the progress of Sanctity shall be completed]. (c) And he loved him also who

desired degraded action. (b) The Greater Spirit *desired* Sanctity, the one who created the most firm heaven, [and he has granted, or made, the heaven complete with this object, namely as far as (until)* the Dîn is advanced *by it*], (c) *and he desired the man* who also *offers* the wisdom of reverence to Hormijda [that wisdom, which is proclaimed to Hormijda] by open and sinless deeds.

Parsi-persian Ms. Az dûân (sic) Minû, ash dôshêd + khwâhish-kunad kih darwand ân i badtar varzishn [Ahariman, (sic) ân i (space) badtar varzishn kâmah bûd] * (b) Şawâb Minû i afzûni Hôrmuzd Şawâb [khwâhad] [û = *varman*], kih ham [] [ân = *zak*] i ân sâkht (no tr. for Pahl. sag) nihân [âsmân ham, pah in kâr pîrâmun i jihân* bih kard (?), kû, tâ Şawâb rawâ bêd] * (c) Kih ham sitûd Hôrmuzd [] [no tr. for Pahl. *ajôashn* (*ajash**)] kâmah ân i Hôrmuzd], wa pah ân i âshkârah kardan ân Hôrmuzd, [kû, pah ân kâmah kardan, ân Hôrmuzd shâyad rasidan] *

Free tr. Of these two choose not aright | the Devas; theirs was deception; Those questioning then he approached, the Worst Mind, that he* might* be* chosen; Together they rushed unto Wrath, and the life of the mortal ruin!

pious result], by which also they* are deceived*², [the Demons are*³ deceived; they also would do nothing aright]. (b) To their questioning they came on, [that is, consultation with the Demons was held by those] by whom he who was worse [worst] in his thoughts was loved; (c) and thus have they rushed together unto Wrath, and the lives of men are also diseased by them, [that is, together with the Wrath-demon, they make the lives of men the object of their hatred (or distort* them)]. *¹ Or 'help us to discriminate' (?). *² or 'who are deceived by them'. *³ or 'those whom the Demons have deceived'.

Ner.'s sansk. text. Techa no¹ satyam vivijanti^{2*} ye Devâh santi, [kila, kimchit sadâchâritaram* no satyam vivijanti*³]; yecha taih vipratâritâh [te 'pi no satyam vivijanti*]. (b) Praçnaiçcha upari upâgachchhat, [yaḥ samam Devaiḥ], yaiccha maitrîkṛitaṁ nikṛiṣṭaṁ mano, [yathâ Dahâkaḥ]. (c) Evaṁ âmarṣheṇa* samam durâgachchhan, ye nijagnur bhuvanaṁ manushyânâṁ, [sthânaṁ yat paralokîyaṁ, kila, samam .krodhena manushyân âkroçayanti]. ¹ C.; P. nâ. ² °vij° = °vich°; J.⁴ vivajanti. ³ J.³, J.* vivaj-. J.⁴ vivijante.

Ner. transl. And they, the Devas, do not discriminate* aright, [that is, they do not discriminate any better action aright]; they also who are deceived by them, [they too do not distinguish aright]. (b) With questions he came up, [that is, he who was in company with the Devas], and with those by whom the degraded mind is cherished, [like the *destructive* Dahâka]. (c) So with anger* (see Burn.), and for evil*, they came together who have destroyed the world of men, [that is, they have destroyed the place which belongs to the other world, that is, they curse men *fatally* with their anger].

Parsi-persian Ms. Ôshân nah râst bih chinad (?) kih Dêw (?) hend har-kudâm, [kû,

Dêwân chîz *i* nèk nah kunand [] kih ham ôshân frift, [ôshân [ham = —] kih Dêwân frêb (farib (?)) — [] ach (sic) nah kunand * (b) Ân pursishn awar rasid hênd, [kûshân awâ Dêwân hampursid bêd] kih [] khwâhêd (so) ân *i* badtar pah minishn * (c) Êdûn awâ

အမှတ် ၁၂၄၊ အလယ်ပိုင်း | ရန်ကုန်မြို့၊ အမှတ် ၇။

သုတေသနအဖွဲ့ချုပ် | သုတေသနအဖွဲ့ချုပ်

၁။ အထွေထွေအကျဉ်းချုပ်
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Trlit. Ahmāichā khshathrá jasad(t) Manānhā Vohū Ashāchā,
 Ad(t) kehrpēm utayūitiš dadād(t) Âr(a)maitiš ānmā;
 Aēshām Tōi ā anhad(t) yathā ayanhā ādānāiš paouruyō [=°vyō].

Verbatim transl. Huicque [vel ad-hunc*¹] Regno accedebat [vel accessit] Mente-cum Bona, Sanctitateque, (b) tum [spiritui] corpus sempiterna dabat [vel dedit] Pietas (prompta-mens) firma. (c) Horum [ita] Tibi (ad *) [hos Tuos apud (?)] sit (vel erat) quam [quum] veniebas*² [vel -ias -ies] laboribus-creationis primus. *¹ Fortasse ad nos. *² vel ibas (eas).

Pahl. text transl. ¹Avō valman Khshatraver yāmtūnēdō, Vohūman, va ²Ashavahishtëch*³, [kardānō madam ghal yāmtūnd]⁴. (b) Afash aētūnō kerpō tūkhishnō*⁵ yehabūnēdō Spendarmadō pavan astūbih⁶, [aīgh, vadash yehevūnēd, stūbō lā yehevūnēdō]. (c) Valmanshān i⁷ Lak zak aītō⁸, [aīgh, avō valman⁹ aish aētūnō yāmtūnd] mūn aētūnō yātūnishnō¹⁰ chīgūn dahishnō i⁷ fratūm, [aīghash⁷ kāmākō va² kūnishnō zak i¹¹ Gāyōmardō¹²].

¹ See P. ² DJ., D. ins. va. ³ D. ins. as Pers. ⁴ M. ins. (Haug's hand) as P. at ⁵ so D., P.; others extra stroke. ⁶ D. astûbânîh or 'ish (?). ⁷ DJ. om. ⁸ DJ., D., M. ⁹ DJ., D. valman; M. val. ¹⁰ M. 'nêd. ¹¹ DJ., D. ins. ¹² D., Mf. gayôk^o.

Pahl. transl. To him comes Khshatraver, and Vohūman, and Ashavahisht also, [that is, they approach him for *pious* labour]. (b) Also thus likewise Spendarmad gives him energy of body without stupefaction, [that is, so long as it is his, he is not stupefied]. (c) Theirs *also* who are Thine

8. သောတေသနာသုတ္တံ. နိဗ္ဗာနသုတ္တံ. နိဗ္ဗာနသုတ္တံ. နိဗ္ဗာနသုတ္တံ.

[illegible]

စီမံကိန်းနှင့် အခြားအဖွဲ့အစည်းများ၏ အကူအညီဖြင့် အသေးစား၊ အလတ်စား၊ အကြီးစား အဖွဲ့အစည်းများကို အားပေးခြင်းဖြင့် အသေးစား၊ အလတ်စား၊ အကြီးစား အဖွဲ့အစည်းများကို အားပေးခြင်းဖြင့်

Trilit. Ad(t)châ yadâ aêshâm kaênâ jamaitî aênanhâm,
 Ad(t)Mazdâ Taibyô Khshathrem Vohû Mananhâ vôiividâitê
 Aêibyô sastê Ahurâ yôi Ashâi daden zastayô Drujem.

Verbatim transl. Atque quum horum ultio venit malefactorum [vel ex his maleficis], (b) tum Mazda, Tibi Regnum, Bona [cum] Mente, valde-

hashtam (so for kheshm?) ân ham-dubârid hend, [] ôshân bimâr- (no tr. for termin.) jihân* i âdamyân, [kû, awâ hashtam (so again for kheshm) âdamyân — (Pahl. defaced)] *

Free tr. To him came then the *helper* with Kingdom, Right, and the Good Mind, And a body gave Ârmaiti the eternal and never bending, With these who are Thine may she be, as Thou camest first in creations.

that person is *thus*, [that is, they come thus to that person] whose coming is such as the creation which was first, [that is, both his desire and his actions are like those of Gâyômarð].

Ner.'s sansk. text. Tatracha Saharevaraḥ prâpnoti, Manaçcha Uttamaṁ, Dharmaçcha çubhaṁ tatra kartuṁ]. (b) Evaṁ kâye adhyavasâyaṁ dadâti Spindârmadâ, *anyarthe¹ dattâ², [kila, yâvat nirvinṇo na bhavati]. (c) Techa Te tasmin santi, [kila, tasmin prâpnuvanti]. Yâh evaṁ âgantâ³, yathâ dâtîḥ pûrvâ, [yathâ Gaiomardaḥ²]. ¹ J.³ ani° (cp. anirṛithe (?)). ² J.*. ³ all diff.

Ner. transl. And there Saharevara comes, and the Best Mind, and Sanctity, [to do good there]. (b) So *also* Spindârmada imparts energy to the body through her bounty in indestructible existence, [that is, so long as until he (the created man) is not mentally at a loss]. (c) And these are *each of them* in this Thy world, [that is, they are coming into this world]. He who is thus a coming one *is coming* as the first creation *came*, [as Gaiomarda].

Parsi-persian Ms. Ân û Shaharêver rasîd (or-êd) Bahman, [] Ardibahisht, [] [kû, û i Gâsanî ash pah nêkî padash = *agh varman i Gâsanî ash pavan naduki padash*] kardan awar ô (or û) rasad (?) * (b) Azash (sic) êdûn — — [] [hêd = *nûnêd* (sic)] Sfindarmad pah ustuwârî, [kû, tâsh [] [dehad = *dâbûnêd*] 'âjiz nah bêd]] * (c) Ôshan i Tû ân hast, [kû, ân û kas êdûn [] [rasad = *jâmtûnêd* (sic)]], kih êdûn âmadishn (= *yâtûnishn*) chûn *defaced* i awwal, [kûsh kâmah u kardan ân i Gayômarð]

Fr. Thus when the vengeance cometh, vengeance just upon *foulest* wretches Thereon for Thee, Ahura, is the kingdom gained by the Good Mind, And for those declared, O Mazda, who the Lie unto Truth deliver. accipiat^{*1}. (c) His [his Tuis servitoribus] enuntiat^{*2} [hoc Regnum], Ahura, qui Sanctitati dent [dabunt] in [ejus] manibus [-nus] -duabus [-as] Mendacii-dæmonem. *¹ Accipietur. *² vel imperatur (imperson.); fortasse infin. (?).

Pahl. text translit. Aêtûnôch¹ pavan zak² dahishnô, [pavan tanô i pasînô], avô valmanshân kinikânô³ [va vinâskârânô] yâmtûnêdô kinô, [aigh-shân pâdâfrâs vâdûnând]. (b) Aêtûnô, Aûharmazd, mûn avô⁴ Lak khûdâ-yih, ash Vohûman barâ yehabûnêd mozd (c) pavan valmanshân âmûkh-

(c) Taiçcha çishyâ Hormijdasya, [kila, Avistâvachobbiḥ vyākhyânaiccha çikshitâḥ santi], ye puṇyâtmano haste dâsyanti Devîm, [Âsmoi*³ vipratâraṇam].

¹ So P.; C., J.⁴ nikriṣṭagraham. ² so J.³, P.; J.⁴ akshayâṁ tâṁ yâm, C. *tan-yâm (sic). ³ so C., P.; J.³ açmo, or asmyo(?), J.⁴ açmyoi.

Ner. transl. So likewise the defeat* of the enemies [the malefactors] comes through that dispensation* (or donation (?)), [that is, they *will* cause their defeat in the (time of the) indestructibility of the body], (b) and thus, O Great Wise *One*, does Gvahmana bestow the kingdom of, or upon, Thy *people*, (c) and by these are the disciples of Hormijda *taught*, [that is, they are taught by the words of the Avista, and by their explanations] who *therefore* shall give the goddess [Asmoi, the deception] into the hand of the pure in soul.

Parsi-persian Ms. Êdûn ham i pah ân — [pah tan i pasin] ân ôshân kinahgân [u wanâhgârân*] rasêd* kinah, [kûshân pâdafrâh kunand] * (b) Êdûn, Hôrmuzd, kih ân Tû khudâi, ash Bahman bih dehad muzd* (c) pah ôshâ(n) âmûkhtan, Hôrmuzd, [pah (defaced) i Hôrmuzd] kih ân û kih Şawâb, [kû, pah chîz i nèk âmûkht êstêd] ash ân dast dehad Druj [Druj i Ashmôgh] *

Fr. tr. Thus may we be like those who bring on this world's completion, As Ahuras of the Lord, bearing gifts with Asha's grace, For there are our thoughts abiding, where wisdom lives in her home.

By us the bringing-in of Ashavahisht is also to be accomplished, [that is, an assembly is to be held perpetually by them concerning the later body]. (c) Because*¹ he*¹ is present*²-minded (or because his thinking is ever (?)) thus (or endless (?)), [that is, because he keeps his thoughts on the master of the Dasturship] his knowledge is in the abode beyond, [i. e. he will understand the end of the matter through his piety]. *¹ Or 'He who'. *² hasâr = hathrâ.

Ner.'s sansk. text. Evaṁcha Te vayanî svâdînâḥ smaḥ¹ ye idam akshayatvanî kurmahe bhuvane, (b) Mahâjñâninecha Svâmine tat çaçvat hañjamaanam*² (sic) kurvânâḥ Dharmâyacha, [kila, ye sadai 'va hañjamaanam*² upari tanoh akshayatâyâm vidhâtâro smaḥ³]. (c) Yaḥ âdeçamano*(?) bhavati, [kila manah âdeçena Svâmino dhatte] tasya paraloke nirvâṇajñânâṁ asti antar bhuvane, [kila, tanoh akshayatve sati⁴ akhsamatâyâm saṁtishṭhati kshîṇasainyaḥ⁵].

¹ All asmaḥ (sic). ² Parsi. ³ all 'smi. ⁴ J.⁴, J.* saṁti. ⁵ The most 'seno.

Ner. transl. And thus are we Thine own, *we* who are producing this state of indestructibility in the world, (b) forming the assembly always for the Great Wise *One* the Lord, and for Sanctity, [that is, we who are ever arrangers of an assembly concerning the indestructibility of the body]. (c) He who is well-ordered in his mind, [that is, who disposes his mind according to the order of the Lord] possesses that knowledge which concerns the end of things in the other world, [*that is*, when the indestructibility of the body has been realized he whose host has been destroyed (or the host-destroyer) meets impotence].

anjuman awar tan i pasîn —] * (c) Kih — minishn* béd, [kû, minishn pah — — dârad] ash ânjà dânaî hast [kû, âkhar** i chîz pah nêkî bih dânad] andar makân * *¹ Sometimes rast°. ** or akhîr.

Free tr. There on the host of the Lie the blow of destruction descendeth,
But swiftest in the abode of the Good Mind gather the righteous,
With Mazda and Asha they dwell advancing in holier fame.

through) the good habitation (or abiding) of Vohûman, [when they shall have dwelt in piety]. (c) They who are seizing (or creating (vâdûnd)) a good renown are thus moving on toward Âûharmazd and Ashavahisht, [that is, the person who is of good repute goes forward to seize the reward].

Ner.'s sansk. text. Tayâ dâtýâ hi asau Devah adhâsi (? adhas) bhaveta, kṛiçatârapatâkînikah* (b) evam çîghram prârohanti te sunivâsatatayâ (so, °tâm) Uttamasya Manasa¹, (c) Hormijdecha Dharmecha, [techa ye sadâchâ-ratayâ âvâsitâh santi prasâdeshu çîghram prayâti (-yânti)], ye kurvanti* ut-tamânâm² kirtini. ¹ P. ins. prapâti (for prayâti). ² P. uttamam no.

Ner. tr. For by means of this dispensation that Deva should be put in subjection (underneath), his host having become thinner. (b, c) So in view of this they who are producing the fame of the most exalted ones (the good) are arising quickly through (meaning 'to') the good lodging of the (their(?)) best mind to Hormijda and to Sanctity, [and they who are thus lodged there because of good conduct advance quickly among the rewards].

Parsi-persian Ms. Êdûn pah ân [] [pah tan i pasîn] û i Druj [i Ganâ Minû] pah — [kiyash (kih ash) chîz bih ân nizâfî istâd] shikastah sipâh * (b) edûn tiz (no tr. for Pahl. ayûzênd) [ân muzd sitadan]* ân i pah nêk [] [minishni* = minishn (so)] i Vahôman (sic), [kih pah nêkî mândah (?) istâd] * (c) Ân Hôrmuzd u Ardibahisht [] [no tr. for indecipherable Pahl.] kih [] [kunad = vâgûnêd] ân i veh nâmi (?), [kû, ân kas shawêd* (-wad) ân muzd* sitadan kih — hast] *

Free tr. When then these doctrines ye learn which Ahura gave, O ye mortals,
For our welfare and in grace, when long is the wound for the wicked,
And blessings the lot of the pure, upon this shall there be salvation.

Verbatim. Quum [vel quod] has doctrinas discite quas Mazda dabat, [i. e. revelavit, O vos] homines, (b) [quas] sua-sponte (vel, [ad] prosperitati [-tem augendam] inspirat(?) [vel strenuitate-promovet(?)], quodque [quumque] [revelavit etiam] longinquam [adversus] scelestis [-tos] sauciationem, beneficia [emolumenta] pro hominibus] probis, tum in [post(?)] his [haec] erit salus!

Pahl. text tr. ¹Zak i² kolâ II âfrînagânîh*¹ âmûkhtishnô (sic) mûn³⁺¹ Âû-harmazd dâdô⁴ avô anshûtâânô (b) *mûnich⁶ khvad(?) [nahin(h)(?) (or khvaên*⁷

çikshâyâh, yaçcha dirgham durgatimatâm chbettâ, [kila, nigraham pâpakar-minâm* yathâ 'nurûpatayâ kurute] (c) lâbhaçcha muktâtmaḥyaḥ evaṁ paç-chât tebhyaḥ asti çubhatarah. Pûrvoktavat. ¹So J.³, but J.⁴ yo, J.* ye; C., P. yau.

Ner. transl. He who teaches these two revelations [the Avesta-word, and the interpretation], which two the Great Wise *One* has given to men, (b) and who is also desirous of the doctrine, and *has been* long a cleaver of the wicked, [that is, he causes the defeat of those who work wickedness as if by congruity], (c) for *such* free-souled, or righteous, persons *there is* a beneficial acquisition, and so after these things that *acquisition* is more happy.

(As before said at the end of verse 1; This verse is to be repeated twice).

Parsi-persian Ms. (No translation for 'a'; text as above except that âmûkhtan stands for 'ishn) (b) kih no tr. as far as ham, (text mûn khîn ahîn) ham âmûkhtan ân chîz, [kû, tâ ma-râ pah pasâkht no tr. for gazishn (so for yazishn) nah bâd], kih ham dêr zakhm [az ân pasâkht*] i darwandân, (c) [wa = va] sûd ham i ashavân*, [kû, chûn bâyard kardan], êdûn pas ôshân hast [] [nêk = nadûk*], [kih ân sûd bundah* (?) bih rasad] #

XXXI.

Free tr. These your doctrines reciting, words unheeded yet let us utter
By those unheard who our farms through the creeds of the lie are destroying,
But words of the best unto those who to Mazda are heartily faithful.

hōmanâi, amat rūbâk dahishnō hōmanând pavan zak i³ Aûharmazd, [aigh, valmanshânich¹⁵⁺¹⁶ Aharmôkânō mindavam I¹⁷ denman pâhlûm hōmanâi¹⁸ amat¹⁹ Dinō i Aûharmazd rūbâk vâdûnâñd].

¹ See P. ² DJ., D., Mf. om i. ³ DJ. om. ⁴ D., Mf. 'mûrđō. ⁵ DJ., D., Mf. ins. ⁶ DJ. avōch. ⁷ D., Mf. nyôkhsh°. ⁸ DJ. om. va. ⁹ so DJ.; others 'am, or 'em. ¹⁰ DJ., D., Mf. ¹¹ DJ. ghal, D., Mf. om., M. avō. ¹² M. 'ûkht-âi. ¹³ Mf. amat. ¹⁴ DJ. ins. i. ¹⁵ DJ., D., Mf. ins. ich. ¹⁶ DJ., D., Mf. om. pâhlûmich. ¹⁷ DJ., D., Mf. ¹⁸ DJ. om. ¹⁹ Mf., D. mûn.

Pahl. tr. Both these blessed revelations which I recite for You (or as Yours; om. avō) [the Avesta and Zand] we are teaching by word to him who is no hearer, [to the Destroyer-of-Sanctity or Persecutor. In a doubtful matter *we teach* him three times by word, and if he knows without doubting, then he is not thus taught three times], (b) to those who utterly slay the settlements of Sanctity through the benedictions of the Drûj, [when they maintain the Drûj by *false* benedictions], (c) then to those this might be the best thing, when they would cause progress in what belongs to Auharmazd, [that is, to those persecuting* heretics* even it would be a best thing if they should make the Religion of Aûharmazd progressive].

Ner.'s sansk. text. Taucha prasiddhau manyâmahe, [kila, jânîmah Avistâ-vânîm arthamcha] açotrîṇâm (?) [Âsmogânâh¹ (?)] vachasâ² çikshâpayâmaḥ [antaḥ samçayatve³ trin vârân*, chet jânâti pratikaroticha, sadai 'va, chet jânâti, na pratikaroti, ekavâraṇ*] (b) teshâm ye prakâçanti Drûjasya, [kila, ye Drûjaṇ prasiddhâm dadhati, Drûjaṇ Âsmogatvaṇ kapaçachihnaṇ], ye puṇ-yâni⁴ jagatyâḥ vilumpanti, (c) evaṇ tebhyaḥ utkrishṭatarâṇâm (?) [tebhyaḥ Âsmogebhyaḥ] ye pravṛittidâḥ santi Mahâjñânibhyaḥ, [kila, ye Dînîm Mahâjñânînaḥ pravartamânâṇ kurvanti*].

¹ C., P. ² C., P. and J.* diff. ³ C. °tvena. ⁴ J., J.*. (Sansk. of every period is used throughout, and Sandhi is intermittingly applied).

Ner. transl. And to these two revelations we pay attention, [that is, we understand the Avista-word and the interpretation], and we teach them by word *even* to those who stop the ears, [that is, *even* to the Âsmogas, in doubt three times; if the *person* understands it and resists, always; if he understands and does not resist, once]; (b) *and we also teach them* to those

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Trlit. Yezi âis nôid(t) (u)rvânê [=ruv°] advâo aibî-dereštâ vah[i]yâo,
 Aḍ(t) vâo vîspēng âyôi, yathâ ratûm Ahurô vaēdâ
 Mazdâo ayâo âsayâo, yâ Ashâd(t) hachâ j[i]vâmahî.

Verbatim trl. Si iis non animae non-ambigua (i. e. doctrinas sine ullo dubio (cp. Y. XXX, 1 etc.)) apprehensae [sint] meliores (vel si melior via (leg. advâ) non in-conspectu (?) sit), (b) tum ad vos omnes adeo [adibo ut eas doctrinas veras promulgem] sicut regulam [-suam] Ahura agnovit (c) Mazda harum-duarum-partium [vel portionum(?)] qua [vel ut] Sanctitate (ex) vivamus.

Pahl. text translit. ¹Mûn* pavan nikirishnô lâ hêmnunêdô, ash pavan zak i² agûmânîkîh, [amat pavan mindavam i³ Yazadânô² lâch gûmânô], aîgh, aîf madam nikêzishnih⁴ shapîr [amatash pavan andâzakô¹ i stih barâ numâyend]. (b) Aêtûnô⁵ avô lekûm harvispô² yâtûnd, [aîgh, kolâ aîsh barâ avô khvêshîh i Lekûm yâtûnd⁶], amat aêtûnô raḍîh i Aûharmazd âkâs yehevûnd, [aîgh, afdîh i Aûharmazd barâ khavîtûnd]. (c) Min Aûharmazd, min valmanshân zak yâmtûnishnô amat min Aharâyîh avâkîh zîvam, [min Ameshôspendân am⁷ den-man nadûkîh*, min¹ Aûharmazd, amat levatman kâr va kîrfakô zîm aîtô ghal zîvam¹⁺⁸]. ¹ See P. ² DJ. ³ D. ⁴ DJ. lâ yazishnih. ⁵ so D.; DJ. li (N.B.) avô, M., K.⁶ val i. ⁷ so Mf. etc.; D. yakhsenûnd. ⁸ DJ. min am. ⁹ Mf. zîm (?).

who reveal (so, or 'increase' (so *kâc* with *Ner.* often)) the *Druja's doctrine* (or who appear to be the *Druja's adherents*), [that is, who establish, or regard, the *Drûja* as a revelation, the *Drûja*, the *Âsmoga*-characteristic who has the sign of deceit], and who afflict the sacred things of the earth. (c) *And thus also we teach it to those more exalted (better) than these [these Âsmoha devotees], that is, to those who bestow propagation upon the Great Wise Ones, [that is, who render the Dîn of the Great Wise One progressive].*

Parsi-persian Ms. *Ân i har dû mashhûrî* i [] shumâ [] [shumûrad* = hoshmûrad] [Avestâ u Zand], wa û ham i bî-shînîdar (sic) [Ashmôgh] pavan gôbishn amûzam, [andar shakmandî* sih + III bâr, [] gôbishn, wa kih bî-gumân dânad, kû nah amûkht sih bâr] (b) Ôshân kih pah (space) i Druj ân i Sawâb jihân* bih kharâb-kunand [kih Druj pah (space, no tr. or text) dârad], (c) agin ham (sic vid.) i ôshân* buland hastî, kih rawâ-dahishn hend pah ân i Hôrmuzd, [kû i ôshân ham Âshmôgh chîz in buland hastî (?), kih awâ (? It may be rawâ slipped in from above or possibly andar (?)) = Pahl. dên for Dîn] i Hôrmuzd rawâ-kunand] **

Fr. If through this for the soul the truths are not held as the better,
Then teaching to all will I come, with God's law more fully confirmed
Law over both sides, Mazda, that moved by the Right we may live.

Pahl. transl. When* (or since), as one observes, one does not believe according to what is not doubtful to him [when one is also not doubtful in the matter of the Yazads], then* it is good on viewing (or exposition) [when they will make it clear by an estimate, or example, from the world], (b) so (or therefore) to You all are coming, [that is, every one will come into Your possession], when they become thus aware of the regulation of Aûharmazd, [that is, when they shall know the wonderful power (or character) of Aûharmazd]. (c) From Aûharmazd and from those (the Ameshôspends) does it happen, if I live on through the aid* of* Aharâyih, [that is, this happiness comes to me from the Ameshôspends, and from Aûharmazd, if I live on with the industry and charity which are appropriate for me]. *Or 'in accompaniment with'.

Ner.'s sansk. text. Yat nirikshañena^{1*} na pratibudhyati*, [kila yat nirikshate¹ tasya mahattvam yat Dîneḥ, na pratibudhyati] asaṃçayatvena upari-prapâdanam^{**} uttaman, [chet vastuni Iajadânâm² saṃdigdho³ na bhavet, drishtântair jagatyâḥ komalam kâryam]. (b) Evaṃ Yushmâsu sarve âyânti, [kila, sarve 'pi svâdhinatve Yushmâkam âyânti]; yady evaṃ Gurutvam Svâmino vindanti⁴ (? so), [kila, chet mahattvam Hormijdasya jânanti* sarve 'pi Dînau Hormijdasya âyânti]. (c) Hormijdât tebhyaḥ tām prâptim chet puṇyasamīṣiṣṭām⁵ yâchayāmaḥ, [Amiçâspintebhyaḥ vayan enām sampattim mânushīm Hormijdâchcha, chet kâryāya puṇyâyacha asmâkam asti, yâchayāmaḥ]. ¹ J.⁴ nirikshañe samāṇena. ² J.², J.* Iajadīnīh. ³ J.* ōdhā. ⁴ J.* vid°. ⁵ C.*atī. ⁶ J.⁴, J.⁴, C. *tim; P. *tām.

Ner. transl. Because he does not understand by *this* consideration, [that is, because he considers the greatness of this, which is that of the Dîn,

the Amicâpinta and from Hormijda that human felicity, if *perchance*, for the performance of duty and for sanctity it is (or 'may become') ours].

Parsi-persian Ms. Kih pah nikirishn* (so) nah khwâhêd (so), ash pah ân i bi-gumâni, [kih pah chiz [] [shân = —] nah ham gumân], kû, hast awar nigarishni* veh*, [kiyash pah [] i gêtî bih numâyad] * (b) êdûn ân shumâ tamâm âmad, [kû, har kas bih ân khwêshi i Shumâ âmad], kih êdûn radi i Hôrmuzd âgâh bûd, [kû, — i Hôrmuzd bih dânad] * (c) Az Hôrmuzd [] [kih = mûn] ôshân ân rasishn, kih az Şawâb — jizom ((?)pro jiom (sic) = zivom), [az Amêshâsfendân* (sic) am in nêki [] [kih = mûn] Hôrmuzd, kih awâ kêr u kirfah, am hast, ô [] [ma-râ (? sic = text) zim, or ziyam (?)]*

Free. What by Fire Thou givest, O* Spirit, and by Right, the two-strivers teaching, What doctrine is for discerners, tell us that, that we know it, Mazda, Tongue of Thy mouth declare it, that we teach all living the Faith.

(c) through Thy tongue and mouth; *thus* the living of all kinds believe, [and also afterwards it, the Nîrang-i-var, is uttered by Him (Aûharmazd), that is, I speak *it in His name*, (or thus: 'I speak *it*')].

Ner.'s sansk. text. Yam datta¹ adriçyatayâ Agniñ, Açavahistamcha, pariñâpitum prativâdinâm prabodham, [kila, çuddhimcha² prakaçikurute Açavahistamcha, Agniñ patim], (b) yachcha prakâçatvam [pratidvandvinâm] vivektuñ, [Nîrangamantram¹ divyasya], tat no, Mahâjñânin, suprabodhatayâ* brûhi, [tan³ Nîrangamantram divyasya], (c) jihvayâ tatrâ 'nane*, yâ jivatañ sarvân prabodhakâ (?), [paçchâd uktam eva syât; yat brûmahe].

¹ J.³, J.⁴ ² J.⁴, C. ³ J.³; J.⁴, C., P., tat.

Ner. transl. Which Fire, even Açavahista, may Ye give (improp. conj., or 'Ye gave' (if datte, then 'he gives' not 'takes')) through the spiritual influence to make the intelligence of the disputants comprehend, [that is, he makes manifest both the clear (or the pure (?)) *truth*, and Açavahista (Agni the lord)], (b) which was the blessing (? kêç in Ner.'s sense 'prosper', or 'distinction' (?)) of the discerner [of (or between) the strivers, the Nîrangamantra of the celestial *one*], therefore tell it to us, O Great Wise *One*, with Thy wisdom, [this Nîrangamantra of the heavenly one], (c) with the tongue there, in* the mouth, which *wisdom** is enlightening, or awakening, all the living, [and afterwards (later) also let it so be uttered, which *is**, we say *it** (or 'which we declare', but see the Pahl.)].

Parsi-persian Ms. Kih at (sic) dâd pah minûi âtash [] Ardibahisht (sic) tu-râ châsht* ân dalil-dârânshnâkhtâri*, [kû, [] khâliş [] nâ-khâliş pêdâ — *¹] * (b) Tu-ra* kih w — ân û shumâr vazârdâr* ham [dâd Nîrang i [] [man = ra (li) dâd], ân ân mâ, Hôrmuzd agâhiâ (sic vid. pro-^oihâ) gû** dâná(i)hâ* (?) [ân nîrang []], * (c) pah zabân i Tû, pah dahan, zivandagân tamâm khwâhand, [azash (? sic) pas guft bêd (so), kû, gûyam] * ¹Pahl. perhaps meant for kardan. ²Parsi gô.

Free tr. When to our prayers inclining are Thine Order and Ahuras
Then with Armaiti the blest and the Best Mind will I implore You;
Grant me the powerful Kingship; by its strength let us smite the foe.

sovereignty from Sôshâns], by whose fortitude, [that is, with his own weapons he is able to do it] the Drûj is overcome, [that is, I know this that in that time it is (will be) possible* to render the Drûj stupefied]. *See tûbânô.

Ner.'s sansk. text. Yadi dânenā¹ Açavahistasya nimantrakâḥ smaḥ, [puṇyasya], Mahājñāninaçcha Svāmīnaḥ (b) bhaktiçilâyâçcha prithivyâḥ, [kilā 'smākaṁ uttamatvaṁ* evaṁ astu, yathā teshāṁ çaktâ bhavāmaḥ nimantrayitum], utkrishṭatvaṁ abhipsāmo, Gvāhmana, [kila, mahyaṁ prasādaṁ dehi], (c) mādiyebyho rājyaṁ balavattamāt², [kila, çishyebyho me pārthivatvaṁ Çaoçioçât dehi], yasya saṁyatatayâ³ apanīyate Drûjaḥ, [kila, mām sādhanaiḥ* svīyaṁ çaktâ bhavanti kartum], idamcha veda⁴ yat antas tasmin kâlê Drûjaṁ akshamaṁ* çakyate kartum].

¹ J.⁴, C. dānecha. ² P. 'mât; J.³, J.^{*}, C. 'mān. ³ J.³, P. çain-; C. çauṇ°, J.⁴, çaitanyā, J.^{*} çaitanyayā. ⁴ J.⁴ vacha-; J.^{*} veva-; C., P. vecha.

Ner. transl. If, by means of the gift of offering, we are invokers of Açavahista, [of Sanctity], and of the Great Wise One, the Lord, and (b) of the pious one, the Earth, [that is, ours may the goodness* be in order that we may be able to invoke theirs] *then* we are seeking, O Gvāhmana, to reach the exaltation, *or goodness*, [that is, grant *this* to me as a reward], (c) *and we are seeking* the sovereignty for my people from the most powerful one, [that is, grant my disciples the sovereignty derived from Çaoçioçā] by whose martial* power* the Drûja is removed, [*that is*, they are able to make me their own through martial weapons*, or ardour*, and this I know, that in that time, it will be possible to render the Drûja powerless*].

Parsi-persian Ms. Kih pah ân dahishn [pah tan i pasîn] Ardibahisht khwândâr — (= -ând) [] Hôrmuzd [], [kû, ma-râ veh [] i êdûn bâd, man Hôrmuzd i Ardibahisht tûbân (sic) bâd khwând] (b) û ham i bandagi Spendarmad [ash khwândâr hend (?)] * Buland khwâham Bahman [muzd] * (c) Mâ, [] [shâgirdân i man], khudâi az û i — hend, kû [] pâdishâhi az Sôshyôsh dehî (= 'ûni(?)) [] [az = min] pah ân i û —, [kûsh pah aûzâr* i khwêsh tuwân* béd kardan], — Druj [ê, in dânam, kû, andar ân zamân Druj âkhîr (sic ? = mirum (?)) shâyad kardan] *

Free tr. This tell that I discern it, which through Truth Ye give as the better,
Whose atonement I may know, and ponder through Thy Good Mind,
Those things, O Mazda Ahura, which should be, or should not be.

Verbatim transl. Hoc mihi ad- [-id] discernendum dic quod mihi Sanctitate dabit[is] [dabatis (?)] omnibus aliis] melius (b) ad- [-id] -sciendum Bona

Ner.'s sansk. text. Tat¹ mahyam vivikta² brūhi, [kila, me idam nirmalatarām* brūhi] yan mahyam puṇyena dānam uttamam, [kila, yan mayā kāryam puṇyamcha kṛitam¹aste, tena Te yat uttamam prasādadānam; katham svīyam çakyate kartum]. (b) Vetṛitva³ Uttamena Manasā mahyamcha⁴ dehi, [kila, me tat jñānam yat sadāchāratayā brūhi⁵] yena me achchhedaḥ⁶, [kila, tena jñānena sadāchārīṇā pratyuttaram *achchhedaḥ⁶ çakto bhavāmi dātum] (c) tachcha, Mahājñānin Svāmin, yan no⁷ vā asti, asti vā, [sṛisṭaye yat asti uchyate, yachcha nā 'sti].

¹ J.⁴ tataḥ? ² J.³ -vikta (so), J.⁴, C. vikta. ³ J.* vetṛitt^o. ⁴ C. om. cha; J.⁴ adds. ⁵ C. om. gloss. ⁶ J.⁴ achhed^o. ⁷ all yan mo.

Ner. transl. Tell this to me distinctly, [that is, declare to me this more clearly*] that which is the highest gift, and which is given to me through sanctity, [that is, because even a* holy* work* is done by me, therefore the best gift of Thy reward is bestowed, but how is it possible to make it one's own]? (b) Grant me the knowledge through the Best Mind, [that is, declare that intelligence to me which comes through good conduct], and by which also safety from injury is secured to me, [that is, through that beneficent information, or science, may I be able to render a reply without receiving a blow]; (c) and declare either that which is not, or that which is, O Great Wise One, the Lord, [that is, that which is, as well as that which is not, is declared to the world].

Parsi-persian Ms. Ân ân man jawâb (?) gû^{*1}, [[] rûshan gû^{*1}, kû, ân muzd chûn ân khwêsh shâyad kardan?] kih ân man pah Şawâb, [kih ma-râ kâr [] kirfah kard îstad], dâdan i veh, [kû, ma-râ ân [] i veh û (or ô) —]? * (b) Âgâh — i pah Bahman ân man ân dehî, [kû, [ma-râ = m] ân i dânnâi pah frârûnî bih gû^{*1}] kih man [pah ân i û] ân i [] ân [râst = rûshan (Rashn (?))], [kû, ma-râ pah ân dânnâi nèkî pâsugh* i ân — tuwân bâd dâdan] * (c) Ân ham i Hôrmuzd nah hast, ân i hast râ [gûyad], [kû, Gâsânî râ i hast, gûyad kû nah] * *¹ Or 'gô' (Parsi).

Fr. To him was that most* precious*, who declared it as truth, the All-wise One, That Manthra which is the word of Health, Right, and the Life Immortal: "To Mazda shall be such Kingdom as shall grow through His holy Mind."

que [sit]; (c) Mazdae tale Regnum [sit] quod [quale] ei Bona crescat Mente ([vel Regnum quod ei Bona faciet-ut (illud Verbum-rationis)-se-promulget Mente]).

Pahl. text translit. ¹Valman² aïtō pāhlūm, mūn avō³ li ākāsīhā^{*1} yemalēlūnāi^{*1} āshkārak [rōshanak⁴, aīgh, Aērpat shapīr aīgh⁵⁺¹ hāvishtō] (b) Mānsar i⁶ hamāk⁷⁺¹ rūbīshnō, [aīgh, hamāk⁷⁺¹ dām pavan⁸ rās i⁹ Mānsar lakhvār avō khwēshīh i Aūharmazd yāmtūnēdō], i amat pavan Aharāyih yakhšenund [hū-kūn^{*10}] amarg-rūbīshnūh afash [yehevūnēd dēn zak i¹¹ LVII hnat]. (c) Aūharmazd avānd (sic) khūqāyih chand dēn valman¹² vakhshēd

Vohûmanō, [aighash pâdakhshahîh¹³ pavan tanō* î gabrâ având, chandash Vohûmanō pavan tanō mâhmânō]. ¹ See P. ² DJ. avō. ³ Mf., etc. avō; D. valman. ⁴ DJ. nōk. ⁵ DJ., M. aigh, D. ayûf. ⁶ DJ., D. ins. ⁷ DJ., D. âk, M. âf. ⁸ M., Sp. ins. lak; DJ., D. om. ⁹ DJ., om î. ¹⁰ DJ., D. ins. ash. ¹¹ D. om. î. ¹² D. valman. ¹³ DJ., D. pâdakhshahîh. ¹⁴ Frgts. sîh yemalelûnêd, and unimportant var. ¹⁵ avō kevan (?).

Pahl. transl. He is *the best one*, (or 'His is that best thing') who would* declare* to me understandingly what is manifestly real [and clear, that is, the priest is better than the disciple], (b) the Manthra of the universal progression, [that is, all the creatures are returning into the possession of Âûharmazd by way of the Manthra], and when they hold it fast through sanctity [as the well-doer* does*], immortal progress also [comes*] from it, [within fifty-seven years]. (c) Belonging to Mazda [gen. by pos.] is such sovereignty as the Good Mind increases in that one, [that is, his sovereignty is to such an extent (or 'so long') in the body of man, as Vohûman is a guest within *that* body].

Ner.'s sansk. text. Asau asti utkrishâtatarah [âchâryebhyaḥ, çishyebhyo vâ] yo me vettritayâ¹ vakti viçadam (b) *Mânthrim yâm sarvapravrittîm, [kila, chet sakalâ 'pi srishtîḥ mârgeṇa mânthravânyâḥ punaḥ svâdhînatve² Hormijdasya prâpnoti] puṇyatayâ amṛityupravrittîm, [kila, chet sadâchâratayâ dhatte, amṛityupravrittîçcha tasyâḥ bhavati, antaḥ saptapañchâcat* varsheshu. Mânthri 'ti Avistâvâñi]. (c) Hormijdîyam tâvad eva râjyam, [ki-

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Trl. Yastâ mañtâ paouruyo [= °viyô] raochēbiš rôithwen [= rôithu °] vâthrâ [= huv °],

Hvô Khrathwâ dâmis Ashem, yâ dârayad(t). Vahištem Manô;

Tâ Mazdâ mainyû ukhshyô yē â nûrēmchîd(t) Ahurâ hāmô.

Verbatim transl. Qui haec mente-concepit primus, [et in] luminibus [-ina] manabant [se induebant [-ent* veritates (cp. Y. 30) supernae] gloriosa [-sae] (vel caela (?)), (b) Ille intelligentia Creator [creavit] Sanctum-ordinem, qua fecit-ut-tenuerit [-tenta sit] Optimam [-ma] Mentem [Mens] (vel qua sustinebit o. m.), (c) Haec, Mazda Spiritus, * facias-ut-crescant, qui [es] [usque ad] nunc etiam [vel omnino], Ahura, idem!

Pahl. text translit. ¹Maḍash paḍmân² fratôm, mûnash avō rôshanîh gûmikhtô khvârih, [î³ Âûharmazd mûn⁴⁺¹ denman⁴⁺¹ karḍô, aigh, nadûkih zakash latamman, ash tamman levatman, ash denman mindavam maḍô yekavimûnêd, aighash Gâsânîkih lakhvâr yâmtûnêḍô]. (b) Valman dâm, [aigh, dâm î frârûnô⁵ valman nafshman] mûn^{1*} pavan khiradô Abarâyiḥ

lâ 'sya pârtivavm vapushi mânushiye tâvad eva, yâvad asmin Uttamain vikâçayati Manah, [kilâ 'sya Gvahanov vapushi abhyâgatah]. 1 J.⁴ vetta°. 2 J.* °tvena.

Ner. transl. That *person* is more excellent [than the teachers, or than the scholars] who speaks for me clearly and with knowledge (b) that Manthra, which is *a* universal advance, an immortal (eternal) advance through sanctity, [that is, if the entire creation proceeds according to the way of the Manthra-word, and comes again into the possession of Hormijda, that is, if it, or He, possesses, or establishes, *the Manthra* through good conduct, eternal (immortal) progress *will* become its* own within fifty-seven years. *The word* of the Manthra (thus) *is* the Avistâ-word]. (c) The kingdom of Hormijda exists so long, [that is, his sovereignty exists so long (or 'to such an extent') in the human body] as an exalted Mind sheds light (or 'causes increase'; see the Pahl.) within it, [that is, *so long, or so much*, as Gvahmana is a guest within that body].

Parsi-persian Ms. Ū hast buland, kih ân man âgâhîhâ (sic vid.) gûî âshkarâh [[rûshan = rôshân (?), kû, Hêrbad veh [[bâ = awâ] shâgird] * (b) Mânsar (sic) i tamâm raftanî*, [kû, tamâm pêdâishn* pah râh i Mânsar bâz ân khwêshî i Hôrmuzd rasêd (so)], i kih pah Şawâb dârad (space for two words) bi-marg raftanî* azash (sic) [bêd andar panjâh u haft sal (? sâl)] * (c) Hôrmuzd (no tr. for âhand) (sic) khudâi, chand andar ū afzâyêd* (so) — (?), [kûsh pâdishâhî pah tan i mard — chandî* — (?)] pah tan mihamân] *

Who first these words conceived, that, as truths, they were clothed in light,
By mind is the Truth's Creator, and by Her the Best Mind upholdeth;
These, Spirit! shalt Thou prosper; same Thou art, and abidest ever!

yakhshenunêdō, va³⁺¹ pâhlûm-mînishnih, [aigh⁶, pavan râstih va frârûnôih, yakhshenunêdō]. (c) Zak i⁷ kolâ II, Aûharmazd pavan minavadikih⁸ vakhshînêd [aigh, mindavam i minavad va stih, valman⁹ barâ afzâyînêdō] mûn¹⁰ kevanich ham¹¹⁺¹ khudâi.

1 See P. 2 D. ins. i. 3 DJ., D. om. 4 So DJ., D.; M. mindavam. 5 D. °ih. 6 DJ., D. ins. 7 DJ. om. i. 8 corr. 9 DJ. avö. 10 D. amat. 11 DJ. °âi. * Mf. om., otherwise it coincides with D.

Pahl. transl. The regulating measure came first to Him who mingled His glory (or 'whose glory was mixed') with light, [that is, *it is the glory* of Aûharmazd, who did this, that is, the benefit which is his here *in what he created* is with him beyond; and this thing has come to Him, that is, His Gâthic doctrine comes back to Him]. (b) His *are* the creatures, [that is, the proper (clean?) creatures are His own], whereby* He maintains Sanctity through wisdom, and the best mind *also*, [that is, He maintains them through truth and piety]. (c) Aûharmazd causes, (or, 'O Aûharmazd, do Ye(?) cause') both these *influences* to increase through spirituality, [that is, He will (or, 'do Ye (?)') increase the thing which is spiritual, and *also that which is of this world*], *He* who is, (or 'Thou who art (?)') now even, the same, a king.

Ner.'s sansk. text. Prāptocha* pramāṇam prathamam, rochishi samṅlishtā cūbhata, [kila, yaḥ prāk adriṣyatāyām kritah, tasye 'dam¹ kimchit* prāptam evā 'sti, yat sṛishtau punaḥ prāpnoti¹]. (b) Tasya sṛishtiḥ buddhyā punyam yo dadau utkrishṭataram manaḥ, [kila, yaḥ satyam sadāchāratvamcha dadau, sṛishtiḥ tasyai 'va svādhīnā²]. (c) Tad dvitayam Mahājñāni adriṣyatayā* vikāṣayat, [kila, kimchit* yat paralokiyam* ihalokiyamcha*] yasya sa punar api rājā sarvasya]. ¹ C. 'tu. ² J.* 'inā, P. 'āh, J.⁴ 'inah.

Ner. transl. And he* attained* that regulating-conception first, and the glorious object, or 'characteristic', became enclosed in light, [that is, he who was formerly produced in invisibility (in the spiritual state), his is this thing (see mindavam) thus obtained when he comes again into the creation]. (b) His is

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Trlit. Ad(t) Thwā mēñhi paourvim [= °viyem], Mazdā, yezīm [°iyem] stōi mananhā Vanhēus patarēm Mananhō, hyad(t) Th[u]wā hēm chashmainī (hēñ)grabem, Haithīm [= °yem] Ashahyā dāmīm anhēus Ahurem ś(k)yaothanaaēshū.

Verbatim transl. Tum Te existimavi primum, Mazda, adorandum [i. e. adorabilem] populo*¹-civitatis [nostrae] mente (b) Bonae patrem Mentis, quum Te cum- [valde] in-oculo*² comprehendebam [-di], (c) verum [et benignum] Sanctitatis creatorem, [nostrae] vitae Dominum [salvatem* (servantem)] in-actionibus! *¹ Esse (? aegre). *² visu.

Pahl. text translit. ¹Aētūnōm² Lak rāi minīd, Aûharmazd, aighat pavan zākīh yekavīmūnēd Vohûman fratûm, [va¹ amatam Vohûmanō khaditûnd, am³ aētûnō minīdō aigh zāk i⁴ Lak]. (b) Vohûmanō abûō hōmanih Lak [abûō i Vohûmanō hōmanih] amatam Lak pavan hamchashmih* avō ham vakhdûnd⁵ hōmanih, [aigham pavan kolâ II chashm khaditûnd hōmanih, am aētûnō minīd, aigh⁶⁺¹ abû i⁷⁺¹ Vohûman hōmanih] (c) Âshkârak zak i Aharâyih dām [rôsha-nakō¹ aigh, dām i frârûnō⁸ Lak yehabûndō⁹, dên ahvânō pavan kûnishnō¹⁰ khûdâi hōmanih, [aigh, pavan vinâs va¹¹ kirfakō, âmâr¹² vâdûnâñd¹³].

¹ See P. ² D. °sh. ³ DJ. zīm. ⁴ DJ. om. i. ⁵ D. kardō. ⁶ DJ. mûn lak i. ⁷ DJ., D. om. vad. ⁸ DJ. ins. i. ⁹ DJ. om. va, M. has. ¹⁰ M. ins. i; DJ., D. om. ¹¹ DJ. om. ¹² all but M. aîmar (sic). ¹³ DJ., D. °aîd (aê (?)).

Pahl. transl. Thus I thought concerning Thee, O Aûharmazd, that in production Vohûman was* Thy first, [that is, when I saw Vohûman first it was thought by me thus: 'He is Thine offspring'], (b) Thy* Good Mind's

the creation by wisdom, *even* Sanctity. *His* who has produced the most excellent (i. e. the good) mind, [that is, his own alone is the creation, who has produced truth and good conduct]. (c) This two-fold thing the Great Wise *One* revealed (? or 'increased' (see the Pahl.)) through his spirituality, [that is, that thing* which lies beyond, and that which is here] of all of which he is also once again the sovereign.

Parsi-persian Ms. — andâzah awwal, kiyash ân rûshanî âmikht âsânî [i Hôrmuzd kih in kard, kû, nêkî — injâ, ash ânâ awâ * Ash in chîz rasîd êstêd; kûsh Gâsânî awâj (sic pro awâzh = bâz) rasêd*] * (b) Ū pêdâish*, [kû, pêdâish* i nêk ū khwêsh], [] pah khîrad Şawâb dârad, [] buland minishnî, [kû, pah râstî u nêkî dârad] * (c) Ân i har dû Hôrmuzd pah minûi afzûnad, [kû, chîz i minû u gêtî ū bih afzâyad], kih aknûn ham [] [am = am (?)] khudâ * * Or paidâyish.

Free tr. Foremost I thought Thee, Mazda, adored with the mind in creation,
Father of Kindliest Feeling, when with eye at the first I seized Thee,
Essential Creator of Grace, saving* Lord in the actions of Life.

father Thou art, when Thou art taken in by my survey, [that is, when Thou wast seen by me with both the eyes I thought thus: 'Thou art the Good Mind's father']. (c) Manifestly*¹ real (?) *are**¹ the*¹ creatures* of Aharâyîh; [it is clear* that the creatures which are clean (pious) are created by Thee]; in the world Thou art a king in (or 'over'), action, [that is, they shall render an account to Thee concerning sin and good works]. *¹ Or 'of the creatures' (gen. by pos.)

Ner.'s sansk. text. Evañ Tvam mato 'si pûrvam, Mahâjñânin, yat yonitayâ* tishṭhasi Gvahanasya [pûrvam yan mayâ Tvam drishṭo 'si, evam matam¹; yat yonitvam* Gvahanasya], (b) Uttamasya pitarani² Manasaḥ [kila Gvahanapratipâlak* 'si] yasyâin*³ samâlôchanatvena* samagrîhṇanti⁴ [yan mayâ dvâbyâin lochanâbhyâin drishṭo 'si, evam matam⁵, yat] pitâ 'si Gvahanasya] (c) Prakāṣa-puṇyasya*⁶ srisṭeh⁶, [kila, nirmalatarasṛisṭîṇ sadâchârîṇîṇ Tvam datse] bhuvane râjâ 'si karmanâ, [yatra çubham yujyate kartum, yatracha nigrham, tasmin çaktimân asi]. ¹ J.² satâm; J.* satâm. ² J.², J.⁴, C., P. pitan. *³ sṛisṭau understood. ⁴ J.³ 'nanti, J.* 'hnanti. ⁵ P. matam, J.⁴, C. mantam. ⁶ Ner. read Pahl. gen.

Ner. transl. Thus Thou wert (?) thought at the first *by me*, O Great Wise *One*, when Thou wert (?) engaged in the production of Gvahmana, [when Thou wert (?) first seen by me I thought thus, that it was the production of Gvahmana], (b) in which *production* they apprehend the father of the Best Mind, *observing him* with a full-faced look, [that is, Thou art Gvahmana's protector. When Thou wert* seen by me *fully*, and with both the eyes, I* thought* thus; 'that Thou art Gvahmana's father'], (c) *and Thou art the father* of that creation *which is* manifest Sanctity*¹, [that is, Thou makest the clearer (or 'purer') well-conducted creation]. Thou art a king in the

no tr. for zak (? zâk) i Tû] * f(h) Bahman pidar 'hastî Tû, [pidar i Bahman hastî], kih ma-râ Tû pah hamchashmî ân ham kard* hastî, [kû, ma-râ pah har dû chasm binad (?) hastî ma-râ êdûn minishn (?), kû pidar i Bahman hastî] * (c) Âskârah ân i Şawâb pêdâish*¹ [] [rûshan = rôshân?], [kû, pêdâish*¹ i nèk Tû dâd], [wa = va] andar jihân* pah kunishn khudâ hastî, [[] pah gunâh u kirfah shumâr kunând] *

*¹ Or paidâish.

Free tr. Thine was piety verily; Thine wisdom, the Kine's creator,
The spirit's wisdom, Ahura, since for her a path Thou hast given.
By the tiller aided she goeth, or from him who was never tiller.

herd'), that is, a way to the beyond (to the other world) is given by Thee to him, ('or it'), (c) who (or 'which, that is, the herd'(?)) proceeds by means of husbandry, [that is, duty and good works are done by him (*her husbandman*, or 'for her')]; *but for him* who is not a husbandman [*the way* is not *thus* provided by Thee].

Ner.'s sansk. text. Te 'sti¹ Spindârmadâ, [kila, Te svâdhînâ] Tvayi sâ Goh ghatayitrî asti, buddhih, [yayâ² Tvain gopaçûn* datse*] (b) adriçyatayâ, Mahâjñânin Svâmin³, yâ etasmai dadau mârgain (c) kartṛitayâ vâ âgantre, [kila, yah pratiyatnai* gopaçûnâni* kurute] yo vâ no 'sti kartâ, [tasmai na dadau]. ¹ J.³, J.⁴, C., P. asi. ² J.* yathâ (?). ³ J.³, J.⁴, C. add.

Ner. transl. Thine is Spindârmada [that is, Thine own]. In Thee is Wisdom, the maker of the Kine, [by which *also* Thou createst* the herds], (b) which (Wisdom) has by (or 'in accordance with') the Spiritual *truth* constructed* a path for this *one*, O Great Wise *One*, the Lord, (c) for the one who comes with diligence, [that is, who makes effort for the herds], or who is no worker, [that is, to this *latter* she, *wisdom*, has not given a path].

Parsi-persian Ms. Tû hast Spendarmad [kû, Tû khwêsh]. Pah Tû hast ân i gosfend tâshidâr khirad * (b) Pah minûi, Hôrmuzd, at ân û dâd râh, [kût râh i ânâ ân û dâd], (c) kih pah varzidâr âyad, [kûsh kâr u kirfah kard êstêd (so)], kih nah hast varzidâr, [at nah [bavad (?) = —] dâd] *

Free tr. Of both chose she the tiller, the zealous for her, and the thriving,
A lord most truly righteous, with the wealth of the righteous gain
Ne'er, Mazda, shall the raider, or the infidel, share our lore!

Mentis. (c) Non, Mazda, non-agrum-colens [hostis noster praedator et expers omnis agri-culturae studii] fallens quisquam [i. e. fidem fallacem daemonis-mendacii professus] bonae-narrationis [i. e. nostrae sanctae disciplinae, et beneficiorum ejus] particeps [erit].

Pahl. text translit. ¹Aêtûnō zak i² kolâ II [bûn va bar] at min valmanshânō [anshûtâânō] avō valman fravâftend varzidâr³ fshûvinidâr*, [aighat⁴ gôspend⁴⁺⁵ bûn va⁶ bar avō valman⁷ yehabûnd, i⁸ tûkhshâkō⁸ i² padmânîk*]. (b) Khûdâi aharûbō mûn fsheg⁹ pavan Vohûmanō, [aigh, sardârih i gôspen-

dânō pavan frârûnōih vâdûnyên]. (c) Lâ, Aûharmazd, val valman î avarzî-dâr¹⁰ Aharmôk, î⁹ davâsahich^{** 11+1} pavan zak î¹² khûpō-hōshmûrishnîh khel-kûnêd. [Pavan Dînō* î⁷ khûpō¹³ ghal yemalelûnêd, aîgh¹⁴, havândich (sic)¹ mozd chand⁶ avō davâs^{**} (sic) yehabûnd, avō Aharmôk¹⁵⁺¹ lâ yehabûnd].

¹ See P. ² DJ., D. om. î. ³ DJ. om. î. ⁴ DJ., D. ins. at. ⁵ D. °ân. ⁶ DJ., D. ins. ⁷ DJ., om. ⁸ DJ. °shak. ⁹ so DJ.; M. miscorrected. ¹⁰ DJ., M. seem avarzîdâr(?). ¹¹ D. Mf. °schin, DJ. °sahich, M. davâs.ihach. ¹² D. om. î. ¹³ DJ., D. ins. î. ¹⁴ M., K.° ins. zak î. ¹⁵ D. °môkân; DJ. om. avō, or 'detached ânō'. (** in Zend characters.)

Pahl. transl. Thus from, or of these (ayâo) [men] they assign under Thine influence to that husbandman (see gl.) that which is the two (i) [the origin and, the produce], to that husbandman (see gl., or 'a husbandman to that one, the Cow' (but see gl.)) who is a producer of wealth, [that is, the origin and produce of the Herd are given by Thee to that one who is energetic and regular], (b) a righteous lord, whose wealth *is gained* through a Good Mind, [that is, they should exercise sovereignty over the Herds with correctness, or piety]. (c) He does not, O Aûharmazd, (or 'Aûharmazd (?) does not') allot to him who is the non-agricultural Persecuting-heretic and deceiver (or 'thieving one' (?), or again 'hypocrite' (?)) *any share* in the good recitation. [In the good Religion, it says, that even as much reward as they give to the deceiver (thieving one (?), or hypocrite), they do not give to the Persecuting heretic].

Ner.'s sansk. text. Evam te dvitayam¹ etebhyo mitrikritam kârya-

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Trlit. Hyad(t) nē, Mazdâ, paourvîm [=°viyem] gaêthâoschâ tashô, daêñâoschâ, Thwâ manañhâ khratûschâ, hyad(t) astvañtem dadâo uštanem, Hyad(t) ś(k)yaoth(a)nâchâ sēnghâschâ yathrâ var(e)nēng vasâo dâyeitê.

Verbatim transl. Quum nobis Mazda, primum colonias [sacras nostras] creabas [-avisti], legesque* (b) Tua mente intelligentiasque [nostras, i. e. conscientiasque recti], quum etiam corpore-praeditum fecisti [et firmavisti] vitae-vigorem [nostrum], (c) quum actiones-pietatis [et officia sancta] doctrinasque [statuisti] quo [ut] optiones suas [religionis] vir-optans accipit [-iet, vel ponat. .]. * Vel 'animas' (aegre).

Pahl. text trl. ¹Amatât² avō lanman Aûharmazd fratûm gēhânō tâshîd, va³ Dînō*, (b) pavan aē⁴ Lak mînishnō⁵ khirađō at dâd⁶, ⁷amatâ⁸ zak⁹ tanō-hō-ân yehabûnd, [aîghat jânō va⁷ avō tanō¹⁰ î Gâyōmarđō¹¹ yehabûnd, ach

kartre, [tad dvitayam, naranârîrûpam*, mûlam phalam vâ] etebhyo manushyebhyo dattam kâryakârîṇe, etasmaicha [vikâçayitre] kuṭumbine, (b) svâmine puṇyâtmane, Uttamasya visphârayitre² Manasaḥ, [kila, sadâchârasya pravarhayitre³]. (c) Na Mahâjñâni akâryakartre pratârayitre⁴, Âsmogâya, çradhâdhyayanatayâ⁵ pravarsati, [tena yat çuddham adhyeti prasâdam na⁶ dadâti, yataḥ avyâpâratayâ adhyeti]. ¹ J.⁴ dvitiyam, J.* çiyam. ² J., J.⁴, J.*. ³ all diff. slightly. ⁴ C. om. ⁵ so J.³, J.⁴, P., C.; J.* çri°. ⁶ J.*.

Ner. transl. Thus these^{*1} [a pair] are* made* friendly (chosen) by, or from, these (ayâo) for the man diligent in his business, [that is, this pair, having the form of man and woman, root and fruit, *that is, all their generative force with the result of it*, is given to the performer of duty from, or by, these men] to this [revealer (? meaning 'increaser')] to the countryman (agriculturalist), (b) to the lord of holy mind, to the highest (best) mind's increaser (furtherer), [that is, to the promoter of good actions]. (c) The Great Wise *One* the Lord, does not give to the idle and deceitful (thieving one, or 'hypocrite'), to the Âsmoga*, anything through the study of the faith, [that is, he gives him no reward because he studies well, for he reads without proper (or 'with evil', effort)]. ^{*1} Not 'Thy'.

Parsi-persian Ms. Êdûn ân i har dû [bun u bar] at az ôshân [âdamyân] ân û — varzîdâr —, [kût gôsfend bîn] u bar ân û dâd, i kushishn i pêmanî] * (b) Khûdâ ashò kih [no tr. for this Pahl. fshushâ* (sic vid.)] pah Valôman [sic], [kû, sardârî i gôsfendân pah nekî kunand] * (c) Nah Hôrmuzd ân û i bi-varzîdâr (sic pro bi-varzîdâr) Âshmôgh* [] i Dêwan (?) + ham = *davansacha*(?)mâ] pah ân i khûb-shumûrîshni (sic) bakhshad. [pah Dîn i khûb ô gûyad, kû [] muzd chand ân Dêwân (?) dehand, ân Âshmôghân* nah dehand] *

Fr. tr. When first, Ahura, Thou madest our homes and our sacred laws, With Thy mind our understanding, and did'st frame corporeal life, When rites thou did'st fix and doctrines where the pious may gain his faith . . . pavan aê⁴ Lak mînishnō khiraḍō yehabundō]. (c) Amatāt kûnishnō va⁵ âmûkhtishnō dâḍō¹² [aighat kûnishnō, âmûkhtishnō* i frârûnō yehabund¹³, ach pavan aê⁴ Lak mînishnō¹⁴⁺¹⁵ khiraḍō yehabund], ¹⁶amat mûn avō tamman kâmakō va³ atash kâmakō yehabund, [aigh, zak mûn avâyaḍ amat barâ¹⁷ avō tamman yâmtûnêḍō, atash avâyastō aê i aêtûnō yehabund. Pavan zak râs barâ¹⁸ avō tamman yâmtûnêḍ ach pavan aê⁴ ¹⁹Lak mînishnō, va¹⁹ khiraḍō dâḍ²⁰]. ¹ See P. ² DJ. 2nd hd. up to⁷. ³D. om. va. ⁴ D. hanâ i, DJ. aê. ⁵ D. ins. va. ⁶ D. yehabund. ⁷ DJ., D. om. va. ⁸ DJ. om. at. ⁹ DJ., D. avō. ¹⁰ Mf.(?) tôrâ, om. î. ¹¹ DJ., D. gûyôk°. ¹² M. yehabund. ¹³ DJ. dâd. ¹⁴ DJ. ins. i. ¹⁵ DJ. om. va. ¹⁶ DJ., D. ins. va. ¹⁷ D. pavan. ¹⁸ Mf. (not D.) pavan. ¹⁹ DJ. om. ²⁰ DJ., D. yehabund.

Pahl. transl. When the world and the Religion were first made by Thee for us, O Aûharmazd, (b) they were created in this, the wisdom of Thy mind; and when the life of those possessed of bodies was created by Thee, [that is, *when* life was created by Thee in the body of Gâyômarḍ, it was also given forth by Thee, in this wisdom of Thy mind]. (c) When actions and teachings are established by Thee, [that is, the actions and teachings of the pious are established by Thee, this is also in this wisdom of Thy mind]; and when *there*

(b) in Thy thought and wisdom, [that is, because thought and wisdom were in Thy view, therefore Thou didst give* them]; *and* when Thou did'st produce the life of the corporeal [life within Gaiomarda, this also for that reason Thou gavest because thought and wisdom were in Thy view]; (c) and when Thou did'st bestow both the practice and the doctrine, [this Thou did'st also because thought and wisdom were within Thy view], *and* when Thou gavest (or 'did'st fulfil') the desire of those who are longing for the other world, [that is, Thou did'st also grant his wish to the one who desires that by which he may advance to the other world; (when Ye gave*¹, (or dadāti 'He gives') it to him who really desires it, and approaches to *that other world*··)]. *¹ Old Vedic 2nd pl. (?).

Parsi-persian Ms. Kih at (sic) ân [] [û = *varman*] Hôrmuzd awwal jilhân* tâshîd, [] Dîn, (b) pah in Tû minishn* khîrad at dâd, kiyat ân tanmandân jân dâd, [kût jân [] ân [] [gâv = *tonâ* (sic pro *tôrâ*)] [u = *va*] Gayômar dâd, ham pah in Tû minishn* khîrad dâd] * (c) Kiyat kunishn [] âmûkhtishn (sic) dâd, [kût kunishn [u = *va*] âmûkhtishn (sic) i frârûn dâd, ach (sic) pah in Tû minishn*, [u = *va*] khîrad dâd], [wa = *va*] kih kih (= *mûn* (?)) ân ânâ kâmah, wa — kâmah dâd, [— = *vâgûnd* or *°nad*] [kû, ân kih bâyard kih [] [pah = *pavan*] ân ânâ rasad *no tr. for âtash* (?) *no tr. for âvâst* (sic) [] êdûn dâd, pah ân râh [] [pah = *pavan*] ân ânâ rasad, ham pah in i Tû minishn* u khîrad dâd] *

Free tr. There high, his faith to utter, his voice lifts the truthful or liar, Learned or not-instructed, with heart and the mind devoted; But the faithful steadily questions both spirits where they abide (?).

truth-speaker, (b) that of the intelligent (or wise) [Aûharmazd (?)], and that of the unintelligent [Ganrâk Mînavad (?)] to, or for, his heart and mind [Zarâtûst's]. (c) In arousing (or 'arising'), [that is, while we* shall arouse him (or 'arise to him')] he who consults with, or 'as', perfect-mindedness (i.e. Aramaiti) and with, (or 'through') that which *is* the spirit [with the Religion of the spirit (or 'which is spiritual')], his is the abode there (beyond), [that is, whoever will prosecute priestly studies (or 'observe the assemblies') with perfect-mindedness, for him there is the place beyond].

Ner.'s sansk. text. Atrâ* bumbâm¹ karoti [antar jagati] mithyâvaktâ² vâ, satyavaktâ vâ, (b) vettâ vâ, avettâ vâ, tasya* hridayadarâchcha, mâna-sâchcha (c) — (?)*³ utthânena ye sampûrṇamānasâ adṛiṣyatayâ prichchhanti paralokanivāsān, [Dīnyâ, adṛiṣyatayâ, paralokasthānāni prichchhanti].

¹ So irreg. ² so P., but J.* J.* C. °yo°. ³ J.* mene, J.* me te, C., P. mene.

Ner. transl. There [within the world] the teller of lies is uttering a cry, or the truth-teller, (b) the intelligent, or the ignorant, with his heart's emotion (?) and his mind, (c) with an — (?) arising (?); *they are lifting* their* cry** who are asking, or consulting, those who dwell in the world beyond with perfect thought and with the spirituality, [that is, they are asking those things in the dwellings beyond by means of the Dîn, the spiritual *truth*].

Parsi-persian Ms. Ânja bâng i buland ân i durûgh guftâr [Ganâ Mînu] wa ân ham i râst guftâr [Hôrmuzd], (b) ân i âgâh [Hôrmuzd], wa ân ham i bî-âgâh [Ganâ Mînu].

minû] ash injâ makân * [Kih magopatdârî bundah* (?) minishn-ihâ kunand, ash gâh ânâ béd] * ¹ 'b' in other MSS. has 'c's' place in the Persian MS.

Free. What open questions are asked, or what questions sealed and forbidden,
Or who for a little sin, binds on the heaviest penance:

With brilliant eyes as a guard, on all with the truth Thou art gazing!
and afterwards a very* great one in order that it may not be discovered], (c) those things which are in both Thine eyes *are* this (or 'are one', (read I with D. J.)) [that is, Thou seest*¹ them]. In the combination of both [in *that condition* of sin in which it is mingled with good works*] Thou art the ruler; and also over Sanctity, and Thou lookest*¹ upon all! *¹ Vaēnahî twice treated.

Ner.'s sansk. text. Yāh prichchhati prakāṣṇa, [puṇyena] yo vā, Mahājñānin, prichchhati prachchhannena [pāpēna], (b) yo vā kimchanena** duḥkritena tan mahat ācharati cūddhaye, [cūddhyartham, duḥkritena kimchanena (sic) yat kṛitam āste¹, ekam sthūlataram kurute yāvat prakāṣṇam² na² bhavet], (c) tau lochanābhyam, ekahelayā [pāpeshu pari puṇyeshu] paripaṇya samagrau³, [pāpeshucha, puṇyeshucha, ekahelayā, adhipatir asi sarvatracha punar api]. ¹ J.³, J.⁴, P. yat kṛitānāsto. ² J.³, J.⁴ °kaṭo na, C., P. °lone. ³ J.³, J.⁴, P. °gro, C. °grā. ** See Burnouf.

Ner. transl. He who asks with *regard* to* what* is open (or 'openly' (?)), [with regard* to* sanctity], or he who asks with *regard* to* what* is concealed (or 'secretly' (?)) [with *regard to* sin (or 'sinfully' (?))], (b) or he *also* who through, (or 'on account of') a little* sin, commits the great one to *secure* a clearing, [that is, *who*, for the sake of a clearing (or 'acquittal') necessary on account of a little sin which has been committed, commits a greater one, in order that *the first* may not become known], (c) upon these two, each of them, look with Thy two eyes, and with one light on both, (i. e. coordinately, without prejudice) [on *both* their sins and their righteous actions. Over sins and righteous actions Thou art evenly (so) everywhere, and again, the Lord].

Parsi-persian Ms. Kih hampursid pah ān ī āshkārah [kirfah ī āshkārah bāyad kardan], Hōrmuzd, kih hampursid pah ān ī — [wanāh*, [] — bisyār kunand] * (b) kih [] ān ī andak kinah ān ī meh azmāyad — rā, [kū, gunāh [] andak bih kunand, [] pas yak (or ēk) ī buzurg bih kunand, kū tā ān pēdā*¹ nah bād] * (c) ān ī pah har dū chashm īn, [[kū, mi-bīnī (?) [u = va] ān] * Pah — [] sardār hastī, [[wa = va] wanāh* andar ān kirfah āmikht ēstēd [] [chih = *maman*]]; Šawāb ham [sardār hast(i)] [] awar [] [ēdūn = *aēdūn*'] tamām * ¹ The characters intended for aēdūn are those also used for ēdūn. *¹ Or 'paidā'.

Free trl. This then I ask: what judgments are passing now and will pass,
What debts are paid in justice for the offerings of the holy,
And what is the wicked's debt? and their portion what in the judgment?

Verb. trl. Haec [i. e. de his] Te interrogo, O Ahura, quae enim it[eunt, i. e. fiunt (de nostra salute)] venietque[-ient, i. e. fient], (b) [et de iis] quae ut

Ner.'s sansk. text. Tad dvitayam Tvattah prichchhâmi, Svâmin, yad âgataṃ, âyâticha; (b) yo* riṇam dadate¹ dânebhyaḥ puṇyâtmane, [Hormijdâya yathâ yujyate dâtum], (c) yecha, Mahâjñânin, durgatimadbhyaḥ, katham teshâm² asti³ vipâkatâ* evaṃ, [kila, yaḥ tat kurute, tasmai nidâne* prasâdadânain kiṃ bhavati, yaçcha tat kurute, tasmaicha kiṃ bhavati 'ti⁴, me brûhi].

¹ J.⁴ dadhate. ² P. ³ P. om. teshâm. ⁴ J.⁴ (?).

Ner. transl. These* two* things I ask of Thee, O Lord, what has happened, and what is happening?, (b) *and as to him* who pays (or 'accepts'(?)) the debt from the offerings, to the holy-of-soul, [that is, to Hormijda (?), as it is fitting to pay it], (c) *and I also ask as to those* who, O Great Wise One; *pay* (or 'accept'?) *the debt* for the wicked; how is their consummation so, [that is, what is the reward in the end*¹ for him who does this, and what is thus for him who does that* *other** action? Tell me *this*]. *¹ See Y. 43, 5.

Parsi-persian Ms. Ân i har dû az Tû pursam, Hôrmûzd, kih ras — (?) [] kih ham rasad * (b) Kih qarḡ dâd az dâdan, — ân i ân û i Ashô, [az ân i chûn bâyard dâd, Hôrmuzd], (c) wa kih ham ân darwandân? chûn ôshân hend, [] [tamâm = *harvisp* (?)] êdûn in, [kû, û dâdistan chih? û dâdistan chih? man bih gû*] * Parsi 'gô'.

Free tr. Thus ask I; what his judgment, who the throne for the wicked formeth
For the evil-doer, Mazda, who his bread not else obtaineth
Save as harming the tiller's flock, his who does not serve the Foe?

va gôspend khûpō yakhšenunêd, ash kinō levatman yakhšenunêd]. ¹ See P. ² M. ins. pûrsem. ³ DJ. ins. i. ⁴ DJ., D. ins. zak. ⁵ so D.; DJ. vâdûnyênêd (?); M. vâdûniâyên. ⁶ DJ. om. i. ⁷ DJ. ⁸ D. ins. va. ⁹ DJ. om. va. ¹⁰ D. marḡâm. ** So in Comm.

Pahl. transl. Thus it is asked of* him: 'Will they inflict that punishment by ruin, and upon him who would provide the lordship for the wicked, (b) who is an evil-doer, O Aûharmazd, who does not announce the life as* gained* even for a reward?, [that is, *even* when they give him a bribe, they, *that is, such* persons would not leave a living man apart (or 'release him')], (c) *the malefactor who* (see mûn in b) vents his hatred even upon the husbandman who for herd and man is contending against the Drûj? [that is, he regards with hate even this good man, him who is maintaining man and herd well].

Ner.'s sansk. text. Prichchhâmi evaṃ: yat vinâçanigrihîtuḥ¹ yo durgatîmatô râjyaṃ kurute, [kila, pārthivatvam nikṛiṣṭebhyo² datte], (b) dushkarmâ³, Svâmin, yasmât na jîvitaṃ lañchayâ (sic) 'pi labhate, [asaucha yaḥ lañchopachâraṃ (sic) dadâti, tasyâ 'pi jîvitaṃ na tena vimuñchati], (c) kartârañcha kâdarthatyati paçûnâm* vîrâṇâñcha, abâdhitarâñ, [kila, yaḥ pratiyatnañ manushyâñam⁴ gopaçûnâm*, yâvantam⁵ yujyate kartum, na bâdhate].

¹ J.³, J.⁴, C. -grah°; J.³, P. °grâh-. ² J.⁴ °bhyo°, C., P. °bhya°. ³ J.⁴. ⁴ so all. ⁵ not yâch°.

[that is, *upon the man* who does not fetter an effort for (or 'of') men and herds such as it is fitting to make'].

Parsi-persian Ms. [] [Pah sakhtōsh = *pavan sākht ōsh* (?)] ēdūn: ū pah [ān = *zak*] gunāhān pādafrāh (wa'sh = *vash*) kunand, kih ān ū i darvand khudāi kunand, (b) i bad-kunishn, Hōrmuzd, kih nah zindagī pah ham muzd* *space*, [ku, kiyash — dehad ham ādāmī i zivandah* [] nah gūzāshtand (?)] * (c) [Wa = *va*] ū ham i varzidār kinah-kunand, kih pah gōsfend u mard bī — (sic, text adrūzishn), [kū, mard ham [] nēk kih mard u gōsfend khūb dār(ad (?)), ash kinah awā dārad] *

Free tr. How thus doth he, I ask Thee, who o'er dwelling, district, province, Generous and wise, the Rule, in the Right, to promote is striving, Become like Thee, Ahura? When thus shall he be (?), through what actions?

in the town which is in *his* province, [that is, that person is his Lord in the world, who, when they* would do duty and charity, does not (?) strive (or 'chastize')], (c) *when, it is asked, does such an one become* like Thee, O Aūhar-mazd, in that dispensation, one with whose action it is even thus? *1 Or 'spiritually'.

Ner.'s sansk. text. Prichchhāmi evaṁ: katham etasya yat uttamajñānino¹ dehi [dadāsi] rājyaṁ, [kila, adriçyatayā vapushi nije rājānaṁ kurute], (b) deçeshu vā, grāmeshu vā, puṇyavṛiddhidena advandvinah (? see Comm.) [kila samaṁ tena yaḥ kāryaṁ puṇyaṁcha kurvann āste, na yudhyati, tasya āchāryasya sa āchāryah]. (c) Tvattulyo², Mahājñānin, evaṁ sa* asti*, yaḥ karmaṇācha, [yaḥ evaṁ so 'sti karmaṇācha³ tvattulyah⁴].

¹ J.⁴, C. mahājñā. ² J.* svāmin svā-. ³ J.* others manyā°. ⁴ J.⁴, J.⁴.

Ner. transl. I ask *Thee* thus: 'How dost Thou (?) bestow the sovereignty upon him when* he* is* beneficently* wise? [That is, he (?) produces a royal characteristic in his own body through spirituality], (b) upon him who, on account* of* the increase of Sanctity, is no (?) opposer (or 'contender') in provinces, or villages? [that is, with him who is discharging his duty and performing acts of sanctity he does not contend; he is this teacher's teacher]. (c) Thine equal, O Great Wise *One*, the Lord, thus is he *verily*, who is *such* in action, [who is thus this Thine equal also through (or 'in') activity].

Parsi-persian Ms. [] [Pah pasākht (?) wa'sh (?) = — — — (sic?)] ēdūn ū [muzd — [] [dehād = *dābūnishn* + *ēd** (*vel* + *hēd*)] kiyash ān i nēk-dānā andar (— *defaced*) khudā, [kūsh Hōrmuzd, pah minūi, andar tan khudā kard ēstēd (so)] * (b) Azash (sic), andar shahr ān, andar deh, ān kih pah Šawāb — [] [*no tr. for akūshidār*], [kūsh pah gēti ān kas khudā i, kih kār u kirfah kunand (?), nah —] * (c) Tū [], Hōrmuzd, pah ān dahishn, kih ēdūn ān hast pah kunishn [] *

Free tr. Which creed as the greater believeth the righteous, or is it the wicked? Let enlightened speak to the wise, let not the foolish longer beguile us; Be Thou, Ahura, our guide, the revealer of Thy Good Mind.

Ner.'s sansk. text. Kaḥ¹⁺² aho² puṇyātmā² vā², durgatī vā, prabodhayati mahān, [dvayor madhye ko vyavasāyitarah* prabodhayati ajñānāt] (b) Vettā vettre brūte, [kartā kartṛibhyām brūte] mā 'vettā bhava paççhāt³ yato³ vipratāarakāt. (c) Vijñāpaya⁴ no, Mahājñānin Svāmin, [kilā 'smān pariññāpaya⁵] Uttamena prachihṇaya Manasā, [kila, mān sadāchāratayā Dīneh samabhijñānena⁶ kuru]. ¹ J.³, J.⁴, J.^{*}. ² C. om. ³ J.³ paççhānyāt, C. °chāt yāt°, P. yāta; see Pahl. vad. ⁴ so Haug; J.³, J.⁴, P. vishy°, J.^{*} veshy-, C. viçy-. ⁵ J.³, J.⁴, J.^{*} °payata, C. °payat, P. °paya. ⁶ J.³, J.⁴, J.^{*}, P. sābhi°, C. samabhi°.

Ner. transl. Who, alas! the pure of soul, or the wicked, teaches as the great *one*?, [that is, between the two which teaches as a person more zealous than the *other*, the ignorant?] (b) The intelligent speaks to the intelligent, [the man of *holy* (?) action ('the priest' (?), or 'husbandman' (?)) to the men* of* action*]; be not thou ignorant thereafter because (or 'while' (?), see the Pahl.) *misled* by, or from, the deceiver, (or 'after (?) the deceiver'). (c) Instruct us, O Great Wise *One* the Lord, [that is, cause us to understand]; furnish us with a sign by, or about, the Best Mind, [that is, furnish me with a sign from* the Dīn with* reference* to* good conduct].

Parsi-persian Ms. Kudām, yā ashō yā darwand, khwāhad meh? [kū, kasān yā ān i ashō — tar (sic) — khwāhad (? = admūnīnēd (sic)), yā ān i darwand?] * (b) Āgāhi ū i āgāh rā gū [] nah ū i bi-āgāh bawī az pas [] [] [rāik*¹ = dūr*] [bih gūyam] * (c) *space* [] [ū = varman], Hōrmuzd, [kū, mān bih dānī ma-rā] pah Vahōman (sic) frāz —, [kū, mān pah frārūnī pah khašlat bih kunad (?)] * ¹ Sic (prob. dūr = rāik).

Free tr. Not one of you lend a hearing to Manthra, or creed of the wicked, For house, village, district, or Province, he gives to destruction, Leaves them in ruin and death; then hew ye them all with the halberd!

Pahl. text translit. ¹Al² aish aētūnō min lekūm min¹ valman darvand Mānsar nyōkhshād³ āmūkhtishnō*, [aigh, min Aharmōkânō Avestāk⁴ va⁵ Zand al nyōkhshêdō], (b) mammian dēn zak ī⁶ demanō, va⁵ vīs, shōisar⁷, va matā, yehabūnēd (c) dūsh-rūbishnih va⁵ margih⁶, [zak ī Aharmōk]; aētūnō valmanshān⁸⁺¹ [Aharmōkânō rāi⁹⁺¹] sâzēd¹ shnaish*¹⁰. ¹ See P. ² DJ., M. akhar, M. adds mā. ³ D. nyōksh°. DJ. nyōsh°. ⁴ D. Avēstāk; Mf. avāstāk (? sic). ⁵ DJ. om. va. ⁶ M. ins. ī. ⁷ DJ. om. ī, ins. va. ⁸ so DJ., D.; M. avō shān. ⁹ DJ., D. ¹⁰ D. or snāsh (sanēh (?)).

Pahl. trl. So let not one of you listen to the Manthra of that wicked one, or his teaching, [that is: 'Hear ye not the (or 'their') Avesta and Zand from the Persecuting-heretics'], (b, c) for in that which *is* dwelling, village, town,

bhavadbhyo) 'of you') listen to the Word and doctrine of the wicked, [one is the Avista-word, and one is the Interpretation], (b, c) for the Âsmoga causes corrupt* proceedings and death, and creates other disorder within the house, province, or village. Then strike him a sabre-stroke with an arm-blow, [that is, to purify the effect of the Âsmogas' words, make ready* (or 'let fly = arpayet') the sabre for them]!

Parsi-persian Ms. [Wa = va] ma kas êdûn az shumâ [] [kih = mûn] û darvand Mânsar shunavad* u âmûkhtishn (sic), [kû, az Âshmôkân (?) Awestâ u Zand ma shunavad*], (b) chih andar [] no tr. for demûn (?) — maḥallah, shahr, u deh, dehad (c) bad-raftanî (?) u marg, ân i Âshmôgh; êdûn [] [ôshân Âshmôghân râ] [] [sâzad = sâzêd] silâh *

Free tr. Hear they* him who the Right conceived for our folk, the discerning one, Mazda,

For the creed-speaking* saint* over words with infallible voice is he mighty, With flame of Thy Fire He speaks, sent forth for the good of the strivers!

[that is, for true and pious speech, the desired, ('or necessary'), thing is to be renounced (or 'presented (?)')], (c) and this, which is Thy red Fire, O Âû-harmazd, will give the solution* to the contenders, [that is, they shall make the certain and impure fully manifest *by means of it*].

Ner.'s sansk. text. Çrotavyam, [kila, adhyayanam¹ tasmât kâryam], yah pramânam punyasya bhuvanadvaye 'pi [vel °dvayor] (?) vetti Hormijdiyam. (b) Satyoktaye² vachasâm svatanthro jihvâkâmena, [yasya bhayam nâ 'sti, kâmajihvaçcha vachasi]. (c) Te Agnih rochishmân, Mahajñânin, vyaktim* dadâti prativâdinâm, [çuddham açuddhamcha prakatîkurute].

¹ P. adhyanam. ² J.* °te.

Ner. transl. The matter is to be heard, [that is, a study is to be made of it by him] who is acquainted with the righteous design of Hormijda for* both worlds. (b) He is independent for truthful speech (or 'the truthful speaker') of words by, or in, his choice of speech, [whose fear has no existence, and he is tongue-free in word]. (c) Thy brilliant Fire, O Great Wise One, gives the explanation* to the contenders. [It makes purity and impurity (good and evil) evident].

Parsi-persian Ms. Shunavishnî kih pêmân Şawâb padash pah har dû jihân* êdûn âgâh, Hôrmuzd, [] kih pêmân Şawâb, padash chiz i minû [] gêti dânad kardan* (b) Râst-gôbishn û i no tr. for patûkshsh (sic) i biham (?) for bi-bim) pah zabân kâmah [] [gôbishn = gôbishn] [kû[sh = ash] [] [ô = ghan] gôbishn i râst i nèk, bâyad bih barishn]* * (c) În i Tû âtash i rûshan, Hôrmuzd, guzarishn bih dehad ân dalil-kunandagân, [kû, khâlîşî nâ-khâlîşî zâhir bih kunad] * ¹ Or 'burishn*'. .

Fr. tr. But he who deceives the saint, for him shall at last be destruction;
Long life in darkness his lot, vile his food, with revilings loathsome;
This be your world, O ye foul! by your deeds your own souls will bring it.

also his is a protracted coming into darkness, [that is, there must be a long period of time for him there], and *also* bad food *is offered him*, [that is, they give him even poison], and he says it is a vile experience, or proceeding, [that is, it has come on him as a vile *infliction*]. (c) To darkness*, O ye who are wicked, your own deeds and your religion are leading your life [to do *as you do* is a necessity].

Ner.'s sansk. text. Yāh pratārayati punyātmanah¹ cchadmanā, tasya paçchāt astu, [paçchāt² astu; ātmani bhavati]. (b) Dirgham āgamanam tamasi, duḥkhādanam* anyāyapavṛttimcha (?) dattaḥ (?), [aho! anyāyo me prāpto 'stī 'ti cha³, dattaḥ]. (c) Tāmisanam⁴ vo bhuvanam, durgatimantaḥ, karmāni nijāni, Dīniçcha, nayati [-yanti] [āchāranamcha* abhīpsanamcha*].

¹ All °atmaḥ. ² J.⁴ om. ³ J.⁴ stuticha. ⁴ Haug tam (bhuvanam as masc.).

Ner. transl. He who betrays the pure through his fraud, may *the same* be *also his portion* at the last, [*that is*, let it be so afterwards; it is in his soul *already*]. (b) They (?) two (?) give (?) him a long arriving in darkness, and vile food, and *they carry out* lawless proceedings [: 'alas! he cries, the lawless one (lawlessness (?)) has come to me, and is given (?) thus (or 'they two present him, or it')]. (c) Your own (inbred) deeds, and your Dīn [your habit and desire] are bringing on darkness *as*, (or 'are bringing on this' (tam (sic, masc.)) your existence').

Parsi-persian Ms. Kih āyad ān ashavān pah frīshn, ū az pas no tr. for shīn (sic), [kūsh pah ruwān* — bēd], (b) azash (sic) dēr āmadishn andar tārik, [kūsh dēr zamān ānjā bāyad būd], wa bad-khūrishn, [kūsh zahr [] dehad], wa (*defaced*) gūyad, [kū, [] —(?) rasīd ēstēd] * (c) Ān tārik jihān*, shumā kih darwand hastīd, [] [at (sic) = *amat*] kunishn ān i khwēsh [] andar = *dayen* (?) — [kard = *kard*] — *

Free tr. Mazda ahura will give both Health, and a Life immortal
With the fulness of His grace from himself, as the head of Dominion,
And the Good Mind's power he'll send to His friend in deed and in spirit;

sustinentem Mentis [illi (?)], qui sibi in-spiritu [animo] factisque amicus [fuerit].

*¹ Vel: 'Mazda dabit A. Salubritatis, Immortalitatisque (b) e plenitatis [-tate] Sanctitatisque e-suo-proprio Regno regimen-protecte (neut.) .'. (The transliteration is purposely omitted.)

Pahl. text translit. ¹Aūharmazd¹ yehabūnd² Haurvadaḍō va³ Amerō-daḍō (b) būndak avō valman mūn Aharāyih zak, [mūnash⁴ kār va kīrfak kardō yekāvimūnēd]. Afash nafshman patih¹, pavan zak ī valman ī khūḍāi sar-

[yat² pārthivatvaṃ ādeṣena āchāryāṇāṃ³ dhatte], (c) Uttamena pīvaratvaṃ* Manasā, [taṃ prasādaṃ yaṃ Gvahanena dadate, tasmai dadate⁴] yo nijasya adṛṣyamūrteḥ karmaṇā mitraṃ⁵.

¹ J.* 'tvena (Burn.). ² J.⁴, J.* yaḥ. ³ J.⁴ 'm. ⁴ J.* datte. ⁵ all matvaṃ (sic).

Ner. transl. (a, b) *But the Great Wise One, the Lord, has given plenty to the holy of soul from Avirdāda and Amirdāda, [that is, He has given a reward from, or of, water and the tree (or 'plants') to him who fulfils the demands of duty and sanctity]; and has bestowed his own authority upon the king through his rule, [which is, that he institutes (or 'maintains') authority through the command, or order, of the teachers]. (c) They also bestow (not 'acquire') prosperity (fatness) by (or 'in accordance with') a good mind, [that is, the reward which is derived through Gvahmana they give to this one] who in* the action of his own spirit is friendly.*

Parsi-persian Ms. Hōrmuzd [u, no Pahl. for it*] dād Khōrdād u Amerdad (b) pur ān ū kih Ṣawāb ān, [[]] [kūsh = āghash] kār u kirfah kard ēstēd] * Azash (sic) khwēsh [] [padash = padash] pah ān i ū i khudā sardāri, [kū pādishāhī zīsh haṣṭ pah Dastūr dārad] * (c) Azash (poss. ānash) Bahman —, [kū, ān i muzd Bahman dehad] ham ō dehad] kih [] [ō (?) = avō (?)] ān i khwēsh minū pah kunishn dōst*¹ *¹ or 'dūst'.

Fr. Clear are these things to the wise as to one with the mind discerning With Holy Power he serves Thy Truth in his words and actions, And he shall be helpful to Thee, a being strongest to succour.

upon what*¹ his lord who *is* the Dastūr *informs* him of]. (b) Good is the king, through (or 'toward') whom they would (or 'who would'(?)) effect Sanctity in word, and also in deed. (c) That one who *is* Thine, O Aūharmazd, is a person (a body) who is a supporter, [that is, Thy lodging in the world is within his body]. *¹ Or 'upon him who is his lord Dastūr'.

Ner.'s. sansk. text. Prakāṣatvaṃ tena dvayena uttamajñānino* yathā [ihalokena paralokena] prabodhanī¹ dadāti manyatecha, [yathā Svāmīnaḥ ādeṣaḥ]. (b) Uttamaḥ sa rājā, puṇyaṃ vachasi karmaṇicha vilokayitā, [tad eva vakti, kurutecha yat sadāchāritaraṃ*²]. (c) Sa Te, Mahājñānin Svāmin, mitraṃ asti, niveditatanuḥ*, [Tvām eva vapuṣhi nīje abhyāgataṃ kurute].

¹ C. 'bodha; others 'bodhe. ² all 'ita°, cp. chārin.

Ner. transl. He is paying attention to, and meditating upon, the manifestation of (or 'for') the one beneficently wise by (? or 'as regards') the twofold *interest*, [as* regards* the world here and that beyond, as the command of the Lord *directs*]; (b) he is a highest (or a 'good') monarch, observing Sanctity in *his* words and actions, [that is, he says just that which is the most correct, and he also does that which is the better deed]. (c) He is Thy friend, O Great Wise one the Lord, devoted personally (bodily) to Thee, [he makes Thee even (or 'thus') a guest within his own body].

nêk gúyad, pah ham kúnishn = *banâ khêzêd*; *âgh zak* (i) *frârûn jamnûnêd*, *pavanich kunishn*] û kûnand * (c) Ân i Tû, Hôrmuzd, burdâr* tan hast, [kú [t = -at] andar gêti mihmâni pah tan []] *

XXXII.

Free tr. Thus his Lord kinsman prayed, his retainers and loyal peersman, And demon-servers; but mine is, in mind, the friend of Ahura. Messengers Thine may we be; may'st Thou hold afar off Thy blasphemers! self; and for this the Demons *besought*, thus: 'Thy bearers* and loyal ones *may* we be'. This was *besought* by them]. (b) That which is his *are* Demons, *and* in (or 'of') my opinion, [that is, *they think*: 'ours is a mind as pure as Zarâtûst's']; Aûharmazd's joyfulness-of-mind [is sought for by them]. (c) *But* we are Thy spokesmen, [that is, glorifiers (or 'inciters') of Thine], *and* we are holding back those who hate You, [that is, we are holding *them* back from *molesting* You].

Ner.'s sansk. text. Asya svâdhinatayâ abhilâshukeshu* [asya iti svâminah svâdhinasya prasâdasya], asya svapañkititayâ*¹ sahâdeçatayâcha*, [kila², svâdhinah*², svapañkitih*², âdeçikaçcha Te bhavâmi]. (b) Asya Deveshu; man-manasi Svâminah pramodasya Mahâjñâninah, [prasâdasya]. (c) Tava stotâ-rah³ bhavâmah, [kila, dyûtatvanî te⁴ kurmahe], tân⁵ dârayânâh (sic)⁵ ye⁶ Yushmakam âbâdhante. ¹ J.³, P. ² J.⁴ om. ³ J.³, J.* stûtâ; P. stotâ. ⁴ J.³, J.⁴, J.*. ⁵ J.³, J.⁴ om. ⁶ J.³, J.⁴, J.* va sic for ye (?).

Ner. transl. Through (or 'in accordance with') that which is especially his own he is (or 'we are') among the prayerful*¹ [for 'his' (thus, *that is*,) for the Lord's own reward] with his own class, and with his obedient following, [that is, I (?) am Thine own, of Thine own line, and obedient to Thy commands]. (b) *He** *is** among his Gods. *But* in my mind *I** *am** *in** *prayers** (*abhlâshukeshu*) for the Lord's, the Great Wise One's, joy (or 'grace'(?)) [for the reward]. (c) Thy praisers we are, [that is, we are producing Thy glory], and we are smiting (or 'wounding' (meaning 'holding' dhâr°)) those who are tormenting Your *disciples*. *¹ Or 'in prayers (?)'.

Parsi-persian Ms. Ân [jân(?) i [] [û = *varman*] pah khwêshî khwâstan, ân i û — aw (sic pro awâ) farmâni(?), [ân i muzd i Hôrmuzd khwêsh, Dêwân pah in, kû*: — u farmân(?) i Tû hastam * Ashân [] û khwâst] * (b) Ân i û Dêwân pah man minishui* [hast = *hast* (?), [kû [pah = *âgh* (sic) (corr. *paran*)] [mân [] minishn êdûn nêk chunîn Zaratusht], ân i Hôrmuzd khôsh [ashân (sic) [], [minishn i û nah = *minishn i ghan râ*] (sic)], khwâst] * (c) Tû guwâ* bôm* (bavam(?)), [kû râsidan (sic Pahl. râyinidâr) i Tu bôm* (bavam(?))]; ôshân (sic vid.) dâram kih Shumâ âzâr-dehad (?) [[] az Shumâ bâz dârem].

Free tr. Then answerèd them Ahura, by means of the Good Spirit ruling, As from His kingdom supreme with His Truth most brilliant and friendly: 'Bounteous and good is your Faith; We have chosen her; may she be ours'!

Verbatim transl. His Mazda, dominans Bona Mente (b) Suo Regno ex

Ner.'s sansk. text. Tebyaḥ, Mahājñāni Svāmī, svāmitāyām Uttamasya Manasaḥ, [chet Gvahanō vapushi abhyāgato 'bhūt], (b) Saharevarāt pratyut-taram abravīt, [kila, gurutvād asya viçeshate*] Dharmēṇa çuddhasaṅgibhyah* satyakṛitena, [chet satyam sadāchāratvaṁ vapushi abhyāgatam abhūt]. (c) Prithivīm¹ vo sampūrnamānasām uttamām mitrayāmī; sâ² me 'sti, [kila, me vapushi abhyāgatā bhavati, yathā yushmân³ pratārayitum na çakto bhavāmi].

¹ All 'thvīm. ² C. sâ. ³ J.², J.⁴, J.*, C., P. 'ât.

Ner. transl. To these the Great Wise *One*, the Lord, *answered* in the lordship of the highest (best) mind, [that is, if (or 'since') Gvahmana had arrived, as a guest, within *his* (or 'their') body]. (b) From Saharevara He answered [that is, He makes the distinction (or 'he distinguishes himself') from his office as teacher], through His Sanctity (or 'through Dharma') which (or 'who') was created*¹ good*¹ toward the well-inclined [if (or 'since') truly good conduct had arrived as a guest within *His* (or 'their') body], (c) *and He said*: I befriend the earth [or your perfect-mindedness (?)], and your highest (best) one; she is mine, [that is, she *perfect-mindedness*, has arrived as a guest within my body, so that I am incapable of deceiving you']. *¹Not 'truly acting'.

Parsi-persian Ms. [] [Ān = — ?] ōshān [Dēwān] Hōrmuzd pah sardāri i Vahōman (sic), [kiyash Vahōman (sic) pah tan mihmān bēd (sic)], (b) az Shahrēver* (sic) bih jawāb guft, Şawāb khūb [] dōst* nēk kard [] [azash = *ajōsh**²] pah tan mihmān būd], (c) kū, Spēndarmad shumā rā veh khwāham [az = *min*] [pur minishni], ān i mā hast, [kū, mā pah tan mihmān bēd (sic)] * * Or 'dūst'. *²but = 'afash'.

Alternative. But your kindred, all ye Devas! are a seed from the mind polluted, Who praise unto you most offers with the deed*¹ of the Lie deceiveth*², And with deed*¹ of the mind perverted; thus famed are ye in the earth.

*¹ = 's(k)yaomām aipī. *² daibitā, n. s. m. (nā omitted as gl.)

i zak⁸ frifishnō⁹, [aighmān Zaratūshtō¹ dādō¹⁰⁺¹¹], mūntānō asrāyishnōh yeha-būnēd¹ pavan¹² būm¹² i¹² VII¹² (haft). *Or 'akharīh (?)' as in Comm.

¹ See P. ² D. om. ³ DJ. ⁴ DJ. om. ⁵ D. shēdā. ⁶ D. shēdān. ⁷ DJ., D. ins. va. ⁸ DJ. ins. i. ⁹ DJ. friftār. ¹⁰ so DJ. ¹¹ D. ins. pavan būm, etc. ¹² D. om.

Pahl. transl. Therefore, ye all who are Demons, your seed is from Akōman, [that is, your seed is from the other world; that is, *from* Akōman (the Evil Mind (cp. Y. 30, 5))]; (b) and he who worships you [O ye Demons] much is the more Drūj-like and the more insolent, (c) *but* ye are (or 'he is' (see the false gloss)) causing us to go after (or 'from behind' (?)) that deception, [that is, Zaratūsht (?) is bestowed upon us (?)], and ye give out (or 'he gives (?) out') your infamy in the sevenfold earth.

Ner.'s sansk. text. Evaṁ yūyam Devāḥ viçve 'pi nikriṣhātāt manasaḥ¹ stha bijam, (b) yaçcha yushmān² prakriṣhātām* ārādhayati, anṛitataro, gava-manastaraçcha*¹⁺³ (sic) bhavati. (c) Prachārayati mayi paçchāt* pratār-

in the seven Dvipas of the earth, *even she*^{*2} is causing the deceit to go forth after me: ^{*1} Or read yena = 'by which he'. ^{*2} or 'he' (if yena is read).

Parsi-persian Ms. Êdûn shumâ [] harvist* kih Dêw hastîd, tân [] Akôman hast tukhm, [kû, tân tukhm az ânâ, kû Akôman []] * (b) Kih ich (sic pro ham) shumâ [Dêwân] bisyâr yazad, Drujtar* (sic) [] [bisyâr = *kabed*] awarminishn + bisyâr bâshad * (c) raftan (?) mân az pas ân (sic) frîshn, [kû, mân Zaratusht [kû = *âgh* (sic)] dehad] [] [pah zamîn haft, kû = *pavan bûm haft, âgh*] bî-guftan dehad [] *

Free tr. For ye have devised that men who bring worst deeds to perfection Speak loved of the Demon Gods, cast out by the Good Mind and spirit; And they fall from the thought of the Lord, from Righteousness utterly perish!

is Vohûman left, [that is, he is far off from them], (c) *for* they are destroying Aûharmazd's wisdom and his sanctity also, [that is, they will also render it utterly void (lit. spoiled)].

Ner's sansk. text. Yat dvitayâd âste prakrishtam* manah [dvitayât vastunah* paralokiyât¹ ihalokiyâchcha²] mathnâti yo manushyah nikrishtajânâni bhavati, [kila, vipratârayati] (b) vadatâm Devamitratvam³, Uttamam sîdayati⁴ (sic?) Manah, [kila, ye kimchit samihitena Devânâm⁴ vadanti teshâm dehât Gvahmanah dûre âste], (c) Mahâjânâninah⁵ Svâmîno buddhim nâçayatâm Dharmâçcha, [kila, ye Avistârthain nâçayanti, te kâryam punyamcha⁶ vinâçayanti⁶].

¹ J.³, J.* praloka°. ² J.³, J.⁴, J.* ihaloka°. ³ all °tratâm. ⁴ J.⁴ om. from sida- to -vânâm. ⁵ P. °nin. ⁶ J.* om.

Ner. transl. When from the two things (sic = âste for iti) [from the interest (or 'wealth'^{*1}) which appertains to the world beyond and that which is of this world] the man who is of base mind is turning the mind away, [that is, *when* he deceives it (or 'betrays it')], (b) then from those who are declaring a friendship for the Devas the best mind perishes, [that is, Gvahmana is far from the body of those who proclaim anything from friendship toward the Devas], (c) and from those who are destroying the wisdom of the Great Wise *One*, the Lord; and his Sanctity is also *far*^{*2} from them; [that is, they who are destroying the Avista-interpretation are destroying duty and Sanctity]. ^{*1} So Burn. ^{*2} or 'they are also destroying Sanctity' (read dharmam).

Parsi-persian Ms. Kih az [] kushishn [ân i nekî êstêd pah ân i har dû [] anû u gêtî] ash frâz minidan gardânad, [kûsh bih frift-dehad ajash (?) sic] minishn bih ân wanâh* kardan gardânad, mardum badtar, [khirad = *dânishn*] bâshad [] bad-âgâh] * (b) Kih gûyad ân i Dêwân khwâhêd (so), [kû, chiz pah lâik^{*1} i Dêwân gûyad], ashân Bahman sez* (?) + ya'nî + dûr, [kûshân [u = va] az dûr] * (c) Ân i Hôrmuzd khirad nesâ- (vel nêst-) kunad, wa Sawâb ham, [kû, [] tabâh bih kunand (?)], [kû, Zand Awestâ tabâh kunad, wâ'n i kâr u kirfah tabâh kunad = *âgh Zand Avestâk tapâh vâgûnd*^{*2}, va zak i kâr va kirfah tapâh vâgûnd^{*2}]. * ^{*1} Or 'lâyik'. ^{*2} perhaps 'vâgûnad'.

Free tr. Man therefore will ye beguile of Health, and the Life Immortal, Since you with his Evil Mind, the foul spirit rules, as his Daëvas By speech unto deeds thus false, as his ruler rallies the wicked.

and Immortality, [that is, ye declare to men thus: if (or 'when') it is desirable (or 'necessary') to live, death is not in our path], (b) ye whose is the worst mind, who are Demons; *for* yours is *indeed* the worst mind. (c) Yours is also the worst deed and word, by which one teaches forth (or, 'ye who teach forth') to persons that sovereignty is from the wicked [Ganrāk Mīnavad].

Ner.'s sansk. text. Tābhyām pratārayati¹ manushyān sujīvanau* (sic) amṛityupravṛittauca, [kila, yat jīvitum cakyate, amaratvaṁ (? sic*) bhavati mārgenā 'smākaṁ], (b) yat yushmākaṁ, he² nikṛiṣṭāmanasaḥ! yat, he Devā nikṛiṣṭāmanasaḥ! (c) nikṛiṣṭān karmacha, vachaçcha, yat prakṛiṣṭam* āsvādayati* (sic) durgatino* [Āharmanāt] rājyaṁ [keshāmchit].

¹ J.³, J.⁴, C., P. °chār°; J.* °tār°. ² J.* om. he.

Ner. transl. *It is* with regard to both of these that he (?) is deceiving mankind, in regard to prosperity*¹ and immortality, [that is, *he says* thus: 'if it is possible to live *at all*, immortality lies in our path'], (b) since yours, O ye base-minded!, O ye base Devas! (c) *is* the worst deed and speech; wherefore he* is proclaiming*² the sovereignty from the miscreant [from Āharmana] to (not 'of') certain persons (meaning 'to every one'). ¹An adj. is not intended; Ner. elsewhere insists on jivani (sic). ²or 'inculcating'.

Parsi-persian Ms. Pah har dū faribi-hed* (?) mardumān, pah nêkî-zīstan u bî-marg raftanî, [kū, ān [] gūyad [] kih zīstan shāyad, [wa = va] bî-jān nah bâshad pah rāh i mā], (b) kih shumā badtar minishn, kih Dêw [], tân badtar andêshidan (sic) * (c) Tān + ya'nî + shumā badtar kunishn u gōbishn, kih frāz — ān kasān kū [] [kih = mūn] ū darwand [Ganā Mīnū] pādīshāhī *

Free tr. Much to do harm has he striven by his famed helps, if it be so, But essential truths hast Thou known in Thy memory, Lord, through Vohūman; These in Thy Kingdom I place, for Asha Thy truths I establish.

entia in memoria-habens Ahura, optima nosti [agnovisti et revelavisti Mente] (c) et [eas Tuas veritates] in-Tuo [Regno] pro-Vobis, Mazda, (Regno), Sanctitateque [ut] laudis-doctrinas statuam [vel deponam, vel etiam fortasse discam(?)].

Pahl. text translit. ¹Kabed-kīnīkân kīnō bavīhūnī-ait, [aīgh, vinās-kārān pādafrās² vādūnānd¹] mūn srūdō yekavīmūnēd, [mūn gūft yekavīmūnēd], aīgh amat valmanshān asār³, [aīgh, pādafrās pavan zak⁴ damānō būndak barā vādūnānd, amat rūbānō lakhvār avō⁵ tanō⁴ yehabūnd]. (b) Āshkārakō āmarīnīdār⁶ Aūharmazd, [aīgh, pavan vinās va⁷ kīrfak āmār⁶ vādūnyēn⁸] va zak ī pāhlūm ākās ī pavan Vohūmanō, [mozd khavītūnēd aīgh avō mūn avāyad yehabūndō]. (c) Pavan aē⁹ ī Lak ī⁷ Lekūm, Aūharmazd, khūdāyīh¹⁰, zak ī Aharāyīh amūkhtishnō (sic) barā khavītūnī-aftō¹¹, [amat Lekūm pā-

ḍakhshabîh būndak barâ yehevûnd¹², kolâ aish¹³ pavan frârûnîh âkâs barâ yehevûnêd]. ¹ See P. ² D. pādōr. ³ DJ., D. asâr. ⁴ DJ. ins. f. ⁵ DJ. ghal. ⁶ all seem âim°. ⁷ DJ. om. ⁸ D. âñd. ⁹ D. hanâ; Mf. ânô, oravô. ¹⁰ D. dayyân. ¹¹ DJ. tuni°. ¹² DJ., D. ânêd. ¹³ DJ., D. om. I.

Pahl. transl. Hatred is desired for these much-hating ones, [that is, they would execute chastisement upon the sinners], of which it is related, [and of which it is said] that *it will take place* when they are eternal; (? or, 'when', i. e. 'if' 'theirs it is there' (hasâr (not asâr) = hathrâ = the usual tamman = 'beyond in the other world')), [that is, they shall make the punishment complete at that time when they give back the soul to the body]. (b) An ^{*1} enumerator of what is manifestly real (or 'an open (?) enumerator') is ^{*1} Aûharmazd*, [that is, they ^{*1} must ^{*1} give ^{*1} account of sins, and good works]; and he ^{*2} is ^{*2} aware of that which is best, which *is* through a good mind, [he understands the reward, that is, *he understands* to whom it is necessary (or 'fitting') to give it]. (c) In this Thy kingdom^{*3}, O Aûharmazd, Your^{*3} Aharâyîh's teaching will be (or 'is thoroughly') known, [*that is*, when Your sovereignty shall have become complete, every individual will become intelligent through piety]. ^{*1} Or: 'O enumerator, Aûharmazd, . . do Thou give'. ^{*2} or 'Thou knowest'. ^{*3} or 'which is Yours'.

Ner.'s sansk. text. Prachuram dveshiṇām¹ dveshaḥ¹ âkâṅkshate yaḥ ukto 'sti, yadi², [kila chet pāpakarminām nigrahaḥ kriyate³, nigrahaçcha tasmin kâle saṃpūrṇaḥ kriyate ³yadâ âtmanaḥ punas tanau saṃyujjanti]. (b) Tān tataḥ⁴ prakāṣam kalayati* Svāmî, [kila, pāpena puṇyenacha saṃ-

... 7.

...

...

Trlit. Aēshām aēnanhām naēchid(t) vīdvāo aojōi (vel ājōi) hādrōyā
Yā jōyā sēnghaitē, yāis srāvī vaēnā [= huv°] ayanhā,
Yaēshām Tū, Ahurā, (i)rikhtem, Mazdā, vaēdištō ahī!

Verb. trl. Horum [hominum] injuriosorum [Ex his injuriosis] nihil sciens est [princeps eorum] dicere [i. e. designare, describere] vires-suas-in-possessione-praesentes [quam magnae sint], ([vel, leg. ājōi, Ex his injuriosis nihil sciens [est iniquus suas-vires] ictui [i. e. ad-ictum destinatas esse] vires-suas-in-possessione-praesentes]), (b) quae ut ad-victoriam-reportandam (vel impertiendam)-aptae nuntiatur [-iantur], quibus auditus-est, [i. e. famosus factus est eorum princeps] micanti [suo] ferro^{*1}, (c) quorum [tamen] Tu, O Ahura, [nihilominus] exitium [-tū], Mazda, scientissimus es. ^{*1} Gladio.

Pahl. text translit. ¹Valmanshân kīpīkânō* lâ mindavam¹ âkâs hōmand, zak i² zanishnō i³ rōshanō, [aigh¹, pāḍafrās⁴ pavan rūbânō, maman chand lâ

khyâm kurute], utkrishâtvañcha⁵ vetti yat Gvabmanena, [kila, prasâ-lamcha jânâti, yat, yasmai yuyjate dáturñ³]. (c) Tvayâ Yushmâkamcha, Mahâjñânin, râjye punyasya çikshâ pariñâyate, [yadi Yushmâkam râjyam sampûrñam jâyate, tatah sarvah ko 'pi sadvyâpâratayâ vettâ bhavati]. ¹ J.⁴ om. from dveshi- to -h. ² J.* om. yadi. ³ J.⁴ om. from kriyate (sic) to yadâ. ⁴ J.* om. ⁵ J.* prakr¹⁰.

Ner. transl. Much does he desire the hate of the haters (or 'He desires hate for these much-hating ones') who is declared, if . . . [that is, if the punishment* of the malefactors is effected, it *will be* completed in that time when they unite the souls again with the bodies]. (b) The Lord therefore enumerates*¹ them manifestly *and truly*, [that is, He takes account as regards sin and righteousness], and He recognizes the excellence which *exists* through Gvahmana, [that is, He understands the reward, which is*² (?) *he understands* to whom it is necessary (or 'fitting'), to give it]. (c) By Thee, O Great Wise One, the doctrine of sanctity is made known in Your kingdom, [that is, if Your kingdom becomes completely established then, from that cause, every man *will** become* intelligent through good conduct]. *¹ See Burnouf. *² see aigh.

Parai-persian Ms. Bisyar kinah-varzandah kinah khwâhad, [kû[sh = -sh] wanâh*-kârân pâdafrâh kûnêd* (?) kih guft + srûd êstêd*, [kih guft êstêd*, kû, kih ôshân bi-shumâr [kû, pâdafrâh pak ân zamân tamâm bih kunand kih ruwân bâz ân tan dehad], * (b) zâhir shumâr-kunandah Hôrmuzd, [kû, pah wanâh* u kirkah shumâr-kunand], wân i buland âgâh i pah Bahman, [muzd dânad, kû, ân kih bâyard dâdan] * (c) Pah ân i Tû i Shumâ, Hôrmuzd, khudâ ân i Şawâb âmûkhtan bih dâned (?vel dânest) tuwân* (sic videtur), [kih Shumâ pâdishâhi tamâm bih béd + ya'ni + bâshad, har kas pah nêki âgâh bih bâshad] *

Fr. Of these wretches none may declare how great are their marshalled forces, And what as victorious they laud, thus famed through their glittering iron, But their utter ruin, O Lord, most clearly Thou seest, O Mazda.

khavîtûnd] (b) mûn⁵ zanishnô âmûkhtênd (sic), [zak² mindavam âmûkhtênd zakshân pavan rûbânô zanishnô yehevûnêd] mûn srûdô yekavimûnêd aigh pavan zak i khvaên⁶⁺¹ asînô¹ [ashân gazêd¹]. (c) Mûn valmanshân Lak, Aûhar-mazd, valmanich f⁷ristak (?)⁸ âkâs⁹⁺¹ hômanih, [aigh¹⁰, valmanich¹¹ i vinâs-kârdar pâdafrâs khavîtûnih]. ¹ See P. ² DJ. ins. i. ³ D. ins. i. ⁴ D. pâdôf⁶. ⁵ D. amat. ⁶ D. Zend letters khvîn (cp. Y. 30, 11), M. khvî. ⁷ DJ. om. ⁸ DJ. r-i-p-k; M., K.⁵ friftak; D. r-i-p-k. ⁹ DJ. âkâsîhâ. ¹⁰ DJ. ins. ich. ¹¹ DJ. om.

Pahl. transl. They are not aware of the case of these avengers, nor of the smiting which *they will* clearly *receive*, [that is, They do not understand how great the punishment for the soul is], (b) which *yet* they inculcate as a smiting, [that is, they teach that thing which is to them a smiting for the soul], by which it is proclaimed that with the glittering iron [they (he) shall tear (lit. bite) them]. (c) Thou art aware, O Auharmazd, whose are those *things*, and for whom also that which is that deadly *result is destined*, [that is, Thou understandest the punishment of sinners].

steel, [that is, they are teaching something through which their smiting in the soul is effected], (c) concerning which cruel malefactors*¹ Thou, O Great Wise One, knowest, [that is, Thou knowest the punishment of those who are malefactors]. * Or, reading *kritam, 'the result of whose cruel action . . '.

Parsi-persian Ms. Ōshân kinî (sic) nah [] [û = varman (sic)] âgâh hend, ân i zadan rûshan, [] [pah = pavan] pâdafrâh pah ruwân*, chih chand, nah dânênd (so)], (b) kih zadan âmûzad, [ân i chîz âmûzad ân-shân, pah ruwân zadan bâshad], kih guft + srûd êstêd (so) + hast, kû, pah ân i [] [khâindah, vel khâyandah (?) = khâên] âhânin (sic) [[wa shawad = (va) vazrînêd pro vaztûnêd] ōshân [] [shûrad (? perhaps khûrad*) = vazand]] * (c) kih ōshân, Tû, Hôrmuzd, û ham i farîb*²-dehandah (?), âgâh hend (?) [kû, û ham i wanâh (?) -kârtar pâdafrâh dâni] * ¹ Hardly shûrid (?); see vazand probably for gazand; see the Pahl. ² Formerly frêb was preferred; cp. Parsi frêv.

Free tr. Among wretched sinners like these Yima was famed, Vivanghusha, The same our men to content flesh of kine in its pieces was eating; From all and like guilt may I stand in Thy searching view apart.

chosen out by Thee, O Aûharmazd, hereafter, [that is, even by Thee I am considered as good (or poss. 'maintained in welfare' (?))].

Ner.'s sansk. text. Tân dveshinâḥ pāpinaḥ Vīvaṅghānasya*¹ putraḥ² proktavān Yamaçedaḥ*³ (b) yo manushyebhyaḥ samāsvādayati* asmākān paçñānān dakṣiṇayā*⁴ khādananā*, [sināhmasāyatayā** bājāyamasāyatayā**], (c) tāñcha tatrā 'hañ Tvañcha, Mahājñānin, vivejayām* āsa paçchāt⁵, [kila, antar Gāthāsu çuddhatayā dhritāḥ⁶].

¹ J.³ (?), J.* vīvaṅgh⁰; J.* vuvan⁰. ² C. om. ³ J.* Jamanishêd⁰. ⁴ corr. from dakshan⁰. ⁵ all ins. ⁶ P. oṭā; C. oṭo.

Ner. transl. These hateful sinners Yameçeda Vīvaṅghāna's son has declared forth (*by his example*?), (b) *he* who taught men to eat the food of our herds with (or 'for') a perquisite, [and in *pieces* with the width of a breast (or 'which would fill the breast'), and with the length of an arm]. (c) And these I (?) have (?) been discerning later there, and Thou also hast been discerning, O Great Wise One the Lord, [that is, they are estimated with clearness (or 'favourably') in the Gāthās].

Parsi-persian Ms. [Kih = Mân] ōshân Dêwân kinah wanâhkâr* ân i Vivanganân Jamshîd guft, (b) kih [ōshân = varmanshân] [] mardumân chashand (so) kû: mâyan gûsht pah hiççah khûrid [] no tr. for amâ (sic) mardum pah sinah + vashlîn (?) pro (?) [] [andâzah = mas] û bâzû [] [andâzah = mas] * (c) Ōshânich (sic) andar, [ân i [] [pê-dâish = dahishn] man pah Gâsânî bih khwâhish-kardan], Tû, Hôrmuzd, bih — [] [kun = vâgûn (sic)] [], [kû, Tû ham pah khûb dâshtan] *

Fr. tr. The Herald of creeds that are false, he mars our life's aim by his teaching. Seizing away my wealth, the blest and real* wealth of Thy Good Mind With the voice of my spirit I cry to the Right and to You to deliver.

to have it, it must be had in that way], *the*^{*2} *wealth*^{*2} which is the longed-for (or 'the yearning* being*' (= *aitō*, so better)) of the Good Mind, [that is, it is thus when they possess their desired object through piety]. (c) With those words of the spirit, of Ashavahisht, O Aûharmazd, I complained to You, [that is, with me the (or 'my') Gâthic doctrine is not current; I too bewail].

*¹ Without 1st gl. 'by evil doctrine . . him who . .'. *² not 'in that way which is pleasing'; see the Gâthâ.

Ner.'s sansk. text. Dushṭaḡikshaya¹ uktir vināḡaṃ dadāti asya jivānivantīm (sic(?)) ḡikshayituh* buddhiṃ [uktir yâ Devânām]. (b) Adhikamcha* me lakshmiṃ apaharati, hitām satīm Uttamena Manasâ, [pramāṇam²; yo lakshmiṃ âdeḡena me dhartuṃ kartumcha yogaḡ, tām me adhikaṃ vināḡayati, yâ sadâchâreṇa sañchitâ* âste]. (c) Tâbhiḡcha vâḡbhil³, mānasavṛittyâ ahaṃ, Mahâjñānin, Dharmāḡcha (-macha(?)) Yushmākāṃ puraḡ âkrandaye, [kila, me sṛishṭir⁴ no⁴ pravartate⁴]. ¹ J.⁴ om. dushṭa. ² all °ṇa. ³ J.³, C., P. gvâbhiḡ (sic). ⁴ corr.

Ner. transl. Through *his* evil doctrine his word is inflicting destruction upon the teacher's wisdom as to life (or 'living (?) wisdom'), [the Devas' word, *does this*]. (b) He is removing afar* (or 'utterly') my property, the friendly and really*-good* wealth of the best mind [the regulation; he who (or 'when any one') is clever enough to preserve my property in obedience to the command, and to bring* it* into* effect*, then *this evil one* is utterly destroying this *property* of mine which has been *thus* accumulated through good conduct]. (c) With these words, and with earnestness of mind, I am complaining before You, O Great Wise *One*, and Sanctity *also complains* (or, 'O Sanctity', read, Dharma), [that is, my creation (or 'country' (?)) is making no progress].

Parsi-persian Ms. Pah bad-âmûkhtan i sakhunshân kharâb-kunad [Dêw [ham = *ich*]] ū kih ân i [] [zadan = *zânishn* (sic)] hend khirad âmûkht ân kasân, [hast kih êdûn ḡuyad ê sakhun-shân khârâb-kunêd -] * (b) kih-shân bih ân i man khezânah ḡhârat, [andâ-zah kardan dâsht, khezânah i pah Dastûr i man bâyard dâshtan, i amat (sic) shâyad dâshtan, pah ân râh shâyad dâshtan] i ummîd (so) hast pah Bahman, [kû, amat (sic) [] nêki dârad laik (or lâyiḡ)] * (c) Pah ôshân sakhun i minûihâ, Hôrmuzd, i Ardibahisht, ân Shumâ garzîd (so) [kûm Gâsân[i = °i] nah rawâ-kunad man-ich (sic pro ham) + ya'ni man garzam] *

Free tr. And he will destroy my word who for sight as the worst announces The Kine for the eyes, and the sun, and the gifts of the wicked offers, Who makes our meadows a waste, and who levels his mace* at the faithful.

Verbatim transl. Ille-ipse mea [-as] doctrinas occidat[-et], (vel ad-nihilum-redigat[-et]) qui pessimum (i. e. rem pessimam) spectatu dixit (b) Bovem oculis, solemque; et qui dona scelesti [i. e. sacrificia impietatis] offerat [-et], (c) et

ajābhiḥ* sūryābhiḥ*, [kila, trivārshinībhiḥ* pañchavārshinībhiḥ*] yo dānam durgatimadbhyo datte*, [asaucha me ukter vināṣam dadāti], (c) yaçcha kṛiṣṭam*⁴ udvāsayati* (?), [kila, sasyāni vināṣayati, asaucha me ukter vināṣam dadāti], yaçcha prakāṣatayā nindām dadāti muktātmanām, [kila, parisphuṭam punyātmanām nindām kurute, asaucha me ukter vināṣam dadāti].

¹ So J.³ seems; C., P. na. ² J.* ins. me. ³ J.⁴, J.* gau°. ⁴ ut° in J.³, but 2nd hand, also in C.

Ner. transl. And that man causes the destruction of my word, [that is, he causes retention to *my* Dīn], who utters the worst with speech (b) as regards (?) cows, goats (or read akshi[ī]bhiḥyām* = 'as seen by the eyes') and as regards (?) suns, [that is, *the worst* for the three-year-olds, and the five-year-olds], who *also* gives a gift to (not 'takes a gift from') the wicked, [and that one causes the destruction of my word], (c) who also roots out (?)* the agriculture, [that is, destroys the fruits of *the ground*; he also causes the destruction of my word], and effects the censure of the free-souled, (or 'holy') with publicity, [that is, he makes the censure of the good public, and he also causes the destruction of my word]. * See Burnouf's vās, or 4th vas + nis, 'scorches'.

Parsi-persian Ms. Ū mard ān in man sakhun kharāb-kardan, [] [dādār-hed + ham + āmadah + hast = -], [kūsh bi-rawāi ān Dīn dehad]; kiyash badtar pah bīnīshn gūyad (?) (b) Gōsfend pah har [] [dū ām (sic vid.) dābūnēd (sic) = *dō am* (?) *dābūnēd*], khūshhēd ham, kih chash (so) [] [dāsh = *dāsh* (sic vid.) ān darwandān [] dehad = *dābūnēd* (?) [azash (?) kharāb-kardan dehad (?) (c) kih chash (so) [Āshmōgh = -] kāh hājtmān - kunad, [kūsh tabāh bih kardan], [] [azash = *afash*] kharābi dehad (?) ān ashavān; [kūsh āshkārāh, [] [ū = *varman*] khezānah-mān (or khvāst° (?); *no tr.. for ānash** (sic)) kharāb-kardan dehad] *

Free tr. And these would destroy my life who consult with the great of the wicked; From lord and from lady they seize their wealth and inherited treasures, Harming Thy saints in their walk, retarding them from Thy Good Mind.

endam*¹(?)) opulentiae possessionem, (c) qui ab Optima [Mente] sanctos, O Mazda, retardent [-abunt] (litt. severiter* vulnerarent*) Mente ([vel ob optimam sancti] mentem) odio-affectu eum crudeliter-saucient [-abunt]) *¹ Apayēiti infn. yam.

Pahl. text translit. ¹Valmanshānich² avō denman i³ li marencinīshnō yehabūnd, [aīgh, arūbākīh avō Dīnō* yehabūnd] mūn zīvīshn-hōmand⁴ [yemalelūnd, aīgh, amat zīvastānō shāyadō pavan rās ī lanman], va⁵ darvand hōmand, va⁵ pavan masīh⁶ kāshīnēnd¹ tarīh⁷⁺⁸, [aīgh, pavan⁹ pēshpāyīh¹⁰, va⁹ pāspāyīh¹¹ (sic pro pāspāyīh), vinās vādūnānd]. (b) Kaḍak-khūḍāi, gabrā nēshman, [yemalelūnd aīgh: mānpatānō¹² mānpat hōmanēm], vash¹³ vazlūnd¹ zak i¹⁴ rēknōch¹⁵ vindīshnō, [aīgh,¹ anshūtā pavan staham vakhdūnēnd¹⁶, aīgh, khvāstak barā avō hamīh yehabūnēd]. (c) Mūn zak ī valman i⁹ pāhlūm aharūbō, Aūharmazd, [ash¹⁷ barā hankhetūnd], ash rādīh rēshīnēnd, i¹⁸ pavan

Vohūman¹⁰, [aigh, nihāḍak i¹⁷ shapīrān, pavan frārūnōih hankhetūnd²⁰ barā ramitūnd²¹, Aharmōk(ān)!]. ¹ See P. ² so DJ., D.; M. maman. ³ DJ. om. i. ⁴ DJ., D. ⁵ hōmanendih. ⁶ DJ. om. va. ⁷ so DJ., D. ⁸ DJ., om. ich. ⁹ DJ. om. i. ¹⁰ DJ., D. ins. ¹¹ D. pēshōp. ¹² DJ. pasō; D. pasō-pāyih (?). ¹³ D. māgōk^o (so). ¹⁴ P. ins. ash. ¹⁵ DJ., D. ins. i. ¹⁶ DJ. rēkhnoch, D., Zend letters raēkhn (or ^okhō). ¹⁷ DJ. ¹⁸ ānd; D. (?). ¹⁹ M. vakh-dūnd; Sp. (?). ²⁰ D. om. ²¹ M. om. ²² so D. ²³ D. zaritūnd (?). ²⁴ D. ²⁵ tūnd^o.

Pahl. transl. They also inflict destruction upon this which is mine, which is living, [that is, they present obstructions before the Religion; they say thus: 'since it is necessary to live in our way', and are wicked, and they draw out their wickedness with (or 'against' (?)) the greatness (the higher class), [that is, they would commit sin with (or, 'against' (?)) the leadership and guardianship]. (b) The property of (gen. by pos.) the householder(s) (or 'the householders' (nom.)), man and woman, [thus they say *of it*: 'We are the householders' landlord (or 'chief')], and to him (or 'thereby') has come the obtaining of the treasure, [that is, they seize a man with violence, *saying* thus: 'Give ye your (or 'so he gives his') wealth to the congregation'], (c) who also wound that which is that of (or 'that which belongs to') the best saint, O Aūharmazd, [established in him (?)] (or (on the contrary) 'from him demolished'); they wound his liberality which *is* through (or 'as') the Good Mind, [that is, they will cast off the nature of the good established in piety, Persecuting-infidels *that they are!*].

Ner.'s sansk. text. Techa me vinācam dadate, [kila, apravṛtīm Dīner dadate¹], jīvitavaktāro ye durgatimantaḥ, [kila: jīvitum çakyate mārgeṇa; sa** asmākam, iti, ye durgatimantaḥ santo, bruvanti]; mahattayā* āchāraṇti* nikṛishṭatām, [kila, purāḥsaratayā pāpam kurvate*²]. (b) Gṛihapatayo (?) gṛihapatnyaçcha³ (?) apaharanti ānandalabdhim, [kila, manushyam haṭhena gṛihṇanti], (c) yecha utkrishṭatarasya punyātmano, Mahājñānin, dakṣiṇām

၂၃။ နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည် 12.

၂၃။ နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည် နေရာ၌ မိမိတို့သည်

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နိဗ္ဗာန်

Trlit. Yā rāonhayen sravaṇhā vahiṣṭād(t) ś(k)yaothanād(t) mar(e)tānō, Aēibyō Mazdāo: akā! mraod(t); yōi Gēuś mōrenden [merend^o] urvākhś [=vrā^o]-ukhtī jyōtūm [jivā^o].

Yāis Grēhmā Ashād(t) var(a)tā(t)Kar(a)pā khshathremchā ish(a)nām(sic) Drujem. **Verbatim transl.** Qua [doctrina homines (acc.) aberrantes] reddent ([vel

chhindanti, yâ Gvahanena, [kila, niçchaladharmaçcha yañ uttamânâni sadâ-châratayâ nirmita⁴ âste, tanî vidhvamsayanti⁵, ye Âsmogâh kapaṭakarmâṇaḥ⁶].

¹ P. °dâte; J.², J.⁴, C. °dâinte. ² C. °vate; J.², J.⁴ °vañti; P. °vañte. ³ so J.², J.⁴, P.; C. °paty°. ⁴ J.², J.⁴, J.* no vi. ⁵ MSS. °vamç° (?). ⁶ J.² °maṇaḥ.

Ner. transl. And they are causing me destruction, [they cause detention to my Dîn], they, these announcers of life, who are evil, [that is, they who are continuing* evil say: 'It is necessary to live in a way; this *is* our way']; and they are proceeding to baseness with the greatness, [that is, they commit sin with the party which has the precedence (or 'with surpassing zeal')]
(b) The householders* and housewives* are taking away *our** joyful possession (meaning* 'they are taking from the householder and housewife their' . . (gen. sg.)), [that is, they seize a man with violence], (c) who also, O Great Wise *One*, impair the liberality of the more excellent and pure-souled man, which *is inspired* by Gvahmana, [that is, they who are the fraudulent Âsmogas are overthrowing the fixed Sanctity which is formed by the good conduct of the best men].

Parsi-persian Ms. Ôshân ham ân in i man kharâb-kardan dehad, [kû, bi-rawâi^{*1} ân Dîn dehad (?)], kih zivishnmand[i = °i] [darwand = *darvand*] [gûyad; kû, kih zîstan shâyad pah râh i mâ, [] hend, wa pah mehi [] [kahânad (?) = *kâhinênd*] (sic vid.) bad-tari ham, [kû pah pêshwâi^{*1} [] pêshwâi^{*1} wanâh*-kunad] * (b) Kadh khudâ mard [u = *va*] zan [gûyad, kû: shâhib-khâtah (sic vid. pro khânah) i shâhib-khâtah (khânah) hastam (sic)] dehad ((?) vel daharah (?), vel, wa har dû) + u + ghârat (= *vash* (?) possibly *rash* (?) vazrûnd (sic pro *vazlûnd*) ân i [] [mutâ' = *riktah* vel *riknah*] yâftan, [kû, [awar = *madam*] mardum pah zulm [] [kunad = *vâgûnêd*] kû, khezânah bih ân *space* dehad] * (c) Kih ân i û i buland Şawâb, Hormuzd, [] bih nihâdah] ash râdi zakhm-kunad, i pah Bahman [] nihâdah i vehân pah nekî nihâdah bi afganand (?), Ahariman] * ^{*1} Or ruwâi. ^{*2} pîsh°.

Free trl. By which word they keep back mankind apart from the holiest action, Evil! said God unto these, who would slay the Kine's life with their treason, Choosing Grehma far above Asha, and the Karps* and the reign of Druj-servers. injuria afficientes eos deflectent [-abunt (lege rashayen)] ab optimo facto (homines (acc.))* (b) iis Mazda: scelesti [estis], dicebat [-cet], qui Bovis destru-ebant [-ent] incrementi-verbo [turpiter et falso dicto] vitam [i. e. eam simulata specie amicitiae tradentes], (c) quibus Grehmae Sanctitate [potius quam Sanctitas] electi sunt [et studiose promoti sunt, et] Kar(a)panus [-ni], Regnum-que [eorum] exoptantium Mendacii-daemonem [i. e. doctrinam ejus professorum].

* Vel fortasse. 'quae [quas res] doctrina sua hi homines [scelesti-infideles] tradant [-dent] optimae actionis [expertes] (hi homines)'.

Pahl. text translit. ¹Mûn rêsh srâyênd¹ pâhlûm kûnishnô avô anshûtâân² [sâstârânô apadmân kûshishnôih], (b) avô valmanshân Aûharmazd: zanishnô³,

yeshâm lakshmi⁴ pradhânatarâ pratibhâti punyakâryâd api], râyamcha ichchhatâm Drujatayâ [avyâpâratayâ⁵].

¹ J.² ² all apamây°. ³ C. °arthânâm. ⁴ J.⁴ °mâm. ⁵ so all.

Ner. transl. *They who announce a smiting as inflicted in (or 'with') the best deed possible for men [a boundless* (or 'ill-regulated') warfare of the lawless], (b) upon such, and upon those who proclaim joy and* life from the death-blow of the herds, the Great Wise One pronounced destruction², (c) to which ('of which'(?)) evil-doers a (bribing*) gift* is dearer than Sanctity, [that is, to whom, (or 'whose') wealth appears more essential than even righteous action], seeking, as they are seeking, a sovereignty by (or 'in accordance with') the characteristic of the Druja [the character of the wrong* doer].*

Parsi-persian Ms. Kih zakhm gûyad buland kunishn ân mardumân [aj (sic) = ach], [sastârân bi-andâzah kushtan], (b) ân ôshân Hôrmuzd: zadan, guft, kih, az ân i gôsfendân kharâb-kardan khôshî*, gûyad, wa zivish-homandi (sic) + ya'ni + zindagi-homandi * (c) Ôshân* rishwat az Şawâb [] [khwâhad = dôshêd (?)] [man = ra] kih karafmand, [kûshan khezânah veh khwâhad* kû kâr kirfah], [] [ranj = anâkî] khudâi az (= bavihûnd; sic etiam in codicibus aliis) pah Durûgh [pah badî] *

Free tr. Which powers on his side the Grehma in abode of the Worst Mind was seeking,

Of life the destroyers, they both; yea, that Grehma bewails with desire;
Thy prophet's calling he seeks, but it holds them from sight of the holy!
zish⁹ aittô, ashân¹⁰ zak avâyad amat anshûtât¹¹, khadûkô levatman tanið, ghal kûshînênd¹²], (c) mûn pavan aê¹³ i Lakô Mânsar gôbâk hômand, [aigh pêsh-pâi¹⁴ i⁵ pavan Dinô* hômand], valmanshân ash¹⁵ pâðênd¹⁵ min nikêzishnô i Aharâyih, [aighash Aharmôk min kâr va kirfak kardanô ghal pâðîrânînênd¹⁷].

¹ See P. ² so DJ., D.; M. shalitâih. ³ DJ., D. ins. i. ⁴ DJ. ⁵ DJ. om. ⁶ so DJ.; M. valman. ⁷ D. and M. ⁸ D.; M. shalitâih. ⁹ DJ. ash. ¹⁰ D. ashân. ¹¹ D. mardûm. ¹² Mf. kâsh°. ¹³ D., Mf. hanâ. ¹⁴ DJ.; D. pêshô°(?). ¹⁵ D. om. ¹⁶ D. netrûnd. ¹⁷ DJ. °rânênd.

Pahl. transl. Which sovereignty he desires with (or 'as'(?)) the Grehma, [that is, he seeks authority through bribery], his is in thought that which is in the abode of the worse one, [that is, he desires it with this thought: 'I will give one hundred, and would take back two hundred']. (b) Destroyer(s) of the world they are, [that is, they will utterly spoil the place which is beyond], whose (or 'as to which') [with (regard to) that which (has reference) to that (authority) also] is an eagerness (or 'desire') for smiting and complaint, O Aûharmazd, [that is, in that sovereign authority which is theirs that is desired by them when men smite on, one with the other], (c) there is an eager complaining of those who are witnesses (or 'speakers') as to this which is Thy Manthra, [that is, who are the chieftain(s) (the vanguard) for (or 'over') the Religion], but they, (the witnesses(?)) are keeping back* those* ones* by* it* from the observation of Sanctity, [that is, they

(see the Pahl., or, 'are desirous of complaining of the smiting'(?)), 'O Great Wise One, [that is, in this kingdom of theirs that just pleases them when men mutually contend]; (c) and they hinder those who are expressing* themselves* (or 'striving to shed light') (in accordance(?)) with Thy Manthra-word from the approach of Sanctity ([or, once more, 'who, distinguished*(?) through Thy M. word, are keeping these back' - .]), [that is, they sin against (or 'fall foul of') the action of those who are the chiefs of the Dîn [(or (a causative) 'they cause their action to stumble')]. * Reading dyûtâ ye tân.

Parsi-persian Ms. Kih khudâi pah (?) rishwat khwâhad, [ku, pâdishâhi pah rishwat khwâhad], ash ân i badtar andar walî (sic vid. *vel pro var*) pah minishn, [kû, pah in minishn khwâhad, kû: şad* deham, wa dû şad* bâz siţânam] * (b) Akhân kharâb-kunandah* hend, [kû, kâh (sic pro Gâh) i ânjà bih kharâb-kunand], kih [pah ân i ô [âgh (sic, no Pahl.)] ân ham], Hôrmuzd, zadan [] garzidan [], [kû, pah ân pâdishâhi zîsh (sic) hast -shân (?) ân bâyard kih mardum, adûk bâ digar ô (û ?) jang-kunand] (c) kih pah in i Tû Mânth(h)ra (sic) gûyâ hast, [kû, pêshwâi* i pah Dîn hend], ôshân (so) [] dûr-kunad az didan i Şawâb, [kûsh Âshmôgh min (sic) kâr u kirfah kardan û (or ô(?)) dûr-kunand] * (*The marks under şad are Pahl. 100.)

Free. Be his Grehma in chains*! May our plans cast down the Kavis, Mighty pair in deceit, since they came as an aid to the wicked When the Cow for slaughter was set, and who kindles our death-slaying aid. senund]; va amatich pađirênd valman¹⁶ darvandân ayyârîh, [ach pavan khirađô i valmanshân yehevûnêd], (c) va amatich⁶ avô Tôrâ zanishô gûftô mûnash zak¹⁷⁺⁸ dên zak i dûraôsh¹ gûftô avô¹⁸ ayyârîh, [ach pavan khirađô¹⁹ i⁸ valmanshân yehevûnêd]. ¹ See P. ² D. om. ³ so D., etc.; DJ. kinik⁰. ⁴ M. shalitâih. ⁵ DJ.; M. om. pavan. ⁶ DJ. om. i. ⁷ D. ins. yehevûnêd. ⁸ D. ins. i. ⁹ D. inverts. ¹⁰ DJ. ins. i. ¹¹ M. zânin. ¹² DJ., M.; D. Mf. frâk. ¹³ DJ., M. seem dinânân((?)), D., Mf. dinân ach. ¹⁴ so DJ., D. ¹⁵ so DJ., M., but D., Mf. bûn. ¹⁶ DJ., D. avô. ¹⁷ DJ. om. zak. ¹⁸ Mf. (?) om. ¹⁹ DJ., D. no repetition.

Pahl. transl. His *it is*, he (om. mûn), (or, 'It is he who (mûn)') through Grehmah gives up ('abandons') the great interest in accordance with the judgment of the Kikas, [who gives up the authority for a bribe, with the understanding of those who in the matter of the Yazads (the Deity, or 'in their*(?) matter') are blind and deaf], (b) with the workers, the incorrectly wise, and much-opinionated, [who through impiety keep a good understanding (or 'savour') at the door], and when also they come to (or 'accept'(?)) that aid of the wicked, [this is also through the *perverted* wisdom of those]; (c) and when even he (or 'it') is said to be for the smiting of the Ox, in whose aid that one (or 'that thing') was reported in that which was a removal (or 'remover of death') [this also is in accordance with the wisdom of those]. (The fettered translation should follow its original at all hazards, a sprightliness which was never intended should not be presented). * Reading 'shân.

Ner.'s sansk. text. Asau yo lañchâyâm* mahattvañ nitântam kadar-

with their predominant method [for from their wickedness they keep abundance at the door]; and when* any* one* rewards (or 'accepts') the friendship of the wicked, [he also is *accordant* with the sagacity of these]. (c) He who designates the person who is called the smiter of the cattle for companionship in removing death to a distance, [*that is*, he who calls a man a slayer of cattle, and at the same time a life-companion is also according to their way of thinking].

Parsi-Persian Ms. Ū [] pah rishwat mehi bih pah ân i [] [zanân = kinigân] khirad bih dehad, [kih pādishāhī pah rishwat dehad [kih = mûn] pah khirad i ôshân [bâshad = jānūnéd] kih pah chîz i îz(a)dân (= Yahan) summ u kûr] (b) pah ân i warzidan + ya'ni + kunandah, bad dānākān (sic), bisyār [= va frāk*] dinân [ham = ach ?], [kih pah badī [] [ân + dar (vel var) pah bun = babā (? vel bāē) pavan bun**] dārad] [] kih ham padirand (or °rad) ân darwand yâri [ham pah khirad i ôshân bâshad], (c) wa kih ham ân Gāv zadan guft, [wa = va] kih [] ân andar [] dūr [] [hū (sic) = Pahl. hūsh], guft ân yâri, [ham pah khirad i ôshân bâshad] * ** Differs from Y. 53, 6.

Fr. Thus hence and with force have I driven The Karp's and the Kavis' disciples; And this being past, those lords whom these rob of their sovereign power, Let these by the two be borne on to the home of Thy Good Mind, the blessed.

Pahl. transl. On account of a not-coming [*as is the case* when they will not come to this Religion] they who are Kikas and Karp's will become sightless, (b) and thus it is toward* those when they give to *them*, [*that is*, when this thing is given to them as their own], whose is not a desire of authority (or 'authoritative') for life, [*that is*, in their own sovereignty the life of others is not desired by them]. (c) To that which is Thine let those two bear that one, [*that is*, let Haurvadaq and Amerôdaq bear the priest to that which is Thine] into Vohûman's abode [in Garôdmân].

Ner.'s sansk. text. Anāgamanatvât* [anirīkshaṇīyâ] bhavanti ye adarṣa-kāccha¹⁺² aṣṭotāraçcha santi, [yat asyām Dīnau nâ 'yanti, tato vastuni Svāmīno adarṣakāh² aṣṭotāraçcha bhavanti]. (b) Evaṁcha te upari, ye dadante na jīvitum svāmīte svechchhayâ, [kila, yeshām svāmīte sati svīye, jīvitam keshāmchit³ na rochate]. (c) Tvadiyānām te dvitayam haranti Uttamasya antaḥ⁴ sthāne Manasaḥ, [antar Garoṭhmāne Tvadiyānām āchāryānām dvitayam, Avirdādīm⁴ Admirdādīm⁵].
¹ J., P. çcha; C. adarṣya. ² J., (?), C. adarṣya-. ³ so J., J., J*. ⁴ J., J., P. °dām; C. °dīm. ⁵ P., C. °dīm.

Ner. transl. From their non-approach (or 'not to be considered'¹) are they *thus* who are blind and deaf, [because they do not come into the Dīn, therefore in the matter of the Lord they are blind and deaf]; (b) so also these onwards, who gave (or 'take' (?)) not life of their own will in *their* lordship, [*that is*, in their own existing lordship (or 'while their own lordship exists') the life of no one whomsoever pleases them], (c) these are carrying away* that pair of Thine *who then abide* within the place of the Best Mind, [*that is*, the pair, Avirdādi* and Amirdādi* *who then dwell* within the Garoṭhmāna of Thy teachers]. ¹ Altern. trl.

û i rak (sic) ôshân har dû barand*; [ân û i Tû ath(h)awarnân (sic) Khôrdâd (?) Amerdâd] andar ân i Bahman [] [wa kih ath(h)arwanân kunand = *va mûn âsrûn vâgûnd* (sic vel °nad)] andar Garôt mân [ath(h)arwanân = *âsrûn* (sic)] * *Perhaps 'bur'.

Free tr. All this is from that best one, teaching for wider light to the pious, A sovereign, O Mazda the Lord, o'er what brings me grief and my doubtings, When now for the harm of the evil, darts cast from the tongue I am hurling. teaching of the pious, [that is, of good men] (b) in the sovereignty of Aûhar-mazd, when [in his time] that which was my disciple's *opinion* becomes clear, that which was in doubt. (c) When the wicked *are delivered* to avengings (or poss. 'when there is one hating the wicked'), [that is, when they shall inflict chastisement upon the sinners], *then* to him who is prayerful of mouth [who utters the Avesta and Zand] *shall be* merit [i. e. to him they give a reward].

Ner.'s sansk. text. Sarvam tat utkrishâtaram, yat prithulachaitanyena çikshâpanam* (sic) uttamânâm (b) pârthivatve Mahajñâninaḥ Svâminaḥ, yathâ madyânâm prakaṭayate sandigdham, [çishyânâm me]. (c) Yo¹ dveshî durgatinâm, sa ânanena ipsayitâ anurûpam, [kila, yo¹ pâpakarminâm nigrham kûrute, sa Avistâavistâarthamcha* vakti, prasâdamcha labhate]. ¹ So J.², J.*

Ner. transl. All this is the more (most) excellent, which is the instruction* of the highest, (that is, 'of the good') with wide intelligence (b) in (or 'under') the authority of the Great Wise One, the Lord, *teaching* how the doubt of my *people* [of my disciples] is made clear. (c) He who is the hater of the sinners is praying with his mouth (or 'voice') for the fitting, (or 'deserved') *recompense* (or 'reward'), [that is, he who effects the punishment of the sinners, utters the Avista and Avista-interpretation, and acquires a reward].

Parsi-persian Ms. Ham êdûn chûn ashô (sic) pah farâkh hûshîh, [pah [] [dânâyân = *dânâgan*] [] âmûkhtan ân i veh [] [ham = *ach*?] [i veh mardhâ (so)], (b) pavan (sic) pâûkhshâhî* i Ôrmuzd*, kih [pah ân i û zamân] ân i man shâk(g)ird + ya'nî + man + Dîn + i Zaratusht + kabûl (?) + kunandagân (?)¹ âshkârah bâshad ân i pah gumân [pêdâ bâshad = *pêdâ béd*] * (c) kih kînah ân darwandân, [kû, wanâhkârân* pâdafrâh kunand], û i dahan khwâstâr, [kih Awestâ u Zand gûyad] lâik (lâyik (?) [kûsh badal dehad] * ¹ It seems kunand yakân (?).

XXXIII.

Free tr. Thus will* he act as with those which were laws of the world primeval; Deeds most just he *will* do, for the wicked, as for the righteous; Frauds of the one he will* reach, and what *seemeth* right in the other.

Verbatim transl. Sicut his sic faciet [his] quae leges mundi [fuere] prioris (b) Magister facta justissima scelesto [in-scelestum, ut etiam] sancto [in-sanctum], (c) cujusque [i. e. alius peccata] attingit [i. e. attinget] fraudulentis [poena, sed praemio ea facta attinget] quae(que) illi-ipsi (ad) recta [videantur ab alio, hoc est a sancto, facta]. (The transliteration is again purposely omitted).

Guroh karmanah çuddhatayâ [Gurvâdeçatayâ] durgatimân², yaçcha muktâtâmâ, [kila, yo durgatî³ muktimân* bhavitum kâmayati*⁴, yaçcha muktâtâmâ muktimattaro bhavitum kâmayati⁴, tenai 'vañ kâryañ], (c) yachchâ 'sya samava-prâptam*⁵ asti mithyâtmakasya yachchâ 'sya nirmalatarasya, [dvayor api samñmiçrañ⁶ yat]. ¹ J.², J.⁴, C., P. sushṭu°. ² J.⁴, C., P. ins. yaḥ. ³ J.⁴, J.* °gati. ⁴ J.* om. from 4 to 4. ⁵ so C.; J.², J.⁴, J.* samam eva°; P. samaneva°. ⁶ J.² sanm° J.⁴ satm°.

Ner. transl. So is the matter to be established, well considering that which was the first *thing* provided (or 'established') in the world, [that is, considering more justly, *then only* is everything to be done in the creation]. (b) By the purity (or 'clearness') of the spiritual Master's action [by the orderly discipline* of the spiritual Master] the wicked as well as he who is free-of-soul, (the good) is *to regulate himself*, [that is, he who being wicked desires to be good, and he who being good desires to be better, by him action must be taken thus], (c) and what is combined ('mixed') of the deceitfully-minded and of the more pure, [what is just the mixture of the two].

Parsi-persian Ms. Âñ i pah nikâh êdûn varzishn* kih dâd jihân i awwal, [azash* pêdâ [], kû, banâ (sic) nikâh + u + dîdan [u = va] chîz hamâ pah Gâsânî kunishn] * (b) Pah û i rad + ya'nî + Dastûr kunishn ârâstah (vel ârâstî) [pah Dastûr] kih darvand [azash (?)] ashô [khwâhad [] [bûdan = jânûntan]: [] kih ich (sic pro ham) ashô [bûd = —], azash (so) ashôtar khwâhad bûd [kû rûzanî (? rûshanî) bûd vahisht (so) (vel vahistî) bûd rad pah Gâsânî = âgh rôshanî jânûnd vahisht (vel-vahishtî) jânûnd rad pavan Gâsân] * (c) [] Kih ich (sic pro ham) û i ân ham rasîd êstêd (so) ân i durûgh, [u râst = va râst], kih ich (sic pro ham) û i ân i khâlish, [kû, hamêstân] *

Free tr. He who doth harm to the wicked by speech, or with steadfast purpose, Or whether he doth it with hand, or with benefit blesses our people, Brings offerings to His* will* in his love of Ahura, the Living.

zak² aêtûnô pavan mînishnô, (b) zak³ pavan kolâ dô yadman varzishnô, [aigh pavan kolâ II (do) dast⁴⁺⁵ ghal⁶⁺¹ zanishnô hômand], va avô⁷ valman i⁸ shapîr tanô* châshishn, [aigh, tanô² barâ avô⁹ Aêrpatistânô yehabûnêd]. (c) Avô valmanshân¹⁰⁺¹ pavan kâmak râdîh dahishnô pavan zak i Lak dôshishnô Âûharmazd.

¹ See P. ² DJ. ins. i. ³ K.⁵, M. i; DJ., D., Mf. om. i, D. ins. (?) aêtûnô, not Mf. ⁴ D., K.⁵ etc., yadman. ⁵ so DJ. ⁶ DJ., D. ghal. ⁷ D. avô. ⁸ DJ. om. i. ⁹ DJ. om. avô. ¹⁰ D. ins. lak, an altern. trl. (?).

Pahl. transl. And thus are the wicked to be smitten by word, that is *also* so in mind, (b) that is to be done with both hands, [that is, they, *the wicked*, are appointed for smiting with both hands (*and with no half measures*), and for that which is good *is* the teaching of the body (or 'person', or 'for the good body *there is* teaching'), [that is, he will present his person at the priestly assemblies], (c) and to these *persons* the giving of liberality *is* with desire and through that which is a loving of Thee (or 'Thy loving'), O Âûharmazd.

the best (the good) one, [that is, they are teaching* him (or 'for him')], (c) these *are* the bestowers of the offerings* upon Thee, O Lord, and *they bestow them* spontaneously, and with friendship.

Parsi-persian Ms. Êdûn zadan hend (?) darwand pah guftan, ân i êdûn pah minishn, (b) ân pah har dû dast kardan, [kû pah har dû dast [] [ô = *ghan*] zadan hend], [] ân û i veh tan châshishn, [kû, tan bih ân Herbadistân + ya'nî + Dastûr (?) dehad] * (c) (?) Ân ôshân [Tû = *Lak*] pah kâmah sakhâwat dehad, pah ân i Tû khwâhishn, Hôrmuzd *

Free tr. But he who is best to the saint, whether kinsman-prince, or a toiler, Or befriended peer of our King, skilled, and zealous for the cattle, Be he in Asha's work-field, in the pasture of Thy Good Mind.

are done by him], for him is the Good Mind a worker (or 'his is the Good Mind's worker'), [that is, they would effect his happiness by this means (or 'on this account')].

Ner.'s sansk. text. Yo muktâtmanâm vardhayitâ [kila¹, kimchit dâtâ] svâdhinatayâ vâ, evam vâ svapañktyâ, [kila, svâdhinân* svapañktin dhatte], (b) âdeçikatayâ vâ, Svâmin, vettâ vâ vyavasâyam gopaçûnân* [pratiyatnam gopaçûnân], (c) evam asya² puñyâtmanah, [kila, yenai 'vam kâryam puñyam kritam âste] asti uttamanicha vichârayitâ³ manah, [kila, çubham tasmai kurute].

¹ J.³, J.⁴ ins. svâdhinân svapraktin (so) dhatte. ² J.⁴ evasman (sic). ³ J.³, J.⁴, J.*; P. vichar°; C. vichâr°.

Ner. transl. Thus he who is an increaser of the prosperity of the free-souled men ('of the righteous'), [i. e. who gives them something] through (or 'with reference to') his proprietorship, or precisely through his personal relationship to them, [i. e. who considers them as his own, of his own connection], (b) either on account of subordination, O Lord, or as understanding zealous energy for the herds [earnest effort for the herds], (c) he is just the examiner of (?) (or 'the producer (?) of') the best mind of (or 'for') this holy man, [i. e. of him by whom verily a holy duty (or 'deed') has been fulfilled, i. e. he produces happiness for him].

Parsi-persian Ms. Kih ashô afzâyish-kunad [kûsh chîz dâdan] pah khwêsh, ân u êdûn pah wârûnî + ya'nî + dâh ân, [kû, pah khwêsh wârûn + ya'nî + dâh dârad] * (b) [Wa = *va*] pah ayarmâni ân, Hôrmuzd, azash (sic) bih dânishn ân i gôsfendân kushishn [[] parhêz i gôsfendân] * (c) êdûn û [[] Şawâb hast, [kûsh kâr u kirfah kard êstêd (so)], ash Bahman [[] [êdûn = *aêdûn*] ikhtyâr-kunandah, [kûsh nêki padash kunand] *

Free trl. I who from Thee am abjuring rebellion and evil purpose, All arrogance from* our* lord, and the lie that comes nearest the people, And the blamers of the peer, from the Kine the cheating measure..

Verbatim transl. (a) [Ego] qui a Te, Mazda, inoboedientiam, malamque mentem, deprecor [-cabor] (b) Domini-cognatique superbiam ([fortasse a domino

Ner.'s sansk. text. Ye Tvām, Mahājñānin, aṣṭotārah, nikṛiṣṭamaṇa-
saṣṭha, Ijisner¹ rite² [bhavanti]. (b) Svādhīneshucha* duṣṭamanasaḥ svapañk-
tiyeshu nikaṭadrujāḥ³, (c) ādeṣikānāṃcha nindān dātārah, [kila, tān nikṛin-
tayā⁴ (or, with Sp., nikṛiṣṭatayā) dadhate], gopaṇnāṃcha* kārye, adhamā-
tamapramāṇā[-h]*, [kila, pratiyatnaṃ gopaṇnāṃ na kurute]. ¹ So J.⁴; J.* ijañeḥ.
² J.⁴, J.* seem °nte. ³ so P.; J.⁴, J.*, C. °kaṭaya°. ⁴ J.⁴, J.*, C. nikṛiṣṭ°; J.², P. nikṛitayā.

Ner. transl. They who *are* no hearers of Thine, O Great Wise One, and the one base in mind [are] excluded from the Service (lit. outside the Yasna), (b) and among their own relations *they are* evil-minded, *and* among those *of* their own line (or 'order') *they are* near the Druja, (c) and upon those devoted to Thy commands *they are* bestowers of censure, [that is, *such persons as these* hold these *Thy servants* in contempt], and in duty (or 'action') toward the herd, they are *likewise* guided by the lowest measure, [that is, *the person* does not make any strenuous effort *whatsoever* for the herds].

Parsi-persian Ms. Kih Tû, Hôrmuzd, bi-shûnîdâr*, u Akôman ham, bih [az = min] Yazishn [] [hend = hómând ? (sic)], [kû, Yazishn i Tû nah kunand = âgh Yazishn i Rak lâ vâgûnêd], (b) [wa = va] kih ham [] [pah zakhmî = pavan khêshishn (sic)] bad-mînishn, wa kih ich (sic) shakmand, [hend = hómând] [] nazdîk Drûj, [hamêsta-gân], (c) [] kih ich (sic) ayarmânân [] [uîstakî (sic) = — (?)] dehad, [kûshan [] bad dârad]; wa kih ich (sic) ûn i gôsfendân kâr badtar padmân [kunad = vâgûnêd], [kû, parhêz i gôsfendân nah kunand] *

Free trl. I who invoke Thine Obedience, the greatest of aids to my succour, Gaining long life for myself in the Realm where the Good Meaning ruleth, And paths that are straight from their Truth where Mazda, the Living One, dwelleth . . .

lûndô], (c) min Aharâyih [aêtûnô min frârûnôih] zak î avêjak⁹ râs¹, [avô nafshman kûnishn aîgh], dên zak¹ Aûharmazd ketrûnêd¹⁰⁺¹.

¹ See P. ² D., Mf. ins. dên. ³ DJ. ins. i zak î min. ⁴ D. om. ⁵ DJ., D. ⁶ D. om. i. ⁷ DJ. om. i; M. has ich ⁸ DJ. om. ⁹ D. ins. i. ¹⁰ DJ., D. °nêd; M. °yên.

Pahl. transl. In view of the coming of that which is of all the greatest [in view of the final body] Thou, O Srôsh, art to be invoked in aid. (b) Make me *therefore* obtain fully for a prolonged life what *is to be found* in (or 'what concerns') the kingdom of Vohûman, [that is, may they (or 'he') not give me that thing which in the final body they are necessitated to destroy again], (c) *and make me obtain* from Aharâyih [that is, from piety] the pure path [to be made one's own, where (or 'that is')] in that *path* Aûharmazd dwells.

Ner.'s sansk. text. Samprâpnuhi viçvebhyo mahattarāya, [kila, tanoh akshayatvāya¹], he Çroça, samāhvānitah² san sâhāyē. (b) Avāpaya dirghe jīvitatve* tasmin rāje Uttamasya Manasaḥ, [kila, me tat kinchit mā prāp-

body we *may* become again fit for the blow], (c) *for* from Sanctity is the pure way, [that is, by good conduct it is to be made one's own], *the way* within which the Lord, The Great Wise *One*, dwells.

Parsi-persian Ms. [] [andar tangân = *dayen tankân*] ân az tamâm muzdêstân*¹ (sic) râ, [tan i pasîn râ], Srôsh khwânad ân yâri* (b) Bih am [] [bâyad = *shâyad* (?)] [] dêr zîstan ân i pah khûdâi i Bahman, [kîm ân chîz [] [ma (or 'am' (?)) + nah (sic) = *vâr*] dehâd i pah tan i pasîn bâz bâyard zadan] * (c) Az Şawâb, [êdûn az frârûnî], ân i khâliş [] [ân khwêsh kunishn kû] andar ân [râh = *râs*] Hôrmuzd mânad * *¹=Mâzd°.

Free tr. . . . An invoker unerring through Truth, from the Best Spirit will I implore it,

From Him with that mind will I ask how our fields are best to be cultured; These are the things that I seek from Thy sight and a share in Thy counsel.

(or 'possible') to render the final body a blessing]. (c) Those *are* the two things which are a desire to me *as* from Thee, O Aûharmazd, seeing Thee, and holding consultation with Thee. *¹Or 'I who', but see gl. ² or °niðō = 'is befriended'.

Ner.'s sansk. text. Yo jyotah* (sic) puṇyena nirmalatarah, [kila, puṇyât nirmalatarah¹ sañjâto 'sti] sa adriçyân* svargalokât² samihate, [kurute tebh-yah Ijisinîh³]. (b) Tasmât sahâryate*⁴ (?) Gvahanena [tasmât narebhyah uttamanarât²] yah samâchâraṇam datte pramânakârye, [kila, tanor akshaya-tvaṁ tasmât çakyate kartum]. (c) Tau Te kâmanî, Svâmin Mahâjñânin, drash-târaçcha⁵, samam prash-târaçcha⁶. ¹ J.³, J.⁴ °malah. ² all °ân. ³ J.* ijaçmm. ⁴ J.³ sâhâryi°, J.⁴ sahâpiy°. ⁵ all dṛishṭ. ⁶ all pṛishṭ°. (Jyotah is parsi).

Ner. transl. He who is the officiating priest more (most) pure through Sanctity, [that is, he is made purer (or 'most pure') from his sanctity] *is* he *who* beseeches the invisible *spirits* from the heavenly world, [that is, he performs the Service to them]. (b) *Influenced* by him (or 'from this *cause*') one acts (or 'he acts', or again 'he is treated') in a friendly manner through Gvahmana [by this man who is better than *other* men], who suggests the *proper* procedure in well-regulated work, [that is, *influenced* by him (or 'from this *cause*') it is possible to produce the indestructibility of the body (sic)]. (c) These two, O Great Wise *One* the Lord, *this righteous man and Gvahmana*, (?) are beholders (pl. for dual) of Thy desire, and takers of counsel with Thee.

Parsi-persian Ms. Kih zôtar pah Şawâb, khâliş, [kû Şawâb râ, khâliş bûd (bûdah) êstêd (so)], ân i minuwân [] [kih = *mûn*] Bahisht khwâhad, [kunad ân Yazishn] [u kunishn = *va kûnishn*] * (b) Az ân yâri-kunad pah Bahman [az ân] chûn [mard i veh mard] yâri (? = *varzishn*) dehâd [] andâzah kâr, [kû, tan i pasîn û râ veh* shâyad kardan] * (c) Ân am har dû i Tû kâmah, Hôrmuzd, binishn (vel vinishn) u hampursagi *

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Trlit. Â mâ (â)idûm [idvem], vahistâ, â vaēthyächâ Mazdâ, dar(e)shad(t)châ Ashâ Vohû Mananhâ yâ sruyê [= °vê] parê magâunô* [= °gavanô(?)], Âviš nâo añtar(e) heñtû nemañvaitš chithrâo râtayô! * Or magaonô.

Verbatim transl. Ad me [vel ad mea sacrificia*] venite optima*¹, ad [mea*¹] propria*¹ Mazda videatque [sacerdos noster] (b) Sanctitate, Bona Mente quomodo audior[-iar] coram Magavano; (c) manifestae[-ta] nos inter sunt ad-venerationem-pertinentes[-ntia], variae[-ia] (vel praeclara) dona-oblationis.*¹ Vel fortasse 'optime O (= â) cum-Tuaque-propria (Sanctitate)'; vel 'per viam vestram* propriam*' (?).

Pahl. text translit. ¹Zak i² li pavan yâtûnishnô [amat barâ avô³ Lekûm yâtûnam] dahishnô i⁴ pâhlûm pavan pûmman, Aûharmazd¹, nikêzishn⁵⁺¹ [amatô⁶ pavan pûmman avâyað gûftanô⁷ am barâ yemalelûnêðô, va¹ zak i pavan yadman avâyað kardânô⁸⁺¹ am barâ numâyêðô⁹], (b) Ashavahisht, Vohûmanô, mûn srûð yekavimûnêð pavan fravôn Magih [pavan avêjak shapîrîh]. (c) Âshkârak lanman¹ andarg hômanêð¹⁰ nîyâyishnô-hômand [aighash, mindavam¹¹⁺¹ aê¹ levatman, hômanâð] pêðâk râð, [aightânô râðih¹² avô valman¹³⁺¹ pêðâk yehevûnâð]. ¹ See P. ² D. om. i. ³ D. avô, or ânô. ⁴ D., Mf. om. ⁵ not navak yazishnô; P. om. va; M. has va. ⁶ DJ. om. zak i. ⁷ DJ. gûftô. ⁸ DJ. kardô; M. numûðanô. ⁹ so DJ., D. ¹⁰ DJ. ins. va. ¹¹ DJ., M. mindavam kolâi (?); D. mindavam i I (for aê). ¹² D. ins. i. ¹³ D. lanman.

Pahl. transl. That which is for me in coming, ([or 'Be ye in coming to me'*¹ (infin. for imper.)]) [(gloss, or altern.) 'when I will come to You']; the gift which is the best uttered from the* mouth* is to be observed (or 'expounded' (?)), O Aûharmazd, [and when it is necessary to speak with the mouth it will (or 'do Ye') tell me; and when it is necessary to perform with the hand, it will (or 'do Ye') show me], (b) O ye Ashavahisht and Vohûmanô; *it**² that which has been recited for the copious Magianship* (great-

... 8.

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Trl. Frô môi (fra)vôizhdûm [= °duvem] ar(e)thâ, tâ yâ Vohû š(k)yavâi Mananhâ, Yasnem, Mazdâ, khshmvatô, ad(t) vâ, Ashâ, staomyâ vachâo; Dâtâ vê Ameretâtâoschâ [= °tâts+châ] utayñiti Haurvatâs [= °tâts] draonô.

Free trl. Come Ye then, Mazda, come Ye | to my best rites, mine in verity; Through Truth let them see, and the Good Mind, how to me the Great Magavan* listens; Manifest be they among us, the manifold offerings of worship!

ness(?) [for the pure goodness]. (c) Manifest is *it* (or 'be Ye') among us, and worshipful, [that is, toward Him (Aôharmazd(?)) be it *manifest* in connection with this matter], and manifestly bountiful, [that is, may bountifulness in relation to it be manifest to (or 'in') You]. *¹ See the Gâthâ. *² or 'how it', or again 'what'.

Ner.'s sansk. text. Tâni mahyâni âgamane dâtiin utkrishâtatarâm [yadi yushmâsu âgato¹ 'smi] ânane², Mahâjñânin, nidarçaya**, [kila, (yan*) mukhena yujyate vaktum, tan me brûhi, yat* hastâbhyâm yujyate kartum, tan me nidarçaya], (b) he Açavahista, he Gvahmana, [he Dharma, he Uttamamana³], yâ uktâ⁴ 'sti (dâti(r)*) paramamahattayâ [niçchalottamatayâ⁵]; (c) prakatâni asmâkâni madhye santu namaskritimatyaḥ parisphuṭâḥ dakshinâḥ⁶, [kila Yushmâkâni dakshinâḥ⁶ âtinaprakâtâḥ⁶ bhavantu⁶]. ¹J.⁴, J.* âg°. ²J.³, J.⁴, J.* ins. mukhena. ³J.³, J.⁴, J.* 'na. ⁴P. suktâ (sic). ⁵all niçchal-; J.³ 'lottamata°; J.⁴ 'lottamottamattayâ; J.* 'luttamo°; C. 'lotra (?) me (?). ⁶corr. *inserted for explanation. **so J.³.

Ner. transl. Show me the more excellent gift with word* of* mouth* in coming*¹ [if ('or when') I have arrived among You], O Great Wise One, [that is, what it is fitting to say with the mouth tell me, and what it is fitting to do with the two hands show me], (b) O Açavahista, O Gvahmana, (O Sanctity, and Best Mind), *i. e. show ye the gift* which has been declared by the superior greatness [by the pure superiority]; (c) and may the offerings be manifestly *present* in The midst of us, *and* accompanied with worship, [that is, let Your offerings be manifest to Yourself (or 'within the soul')].

*¹ Or 'in Your coming to me'; then the gl. would be altern. trl.

Parsi-persian Ms. Ân i man pah âmadash, [kih bih ân Shumâ âmadah + am] dâhishn i buland pah dahan, Hôrmuzd, didan [kih [ân = — ?] i pah dahan bâyard guftan, am bih gûyad [] ân i pah dast bâyard kardan am bih numâyâd (sic pro numâyad)], (b) Ardibahisht, Vahôman, (sic) kih srûd êstêd (so) pah pur khâlîš [pah khâlîš i veh] * (c) Âshkârah [] [û = varman] andar hast niyâyishn-hend (?), [kûsh chîz [] awâ, hastand. ?] pêdâ [wa = va] râd, [kû, tân râdi ân (erased, Pahl. varman) pêdâ bâd] *

Fr. tr. Obtain* for me then the true rites, that with Good Mind I may approach them, Your praiser's Yasna, O Lord, or your words, O Asha, for chanting; Your gift is Immortality, and continuous Weal Your possession.

Verbatim trl. Protinus* mihi [pro me, vel mea] adipiscimini*¹ officia-sacrificialia [vel desideria-mea proposita (?) eo [-modo*¹] quo*¹ [modo] Bona [ad ea] accedam (i. e. ut ea consummem) Mente, (b) sacrificium, Mazda, Vestri-devoti (vel Vestri-similis), atque vel, O Sanctitas, [tua] ad-laudem-pertinentia-verba [inspirata]. (c) Data*² [i. e. dona] Vestra [sunt*] Immortalitasque*, continuæ-duæ, Salubritasque, possessio (vel oblatio-doni Vestra (?)). *¹ Vel fortasse 'agnoscite,

stārthena* nyāyam dehi] yena² uttamanā pravicharati*³ manah, [kila yena Gvahmano me vapushi abhyāgato bhavet]. (b) Ijisnir, Mahājñānin, Yushmabhyam, [kilā 'ham çakto bhavāmi kartum], evam vo, Dharma, stotā 'smi vachasā. (c) [Prasādam] datta Yūyam, amṛityupravṛitteḥ Amirdādasya vyavasāyam, sarvapravṛitteḥ Avirdādasya utsavam. 'Haug 'ishtāin. 'no me. 'J.⁴ 'vichār°; J.* 'vicharay°.

Ner. transl. Deliver forth the law with (or 'as') an announcement through (or 'with') *its* two-fold character [if (or 'when') I announce a body (or 'person') among You, then deliver to me through (or 'with') the Avista, and the Avista-interpretation *that* law] through which the highest (i. e. the good) mind proceeds* (i. e. 'developes', or 'extends itself'), [that is, through which Gvahmana may arrive as a guest in my body]. (b) The Ijisni *is* for You, O Great Wise *One*, [that is, I am able to perform it], *and* thus, O Sanctity, I am Your praiser in word. (c) Grant Ye me *therefore* [as a reward (of grace)] the energetic-zeal of Amirdāda [i. e. immortal progress], and the festal-strength* of Avirdāda [i. e. universal progress].

Parsi-persian Ms. Frāj ān man pah frāj va'dah-dādan [= navidišnīh], [kih tan bih ān Shumā va'dah —] dehād (?), pah har dū inšāfāt* (sic) [Awestā u Zand], kūm rawad Bahman, [kūm pah tan mihmān bāshad], (b) Yazishn, Hōrmuzd, i Shumā [am tuwān* bād kardan]; ēdūn shumā, Ardibahisht. ta'rif [] [hend = *hōmūd* (?)] pah gōbishn. (c) Dehad (?), Shumā Ameshāsfendān ān i Amerdād tuwānāi, wa ān [ham = *ich*] i Khōrdad [] [khūrishn = — (?)] [muzd].

Free tr. Aye, let them bear the Spirit | of Thy two truth-promoting rulers To Thy brilliant home, O Mazda, with wisdom and Thy Best Mind, For perfection's help unto those whose souls are together bounden.

manshān būndakō hamkardārīh amat valmanshānō pavan akvīnō rūbānō, [aigh, hamdādīstānīh° i Ameshōspendān khadūk levatman tanid rāi, amatshānō rūbān pavan khadūk° jināk]. 'See P. ²so D; K.³ M. mīnū, or minō. 'DJ., D. ins. va. 'D. om. 'D. ins. i. 'M. 'yēn.; Mf. mekadīnāūd(?), not so D. 'D. om. i. 'so DJ., D.; M., K.³ hamdināih. 'so D., P.

Pahl. transl. Thus, *O Thou* who art Aūharmazd, *is* the* increasing*¹ of*¹* the* spirit; [and thou who art the Good Mind, by thee] is the increasing of righteousness [in the body (or 'person') of man; also with thee] is the gift of the leadership [the sovereignty]. (b) [Also Yours] is the lodging ('the causing to dwell') of glory according to the regulating*-covenant*, (or 'measure'), [*that is*, as much as, *and where*, it is needful (or 'fitting')], let them bring there *that* best of benefits, the Good Mind [as a reward]. (c) *And this let them do* from the complete (or 'perfect') cooperation of those, since their souls are in harmony, [that is, on account of the unanimity of the Ameshōspends (?)] one with another, when their souls are, *as it were*, in one place].

*¹ Aside from Gāthā 'O Thou who art A.'s spirit'.

Ner.'s sansk. text. Evam Tvam, Mahājñānin, tvamcha, he Gvah-

just measure [and as it is fitting *to effect it*], and of the highest good (the excellency) in unrelaxed* mental* energy* (sic) [as a reward], (c) for these whose souls are together everything (sic) is to be fully accomplished, [that is, *this results* from the harmony of the Greater* Immortals* one with the other, and because their souls *are* together].

Parsi-persian Ms. Êdûn, Tû, kih Hôrmuzd minû, [] tû kih Bahman hastî —, Şawâb *no tr.* for vakhshishn [pah tan i [] [tû = rak]] sardârî dahishn [pâtûkhshâi (sic)] * (b) [Ôshân (? sic)], [ân = zak] âsânî mândan * Pah andâzah [chand bâyard] bulandî burand Bahman [muzd] * (c) Az ân i ôshân pur hankardârî kih ôshân pah yakî + u + yakbâragî ruwân*, [kû [pah = pavan] hamdâdistân i Amshâsfendân, yak bâ digar râ, kih-shân ruwân pah yak jâi [mânand (? = *kedrûnad* (? or 'ôand'))]] *

Free tr. All prosperous states for our land which have been, and still are existing, Or which shall in the future, do Thou grant us these in Thy love. Bless Thou in grace our being through Thy Power, Thy Good Mind, and Truth. become [mine from henceforth on], those *all* may they give me through this Thy love, [that is, may it be possible to me to possess them in accordance with Thy desire]; (c) do Thou *therefore* increase in me the Good Mind, O ruler, [that is, make me more pious through the help] of Aharâyih; and [grant me] also well-being in my body (or 'person').

Ner.'s sansk.-text. Viçveshu sañtishthantu sujîvanayaḥ* (sic), [kila, etasmai¹ kâryâya sañtishthantu yat mûlam svâdhînatayâ Yushmâkani dadhate] yâḥ samibhûtaḥ santi [anyâgatâḥ*²] yâçcha santi [arjitâḥ svayam], (b) yâçcha, Mahâjñânin, bhavishyanti, [ata ūrdhvañ], Tava tâ³ mitratayâ Te varshantu, [kila, samîhitena Te çaktâ bhavantu dhartum]. (c) Uttamam vardhaya Manaḥ, Svâmin, [kila, me manah*⁴ sadyâpârataram kuru] puñyâchcha çubham tanau⁵, [kila, kâryam puñyamicha yan mayâ kṛitam asti tasmâchcha çubhamicha vapushi me dehi].

¹ All have e alone. ² J.³ anyag^o (or 'anyâg^o'). ³ J.⁴ tâ. ⁴ J.⁴, J.*. ⁵ so J.*, P.; J.³, J.⁴ noḥ.

Ner. transl. Among all let the blessings of life continue ([or (see the gloss) 'Among all may they be good livers (or 'prosperous')]), [may they continue fit for (or 'inclined to') this deed (or 'duty') since they have a fundamental* character* in accordance* with* Your absolute possession], those which (or 'they who') (females(?)) are produced (or 'born') [*thus, and have come from* elsewhere**], and those which (or 'they who') are (or 'have been') [earned (or 'gained over') by* myself], (b) and those which (or 'who'), O Great Wise One, shall exist [in the future], may they bestow these blessings (or 'persons') of Thine through Thy friendship, [i.e. may they be able to possess them in accordance with Thy desire]. (c) Cause Thou *therefore* the Best Mind to increase *in me*, O Lord, [that is, make my mind ever the more piously zealous], and in view of my Sanctity grant me a benefit in *my* body (or 'person'), [*that is, because of* the duty and holy action which I have fulfilled, from this grant me even a benefit in the body].

(sic, aknûn) frâz] pah in i Tû khwêshî [sic vid. pro khwâhishn (?)] [] [û jân bakhtend + ya'ni bakhsham (thinking of 'ânî (1st sg. instead of 'ând) = *varman gân arkôn-hend*], [kûm pah bâyard (?) i Tû tuwân bād dāshtan] * (c) Veh âm (sic) ziyâdah-kûnî minishn khudâ. [kûm nêk(i)tar (sic) bih kun] az Şawâb [madad], nêkî ham i ân tan [ma-râ deh*] *

Free tr. Ye, the most bounteous Mazda | Ahura, and Piety with Him, And Asha the settlements furth'ring, Thou Good Mind, and Thou the Dominion, Hear ye me, all! and have mercy for all gifts which I bring whatsoever.

give me likewise whatever sovereignty* (?) *there is*, [that is, *give me* the sovereignty* (?) which is here, and that also which is beyond].

Ner.'s sansk. text. Ye lambhayanti*, Svâminam Mahâjñânam saimpûrnamânasâmcha [prithivîm*¹] (b) Dharmaincha vṛiddhidam prithivîvibhûteḥ, Ma- naçcha Uttamam [Gvahanam amaram], Saharevaraincha [saptadhâtuvâm patim], (c) çriṇomi aham [kila, yat bruvanti² tad aham çriṇomi] kshamayâmi aham, [kila chet mattaḥ pâpam teshâm mûle sambhûtam âste, tad aham kshamayâmi], dadâmicha kâmachit prabhutân* [pârthivatvam* yat parolokîyam ihalokîyamcha]. ¹ All prthv- (sic) and elsewhere so. ² C. bruvatti (?). (*corr.)

Ner. transl. *For to those who cause me to acquire a benefit I am listening* (see below), *that is, to The Great Wise One, The Lord, and to the Perfect Mind, [the earth (?)], (b) and to Sanctity, and to the Best (Good) Mind which affords me the increase of earthly wealth [and to Gvahmana the immortal also am I listening], and to Saharevara [the Lord of the seven* metals*], (c) to these am I listening, [that is, what they say that I hear], and I entreat* them* for* pardon, [that is, if evil has been produced against* them* in my original nature by* me*, I ask pardon for this], and I concede to them a certain (meaning 'every') sovereignty, [the sovereignty which is of this world and of the world beyond]. (** but cp. Burnouf.)*

Parsi-persian Ms. Kih fâ'idah-kunandah (?) Hôrmuzd u Spendarmad, [kû, sūd kunad (?) + ya'ni + fâ'idah-dehâd (?)], (b) Şawâb afzûni-dehandah gēhân* [] Bahman u Shaharēvar*, (c) shunav* man, [kû, ân i []] [gūyad = *jamnûnêd*] am bih shunav*] âmûr-zîd* man, [kû, wanâh* i []] am ân bikh (or binj*) bûd êstêd (so) ma-râ bih âmûr-zîd*]; ma-râ bih dehad (?) har kudâm [] [şâhibi = *padîh*] [pâdishâi i injâ, w'ân ham i ânjâ] *

Free tr. Arise to me, O Ahura, through Devotion send me power, Most bounteous Spirit Mazda, through my good invocation's off'ring. And mighty strength give, Asha, and the thrift-law through Thy Good Mind. invocationis*¹-datione*¹[-nem] [ei invocationi beneficio respondens ad eam remunerandam], (c) [et], O Sanctitas, [da] robur praepotens, [et] Bona Mente incrementi-regulam [hoc est, regulam prosperitatem spiritalem (sic) religiosam et mundialem* (sic) impertientem (vel etiam fortasse, 'increm.-magistrum (?))].

*¹ Sunt qui vertant: 'potestatem per bonam mercedem (?)'.

Pahl. text translit. ¹Lâlâ, li min zak î rêshîdâr [Aharmanô], Aûhar-

bhavāmāḥ⁵, [kila, me tanunā* (sic; for tanau**, or tanvi) abhyāgato 's (c) Puṇyam haṭhinaḥ* upari caktam bhūyāt, [kila, balātkāriṇaḥ* Âharmanasyo 'pari caktam bhūyāt], Uttamamanasaḥ prabhutvena. ¹So J.*, C. ²J.* 'tara (?). ³C. 'tir; P. 'ter. ⁴C., P. grah°. ⁵so Haug; C. 'smi. **see Y. 33. 10, c.

Ner. transl. Up! O Lord, purify me, [that is, make me pure (or 'free') from that tormentor, the Evil Mind], and grant me perfect-mindedness and zeal, (b) *for* we are recipients (lit. 'seizers') of Gvahmana, O more (most) mighty spirit the Great Wise One, [that is, let him be as a guest arrived within* my body], (c) and let Sanctity *also* be powerful over the murderer, [that is, let it be powerful over the violent Âharmana], *and* through the lordship of the Best Mind.

Parsi-persian Ms. Shitâbî man az ân i zakhm-kunandah [Aharîman], Hôrmuzd, in, [kûm khâliṣî* (?)], ma-râ pur minishn [] tuwânâi dehî, (b) Afzûnî minû i Hôrmuzd, Bahman giriftâr hastam pah ân deh (sic pro dahishn), [kûm pah tan mihmân bâd] * (c) Şawâb awar û ḡâlim* (vel ḡulm?) [Ganâ Mînu] himmat hast pah ân i Bahman sardâri *

Free tr. For grace, that I see Thee fully reveal to me, Mazda, Thy nature*, And Thy Kingdom's blessings, Lord, the rewards of the Kindly Meaning. Forth, O Thou bounteous Devotion, show Thou forth through the Truth the doctrines!

Pahl. transl. Since a seeing*¹(?) or 'teaching*¹) at will *is* a rejoicing, [that is, they shall perform this request for the gratification of persons], give Ye me [the recompense and the reward], and what there is for me *to have* (or 'know') with regard to what is fully yours, with (regard* to* (?)) power, [i. e. let religious opinion of Your power be mine in reference to duty, also bestow Ye *it* upon me], (b) and him who* (or 'that which', so better, but see the erroneous gl.) is within (or 'which concerns') the sovereignty of Aû-harmazd, whose* (or 'which') is venerating-recognition* through (or 'as to') the Good Mind [the disciple (sic); give Ye him (or 'it') also to me], (c) and do thou, O Spendarmad, manifest forth the Religion [to him] by means of Sanctity, [that is, provide him with a sign through pious correctness]. (*see altern. in Comm.).

Ner's sansk. text. Ânandam svecchhayâ âsvâdayitrin*, [kila, keshânu-chit yadricchhayâ¹ ânandakarân] dehi mahyam yân Yushmâkam çaktyâ² [kila, kâryeshu nyâyeshu³ ye Yushmâkam çaktyâ santi, tân me dehi]. (b) Tân svâmitayâ Ahuramajdasya yân Uttamamanasâ bhaktiḡlân, [kila, çishyân tân me dehi]. (c) Prakṛiṣṭam* prithivyân [Sampûrṇamanasâ] Puṇyena, Dîniḡ prachiṇnaya⁴, [kila, sadâchâratayâ Dîniḡ, sâbhijñânena, kuru]. ¹J.*-echchh°. ²J.* çaktâḡ; others 'ktâ. ³J.*, P. jñâyeshu; C. janyâeshu (sic). ⁴J.* seems prachiṇnayanâm (?) kurute (?).

Ner. transl. And grant to me teachers of a joyous doctrine, teaching with spontaneity, [that is, such as cause certain persons joy of their own* unbiased will]; grant me these who *are* Your teachers with* regard* to* or 'by means of' Your(?) Power, [that is, grant me these who *are* Your

Parsi-persian Ms. Kih râmishn pah kâmah chashad, [kû, [kasân (?) = *ôshân*] pah lâ'ik* + u + bâyard + nîz¹, [] pah râmishn ân kunand], dehad ân man [muzd [] pâdahishn* (sic)], [] kih am pah ân i Shumâ bih, pah tuwânâi + kut + ham + âmadah + ast, [kûm pah kâr dâdistan i Shumâ tuwanâi bād, ma-râ dehad] * (b) Ân pah khudâi i Hôrmuzd mûn pah Bahman bandagî [az = *min*] [shâgird [] ma-râ dehad (?)] * (c) Frâz [] Sfindarmad, [ash] pah Şawâb Dîn frâz khaşlat* + wa + nishân + ham + âmadah + ast [kûsh pah néki [] khaşlat* bih kun] * ¹ Néz was formerly preferred.

Free tr. As offering Zarathushtra gives the vital force of his body, And he offers to Mazda priority, which he gains through his holy feeling, And to Righteousness firstness* in deeds, and obedience of speech and his sceptre*. also in the forward advance [in the advance-guardianship], (c) and to Ashavahisht through actions, [that is, I would do that deed which Ashavahisht desires], and I would offer attention to the words of Khshatraver *also*, [when they, or we, commune together, one with the other].

Ner.'s sansk. text. Evam dakshinayâ¹ Jarathustro, 'hami¹ tanuçcha (?), nijam jivam (b) dadâmi purahpravitryâ [kila, agratayâ, Uttamamanase Ahuramajdâya, (c) karmapicha² Punyâya [kila, karma tad eva karomi yat punyâya rochate] yamcha uktih çrutih Saharevarâya râjñe³. ¹J., P.; C. dakshinayâ. ²so P. ³C., 'jñeh.

Ner. transl. Thus I, Jarathustra, even myself* am giving (or, reading tanuçcha, 'I am giving *my* body's) own life with an offering (b) to the Best Mind, and to Ahuramajda, by (or 'together with') an advancing forward *in* their* service**, [that is, through (or 'with') my priority in it], (c) and to Sanctity also in *my* actions, [that is, I perform that deed which is pleasing to Sanctity], and *I present that offering which is*¹ a speaking and a listening to Saharevara the King.* *¹ Or 'which a speaking and listening *make*'.

Parsi-persian Ms. Êdûn pah râdî, kih Zaratusht hastam, tan ân ham i khwêsh jân (b) deham, pah pêsh-raftanî [pah pêshwâi] ân Bahman [] Hôrmuzd [], (c) pah kunishn ân Ardibahisht, [kû, kunishn ân kunam i Ardibahisht bâyard], u sakhun shunidan (?) ân Shaharêver [yak andar digar []] *

XXXIV.

Free tr. The rites by which, and the sayings, and the Yasnas by which Immortality,

And the Truth unto these Thou hast given, with the Kingdom of Welfare, Ahura, To Thee the thank-off'rings for those by us with the foremost are offered.

vereneration] Immortalitatem, (b) Sanctitatemque his dabas*¹, Mazda, Regnumque Salubritatis, (c) eorum [i. e. ex, vel 'de', his], Ahura, a-nobis*² [cum] primis (primoribus) [oblaciones] datur*³ [dantur]. *¹ Aliter: 'Qua actione, etc. Sanctitatis-auxilium his [aliis Tuis servis-devotis] dedi*... (c) eorum Tui [Tuorum sanctorum], Ahura, simus *² (leg. âhmâ) ex-primoribus ad-[dona]-accipiendum *³ (fortasse inf. (?) sic ad verbum); [hoc est: 'propter dona a nobis data, dona recipiamus'].

Pahl. text translit. ¹Mûnam kûnishnō, mûnam gôbishnō, mûnam Ya-zishnō, pavan amarg-rûbishnih, [kûnishnō aētûnō vâdûnam², va gôbishnō aētûnō yemalelûnam, va yazishnō aētûnō vâdûnam aïgham rûbânō ī nafshman paḍash amarg yehevûnêd]. (b) Va³ val⁴ Ashavahishtō, va³ valich⁵ Lak yehabûnam, Aûharmazd, va³ Khshatraver, va³ Haurvadaḍ⁶⁺¹, (c) va³ min⁷ valmanshân avō Lak, Aûharmazd, lanman pēshtar yehabûnēm⁸, [li va hâvishtân ī li].

¹ See P. ² D., Mf. °namam (sic) and om. to aïgham. ³ DJ. om. va. ⁴ D. avō. ⁵ D. avōch. ⁶ so DJ., D.; K.⁵, M., amerôdaḍ. ⁷ D. mûn. ⁸ Mf. °ânêd.

Pahl. transl. *That which is my deed, that which is my word, and that which is my sacrificial Service, are for immortality, [that is, I so perform actions, so speak words, and so complete the Service that my own soul becomes immortal by this means], (b) and to Ashavahisht, and to Thee, O Aûharmazd, we are rendering (or 'attributing') the Sovereign Power and Welfare, (c) and, of* those deeds*, words*, and Yasnas, we are rendering in a yet more forward manner* to Thee, O Aûharmazd, [I, and my disciples].* *¹ Possibly; 'we, as more forward than those other worshippers, are offering to Thee'.

Ner.'s sansk. text. Yan me karma, yan me vachah, yâ me Ijisinîh, amṛityu-pravrittai [karma evaṁ karomi, vachasu (°çcha(?))¹ evaṁ bravimî², Ijisinîmicha evaṁ karomi yathâ³ me âtmâ taih amaro bhavati]. (b) Dharmâya, Tubhyañcha,

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dadâmi, Mahâjñânin, Saharevarâya, Avirdâdâyacha, [dhâtñnâñ adhipataye, udakânâm⁴ adhipatayecha]. (c) Tebhyas⁵ Tubhyañ, Svâmin, vayañ purahsara-tarañ⁶ dadâmañ, [ahañ çishyâçcha me]. ¹ J.³ °chaçu; J.⁴ °chaçu; J.* °su; P. °chastu; C. vacha. ² all bru°. ³ so P.; J.³, J.* yâ; J.⁴, C. yo. ⁴ J.³, J.⁴, P., C. udakâm; J.* °kânâm. ⁵ J.³ (?), J.⁴, J.* tebhyas tu°. ⁶ all purass°.

Ner. transl. That which is my deed, that which is my word, *and* that which is my Service *are all* in (or 'for') immortality, [that is, I perform actions, utter speech, and celebrate the Offering *with the hope* that, (or 'in such a manner that') my soul *may* become immortal by these means]. (b) Both to Sanctity, and to Thee, O Great Wise *One*, do I offer *a gift*, to Saharevara, and Avirdâda, [that is, to the Lord of metals, and to the Lord of waters, and to the Lord of plants (or 'to the tree')], (c) and with precedence over these (or 'with (?) these *deeds, words, and services*') we are offering to Thee ('a more* ready* *gift*') [I and my disciples].

Parsi-persian Ms. Kih am kunishn, kih am gôbishn, kih am yazishu, pah bi-marg-raftañ, [kunishn êdûn kunam, gôbishn êdûn gûyam, yazishn êdûn kunam, kûm ruwân i khwêsh ô'sh (= padash) bi-marg bâshad + hast]. (b) W'ân Ardibahisht, w'ân ham Tû deham, Hôrmuzd, Shaharêvar u Khôrdad, (c) wa [] [kih = *mân*]-shân ân Tû, Hôrmuzd, mâ pêshtar* deham (?) [man [] shâgird i man] ✱

Free tr. Yea, with the mind and to Thee all gifts of the Good Mind are offered
By act of the bountiful man, whose soul with the law is united,
In our country's worship, Lord, and with praisers' hymns to adore You.

mazd, [aigh, dâdak-gôbih i Lekûm vâdûnam-ê¹⁴], aftânô dên Garôdmânô stâyem.

¹ See P. ² DJ., D. om. i. ³ D. om. i. ⁴ DJ., D. ins. i. ⁵ DJ. om. va. ⁶ D. ins. i. ⁷ DJ. °Mf. ins. pavan. ⁸ DJ. om. ⁹ M.; D. °yên. ¹¹ DJ., D. ins. ¹² DJ. avô. ¹³ DJ. om. i. ¹⁴ M.

Pahl. transl. Thus likewise both these things are given unto Thee [by me] with the Good Mind, all *things* of the good spirit also, (or 'all good of the spirit'), [that is, they are thus given by me *unto Thee*; that is I would perform all actions in accordance with the Gâthic doctrine, and in correct piety]; (b) *they are* [also] *given* [by me] with the action of the man who causes us progress in prosperity [with the Dastâr, that is, through me (or 'with me')] that man may be in soul together with him who is Sanctity, [that is, may they bestow a reward upon me in the soul]; (c) and thus shall I go forward to Your praise, O Auhamazd, [that is, I would make mediation with You (or 'effect the proclamation of Your law' (?))], and I *would* also praise You in Garôdmânô.

Ner.'s sansk. text. Evanicha tad dvitayam Tubhyañ manasâ, adriçyañicha uttamam sarvam adadâmi, [kilâ 'ham adadâmi evañ; yat karma samagram api Gâthâbhiñ, sadvyâpâratayâ*, karomi. Tad dvitayam mûlam phalam], (b) pravardhayitur narasya karmañâ [Gurumukhena] yena* âtmâ Dharmena samçlishyate, [kila, me âtmane prasâdam dadanti*]. (c) Samâgachchhâmi Yushmâkam namas-

soul *its* reward], (c) *and therefore* I am coming to Your worship, O Great Wise *One*, and I *will* praise Thee in Garothmâna, [that is, in this world I make supplication to You, and in the world beyond I *will* praise You].

Parsi-persian Ms. Êdûn ham ân *i* har dû Tû [am] pah Bahman minû ham veh* tamâni, dâd hast, [kûm dâd êdûn, kû, kunishn tamâm pah Gâsânî, wa [pah = *pavan*] nêkî [] [kunand = *vâgûnand*] [man bun u bar = *am bun wa bar*]] * (b) [Ma-râ] pah ân *i* 'û *i* afzâyinidâr* mard kunishn, [pah Dastûr], kûm pah ân *i* û Şawâb, ân rûbân (sic) âwâ [] [rasam = *jâtûnêd* (sic)] [kûm pah ruwân* muzd (half effaced) [] [dehand* (?) = *dâbûn-hend*]] * (c) Bih rasam ân ân *i* Shumâ niyâyishn, Hôrmuzd, [kû, jândangôi *i* Shumâ kunan] Tu-râ + ân (?) sic vid. pro Shumâ] andar Garôtmân sitûdam (sic) *

Free tr. Myazda, to Thee, O Ahura, and Asha, with praises we offer, And for all the farms in Our Realm by grace of the Good Spirit nourished, To the furtherance of the* wise* 'midst* Your own and in all things a blessing. piety]. (c) Perfect *is* he who is wise (or 'to the perfect (oblique by pos.) *belongs* that which is wise') who is a benefit to You, O Aûharmazd, in (or 'by') all things, [that is to say wisdom is perfect in that person through whom they may accomplish everything which is also beneficial to them thereby (or 'also to him')].

Ner.'s sansk. text. Evamî Tubhyamî miajdani*, Svâmin, [kila, phalanî¹ svâdhnatayâ*² [-tâyâni] dadhâmi³], namaskritiñi Dharmâyacha dadhâmi, [kilâ 'smai yâchñâm karomi], (b) sampiddhiñi samagrâni Saharevarâya, yâ Uttamena pratipâlyâ Manasâ, [kila, sadvyâpârât pravardhanîyâ⁴]. (c) Sa sampârno yatah uttamajñânî yah sarvasvatayâ, Mahâjñânin, Yushmakani lâbhayitâ* (lambh°), [kila, sarvani kinichit tad eva kurute yasmât labho Yushmakani].

¹ P. mûlam (?). ² so J.⁴; others °yât. ³ J.³, J.⁴ dadâmi. ⁴ J.³, °varddh° C. (?)

Ner. transl. Thus, O Lord, I am presenting the miajda to Thee, [that is, *thus* I am placing the fruit within* Your possession], and I am also performing worship to Sanctity, [that is, I am making supplication to it], (b) and I am likewise establishing the entire landed property for Saharevara which is to be guarded with the highest (or 'good') Mind, [that is, it is to be increased by means of good conduct], (c) *for* he* is perfect, wherefore he *is* beneficently wise, *he* who with (or 'by means of') all that he possesses furthers Your acquisitions (or 'is beneficial to You'), O Great Wise *One* the Lord, [that is, he does just everything whatsoever* by means of which Your acquisitions (or 'advantage') may be increased].

Parsi-persian Ms. Êdûn ân *i* Tû [] [muzd = *muzdâ**], Hôrmuzd, [kû, bikh (sic) pah kwêshî *i* Tû dâram, [êdûn ân *i* Tû muzd, Hôrmuzd, kû bikh pah khwêshî = *âêdûn ân i Rak muzd, Auhômâ, kû, bun pavan vapashman**]], wa niyâyishn ân Ardibahisht [] deham [jândangôi [no tr. for *vâgûnand*]] * (b) Jihân* tamâm [] [kih = *mân* (?)] Saharêver [yak andar digar []] kih pah Bahman [kih = *mân*] parwarishn, [kûsh parwarishn [] az nêkî] * (c) Pur ân *i* nêk-dânâ, kih pah tamâm, Hôrmuzd, ân Shumâ sûd. [Dânâi pur (dârad) pah û kas, kih har chîz ân kunand [Ï(a)dân = *Yahân*] az(?) ash sûd] *

Free tr. Yea, we beseech for Thy Fire, through its Holiness* strong, O Ahura, Most swift it is, and most mighty, to the believer shining for succour, But for the hater, O Mazda, it showeth with javelins vengeance!

and powerful [*that is*, that Fire] which stands also by (or 'for') the friend, and makes joy manifest to him; (c) and therefore, O Aûharmazd, on* him who is the tormentor[who has tormented* the* Fire*], it takes revenge with effective prayer*.

Ner.'s sansk. text. Evam Te Agniḥ Ahuramajda çaktimān puṇyātmanān samtoṣhī, [kila, samtoṣhī*, tasmin kāleyadā divyādhipatiḥ, tasmin yena*¹ puṇyakāryam kṛitam asti²]. (b) Tejastaro*(?) °vattaro*) mahābalishṭhaḥ* tiṣṭhataḥ ānandaṁ prakāṣayati sāhāyyāya*, [kila, yo' sya sāhāyyāya tiṣṭhataḥ, tasya prakāṣayati ānandaṁ]. (c) Evam Ahuramajdaḥ piḍākaraṣya hastechchhayā*³ vidadhāti nigrahaṁ. ¹ All ye. ² J.³, J.* asti; J.⁴ astiḥ. ³ J.⁴, J.*., C., °chchhā; but P. on marg. corr.

Ner. transl. Thus, O Ahuramajda, is Thy Fire strong, and satisfying to the holy, [that is, it is satisfying to him in this time when the heavenly Lord *is present*, in this time in* which* holy duty* is fulfilled by him]. (b) More (most) sharp (or 'quick'), and most powerful, *it* reveals the joy to (or 'of') him who abides for (or 'in') *its* companionship, [that is, it makes the joy of him who abides for (or 'in') its companionship manifest]; (c) and *it is* thus *that* Ahuramajda establishes the punishment (or 'restraint') of the tormentor with an effective wish (lit. with a desire of the hand).

Parsi-persian Ms. Êdûn in i Tû Âtash i bulandmand [hast = *hast*], Hôrmuzd ôsh ((?) = ash) pah û kih Sawâb razâmandi [hast = *hast*], [kûsh razâmandi pah ân zamân [] man sardâr ân, kih kâr [] kirfah kard êstêd] (so), (b) i tîz i himmat [ân Âtash] kih êstêd [] [hast = — ?] ân yâri, û zâhir-kunad râmishn * (c) Êdûn, Hôrmuzd, ân i âzâr-dehandah* [kih Âtash âzâr-dehad] ash pah tuwân* khwâhishnî dârad kinah *

Free tr. Your rule, what is it? Your riches? how Your own I may be in my actions?

Through Righteousness and Thy Good Mind to nourish Your poor in their suffering? Foremost of all we declare You, before Demons and demonized mortals!

Verbatim transl. Quid Vestrum*¹ Regnum*¹? Quae [Vestrae] opes? [Mihi dic] quo modo actionibus, Mazda, (quo-modo) [proprius] Vester [servus] sum [sim] (b) Sanctitate, Bona[-que] Mente, ad-nutriendum pauperem Vestrum? (c) Prae [praestantes] Vos omnibus, prae, dicamus [-emus, antecellentes] deis-falsis[-et-iis-servientibus]-que Khrafstros-habentibus [i. e. execrabilibus hominibusque! ¹ Vel 'potestas sancta'.

Pahl. text translit. ¹Kaḍâr zak i Lekûm khûḍâyih²⁺¹, [aigh maman mindavam vâdûnam-ê³, zîm khûḍâyih⁴ i Lekûm afzâyiniḍ yehevûnêḍ⁵], kaḍâr îst, [aigh, maman mindavam vâdûnam-ê⁶, zîm⁷ khvâstak pavan kvhêshîh i Lekûm dâstô yehevûnêḍ], aigh, pavan kûnishnô⁸, Aûharmazd, aêtûnô avô

Lekûm hômanâni, [aigh¹, mindavam zak vâdûnând⁹ (?-âni), zîm khûdâyi¹⁰ f Lekûm afzâyini¹ yehevûnêd, afam¹¹ khvâstak¹ pavan¹ khvêshih¹ f⁷ Lekûm¹ dâst¹ yehevûnêd¹¹]. (b) Amat¹ aharâyînând¹²⁺¹ [(?) -âni], Vohûman, [aigh, kâr va kîrfak vâdûnând [(?) -âni]], srâyishn yehabûnêd avô daregûshân f Lekûm. (c) Pêsh⁸ Lekûm min harvisp-gûnô¹³, pêsh¹⁴ gûft hômanêd, [aigh, tûbânkardâr hômanêd] min Shêdââû¹ mûn khiraðð stared yekavimûnêd va¹⁵⁺¹ anshûtâân.

¹ See P. ² DJ., D. ³ so M.; D. ⁴ namam. ⁵ so DJ.; Mf. om. i. ⁶ DJ., D.; M. bêd; DJ. ins. va. ⁷ D. ⁸ namam (sic); Mf. ⁹ nam. ¹⁰ DJ. om. i. ¹¹ D. om. i. ¹² D. ¹³ ând (long â written). ¹⁴ DJ., D. ¹⁵ dâ-yih. ¹⁶ D., Mf. om. inclus. from 11 to 11. ¹⁷ DJ., D. ¹⁸ DJ. ¹⁹ so DJ., D., M. levinö. ²⁰ D. ins. va.

Pahl. transl. Which (or 'Of what kind') is Your sovereignty?, [that is, what thing might I do whereby Your sovereignty may be increased through my instrumentality?]; and which is *Your* wealth? [that is, what thing should I do whereby riches may* be kept in Your possession by my means]? how in actions, O Aûharmazd, shall I thus become Yours, [that is, let them (or 'let me') do that thing through which, by my means, Your sovereignty is extended, and also wealth is kept in Your possession by me]. (b) *For* whenever they (or 'I') shall do holy deeds, [that is, when they (or 'I') shall do duty and good works], Vohûman gives nourishment to Your* poor. (c) Before all of every kind, *even* before them Ye are declared, [that is, Ye are more capable] than the Demons whose intellect is perverted, and *Ye are declared before* men.

Ner.'s sank. text. Kiñ Yushmākaiñ rājyañ, [kila, kiñ kurmahe vayan yena Yushmākam rājyañ pravardhitam bhavati]? kâcha lakshmi, [kila, kiñ kurmahe vayan yena lakshmi svâdhinatayâ [-âyâm] Yushmākaiñ vidhrîtâ*

... 6.
...
...
...

Trilit. Yezi athâ stâ haithîm [= yem], Mazdâ, Ashâ Vohû Mananhâ, Að(t) tað(t) moi dakhstem dâtâ ahyâ anhêus vispâ maêthâ, Yathâ Vâo yazemnaschâ, urvâidyâo [= vrâid°] stavas, ayenî paitî.

Verbatim transl. Si ita estis re-vera [et manifeste], Mazda, [cum* (?)] Sanctitate Bonaque Mente, (b) tum hoc [hujus*] mihi signum date hujus [in-hac] vitae [-ta] [per] omni [-em] habitatione* [-nem, i. e. commorationem meam in ea], (c) [ut mihi hoc signum indicet] quo-modo Vos veneransque celebrantior* [i. e. magis quam prius celebrans et] laudans [vobis] eam obviam! *Vel 'O S'.

Pahl. text translit. ¹ Hat aêtûnô zak² stî âshkâarak [aigh, rôshanak* aigh¹ tanô*² i pasinô ghal yehevûnêd], Aûharmazd, va¹ Ashavahishtô³, Vohûmanô, (b) zak i⁴ aêtûnô avô li dakhshak⁵⁺¹ yehabûnêd, [aigham dakhshak⁶

bhavati*] karmanā, Mahājñānin, yathā Yushmabhyam* bhavāmaḥ? [kila, sarvaṃ¹ kiñchit tad eva kurmahe, yena rājyam Yushmākam pravardhitam bhavati*, lakshmīchā svādhinatayā [-āyām] Yushmākam vidhritā bhavati]. (b) Dharmaçcha Uttamam Manah pālanamcha dadāti, he daridṛṇo*, yushmabhyam. (c) Puro yūyam viçvebhyo² prāk uktāḥ stha, Devebhyaçcha, buddhinashṭebhyo*, manushyebhyaçcha. ¹ J.⁴ om. eva. ² so J.*

Ner. transl. What is Your kingdom? [that is, what can we do by which Your kingdom may* become* advanced]?, and what is Your wealth? [that is, what can we do, O Great Wise *One*, whereby wealth may* be* kept apart within Your possession] through *our* action, and through which we may* become Yours?, [that is *to say*, we are thus doing everything by means of which Your kingdom may* become advanced, and wealth may* be kept within Your possession]. (b) O ye poor! Righteousness* and the Best Mind are affording You protection. (c) Before all are ye announced, before Devas, heretics*, and men!

Parsi-persian Ms. Kadār + kudām ān ī Shumā khudāi, [kū, chih chiz kunam, am (?) khudāi (?) ī Shumā afzūn bāshad] kudām khezānah, [kū, chih chiz kunam, am (?) khezānah pah khwēshī ī Shumā dāsht bāshad], kū, pah kunishn, Hōrmuzd, ēdūn ān Shumā hend (?), [kū, [afzūn = *afzāyinēd*] chiz [] [ān = (?) kunand am (?) khudāi ī Shumā afzūn bāshad []] (b) [] [kih = *mūn*] ashōi-kunand* [pah = *pavan*] Bahman + veh*-mīnīshn, [kū, kār u kirfah kunand], [kih = *mūn*], parwarishn dehad ān darvīshan ī Shumā * (c) Pēsh Shumā, az tamām pēsh guft hastid (?), [kū, tungartar* (sic, tawangartar*) hastid] az Dēwān [] khirad-stard ēstēd*, [wa = *va*] mardumān *

Free tr. If, Mazda, thus in verity with the Truth Ye exist and the Good Mind, Give to me clearly a sign, in this life's entire abiding, (or 'this people's (?) every house') How with offerings, and more earnest, to You I may go, a praiser.

I barā yemalelūnēd, i⁴(?)⁺⁷ apagūmāntar⁸ yehevūnāni⁹, aīgh pavan zak ī valman ahvānō pavan harvispō¹⁰ ketrūnāni, [aīgh, tanō* ī pasinō lich rāi avējak¹ shāyaḍ kardānō¹¹], (c) aētūnō avō zak ī Lekūn yazishnō pavan¹²⁺¹ āfrīnagānō dahishnīh va¹³ stāyishnō sātūnam madam. ¹ See P. ² DJ. ins. ī. ³ Mf. alone ins. va. ⁴ D. om. ⁵ DJ. dabishn (?) ⁶ D. *shakō ī; Mf.-ō-I. ⁷ Mf. has ī. ⁸ D., Mf. seem apāgō. ⁹ D. *vūnd. ¹⁰ DJ. ¹¹ DJ. kardō. ¹² D. frāz. ¹³ DJ. om.

Pahl. transl. If thus that world is manifestly* real*, [that is, *if it is* clear that the later body (the future life) exists (or 'appertains to it'), O Aūharmazd Ashavahisht and Vohūman, (b) then do Ye declare to me a sign*¹ [through which I may become less doubtful], and such that I may abide in that world in all *its duration* (or 'extent'), [that is, for me also it is necessary to render the later body (or 'the future existence') pure* (or 'clear')], (c) and so I am coming on to You, sacrificing (or 'to Your sacrifice') with the delivery of benedictions, and praising *You* (or 'and with praise'). ¹ Ins. '[i. e. ye will declare . .']

Ner. transl. If thus the creation *becomes* revealed, O Great Wise One, and Rectitude and the highest [i. e. the Best] Mind, [that is, if the creation becomes clearer* through (or 'as regards') the indestructibility of the body (the future state)], (b) grant me the sign of this *creation*, [that is, declare a sign to me whereby we may become less doubtful], and *in accor-*

Trlít. Kuthrà Tòi ar(e)drá, Mazdâ, yói Vānhēuš vaēdenâ Manaiuhô,
Sēnghūš, raēkhnāo aspēñchīd(t) [= āspēñ°] sādhrāchīd(t) chakhrayô ushi-urû**.
Naēchīm tēm anyēm Yūshmad(t) vaēdâ, Ashâ, athâ nāo thrāzdūm [=°dvem]!

¹ Vel etiam 'res possedas' (?). ² fortasse: 'facientes ut se vertant res adversae in prosperitatem'. ³ O S. (?) ⁴ i. e. nullius animum mihi tam conciliabo, vel 'nullum . . . [ut serventem] adipiscar'.

Pahl. text translit. ¹Kađâr hanâ i² Lak râđih¹, Aûharmazd, mûn pavan Vohûmanû âkâs-dahishnih? [Denman¹ khavitûnam, aîgh, râđih i³ avô Lak pavan frârûnû⁴ dâuâkih, barâ shâyad khavitûnastanû⁵⁺¹, barâ kađâr?]. (b) ⁶Âmûkhtishnû* i hû-varishnû, [i avô kâr va kirkak], mûnich pavan âsânih, va¹ mûnich pavan tangih vâdûnyên⁷, frâkhô-hûshih, [va⁸⁺¹ dânak hûshih, aîgh, kâr va kirkak tangihâ¹ vâdûnând, vâ zak i anbâmihâ vâdûnând; ash dânakih⁹ afash yehevûnêd]. (c) Lâ aîsh⁶ madam¹⁰⁺¹ zakâi¹¹⁺¹ min¹²⁺¹ Lekûm âkâs hômanêm¹³⁺¹, [aîgh, aîsh lâ khavitûnam mûnam nadûkih aêtûnô azash chîgûn min Lekûm]; va¹ amat

dance with which we may abide continually* in the world relating* to* it*, [that is, under* my* influence* we are doing everything through which it *may* be possible* to render the indestructibility of the body pure*¹]; (c) *do Ye therefore grant to us a sign indicating to us* how with (or 'on account of') the delivery of the announced (or 'celebrated' (?)) blessing* we may go forward to Your Yasna and to Your praise, [that is, to Your Yasna and praise we are going forward so long as until (?) (so meaning, or 'while' (?), hardly 'in order that') Your revelation may take place (?)]. *¹ Was 'clear' meant.

Parsi-persian Ms. Ât (sic pro agar = ât (?)) êdûn ân gurûh zâhir, [kû, zâhir kû [zamân = *damân*] i tan i pasîn ô bâshad], Hôrmuzd, [az = *min* (?)] Ardibahisht, Bahman, (b) ân i êdûn ân man [] [khašlat* = *dakhshakî*] [] bih gūyad [i bi-gumāntar bavād], kû pah ân i û jihân* pah tamām māndan, [kû [zamân = *damân*] i tan i pasîn man ich (sic pro ham) râ khâliš shâyad kardan] * (c) Êdûn ân ân i Shumâ yazishu [] [frâz = *frâj*] mashhûrî dahishn u stâyishn âmadam awar *

Free tr. Where are Thy helpers, O Mazda, preaching* versed in the lore of the Good Mind,

Blessings and treasures 'midst* woe | and our grief with wide intellect bringing? None have I other than You, through Holiness then do Ye save us!

aharâyinâni (-ând)¹⁺¹ [aigh, kâr va kîrfak vâdûnând (-ânî)]; aêtûnô avô lanman srâyishn¹ yehabûnêd. ¹ See P. ² DJ. om. ³ DJ., D. ins. i. ⁴ D. 'nôih. ⁵ D. 'tûnast. ⁶ D. ins. i. ⁷ D. 'ând. ⁸ DJ., D. om. ⁹ DJ., D. 'âkih. ¹⁰ DJ., madamam (sic); Mf. maman. ¹¹ D. zak i. ¹² D. om. ¹³ D. hôman. ¹⁴ D., Mf.

Pahl. transl. Which is this Thy liberality (or 'liberal one') (read râd (see Ner.)) concerning which, (or 'whose') is instruction by the Good Mind? [This I know that it is quite necessary for me to understand that liberality which is *extended* towards Thee by the wisdom of the pious; but which is it]? (b) It is the doctrine which is the (or 'that of') good support (hardly 'good believing' (see the Gâthâ)), [and that which *exhorts* us to duty and good works], and which one should fulfil both in prosperity and adversity *as* an enlarged wisdom, [and a wise intelligence, that is, they shall fulfil duty and exercise charity in distress, and also under seasonable (or 'favourable') circumstances (literally distressedly and seasonably); and from this also, his (the pious man's) wisdom arises] (c) None other do I know save You, [that is, I know of no other from whom my happiness is so *certainly secured* as it is from You], and when I (or 'they') shall act righteously, [that is, when I (or 'they') shall fulfil duty and charity] do Ye therefore afford us protection!

Ner.'s sansk. text. Kas te dakshinādātā, Mahājñānin, yaḥ Uttamena vettā Manasā? [Idamcha vedmi yat dakhshinām¹ Yushmākām sadvyāpārajñānatayā² çakyate³ parijñātunī; sâ kâ?] (b) Çikshām satye⁴ yaḥ samādhānatve*, samkaṭatve 'pi kurute vipulachaitanyaḥ⁵, [kila, yaḥ kāryam puṇyam yat sam-

riddhatayâ* kurute, tachcha yat saṁkaṭatayâ 'pi kurute, tasya vijñānachaitan-
yam tasmād bhavati]. (c) Na kaṁchit tariṁ anyam Yushmat vedmi puṇyāt-
mānam, [evam asmabhyam pālanam⁵ dātāram kam api na jāne, yasmāt cūbhami
evam yathā Bhavadbhyah], yaḥ puṇyātmā evam asmākaṁ pālanam⁵ kurute.

¹ All dakhsha°. ² J.* 'pāratayā jñānatayā. ³ J.*, P. 'yañte. ⁴ C. 'tye; P. 'yāya.
⁵ J.³, J.⁴, C., P. 'lanāni.

Ner. transl. Who is Thine offerer, O Great Wise One, who is intelligent
through the Best* Mind? [This I know, that it is possible to recognize what
is *truly* Your offering through the intelligence of good conduct, but what is
it?] (b) Who is he *who* carries out the doctrine in truth in prosperity and
also in misery, *being* large-minded, [that is, the *man* who fulfils duty right-
eously *while* in* prosperity, when he likewise does the same in* adversity,
a discriminating intelligence becomes his from this *circumstance*]. (c) No one

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... 8.

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Trilit. Tâis zi nâo škyaothnâis b(a)yañtî yaêshû as pairî paourubyô (i)thyejô,
Hyad(t) as aojyâo nâidyâonhem Thwahyâ, Mazdâ, âstâ urvâtahyâ [= vrât°].
Yoi nôid(t) ashem mainyañtâ, aêibyô dûirê vohû as manô.

Verbatim transl. His enim nos*¹ factis terrent* ii inter quos erat [vel
sit (erit)] pro multis*² exitium, (b) quum erat [vel sit (erit) ut] robustior [ad-
versus] infirmiore[m] Tuæ, Mazda, oppressor doctrinæ [i. e. oppressor Tui
ministri devoti illam doctrinam promulgantis]. (c) Qui non Sanctitatem
mente-concipiebant [-ient (vel* 'qui non S. meditabuntur')] ab his procul-in-
remotione erat [vel sit (erit)], Bona Mens. *¹ Fortasse, e contrario: 'his nostris
factis terrentur' (lege bayēñtē). *² vel 'causa multorum'.

Pahl. text translit. ¹Min zak ī valmanshân¹ maman²⁺¹ kūnishnō lanman
bīm [min kūnishnō ī³ Aharmōkânō] mūn⁴⁺¹ dēn zak ī⁵ madam aīt kabed sējō,
(b) amat aīt zak ī aōj-hōmand [Aharmōk] valman, mūn⁶⁺¹ nihâdaqō⁷⁺¹* (? ni-
hâq^{**1})⁸ dahishnō [hâvishtō râi⁹] pavan hanâ ī Lak, Aūharmazd, anâstih hēm-
nunēd [pavan Dīnō* ī Lak]. (c) Valmanshân mūn¹⁰ lâ Aharâyih minēnd¹, mīn
valmanshân barâ rakhik aītō Vohūman. ** Or a translit.; see Comm.

¹ See P. ² M., DJ., D. om. ³ DJ. om. ⁴ DJ., D., Mf. ins. mūn. ⁵ D. om. ⁶ DJ., D.,
Mf. ī. ⁷ D., M., Mf. nâidyōn (? sic, a translit.), or nihâdīnō (?). ⁸ D. ins. va. ⁹ P. ins.
¹⁰ Mf. amat; D. mūn.

whomsoever do I know other than You who is holy in soul, [*thus it is that I know no bestower of protection upon us whomsoever from whom benefits are so derived as they are from You*], or who is so holy, and so *effectually* provides protection for us.

Parsi-persian Ms. Kudâm in i Tû sakhâwati* [hast = *humanâ** (?)], Hôrmuzd, kih pah Bahman âgâh-dahishn. [In [ân = *ân*] dânam, kû, sakhâwati i ân Tû pah nèk dânaî bih shâyad dânistân; bih kudâm?] (b) Âmûkhtan i nèk-râstî*, [i ân kâr u kîrfah], kih ham pah âsânî, [] kih ham pah tangi kunand frâj (sic) hûshî, [[dânaî hûshî, ku, kâr u kîrfah i tangi [û = *guman* (sic)] kunand, wa ân i nèk-bâmbâ + khâlîsî* kunand az (? sic) dânaî azash bâshad] * (c) Nah kas rawâ + am (? = *madam*) [] [ân = *zak*] [] Shumâ, âgâh [] [hend = *hómûnd*]. [kû, kas nah dânam kih am nèkî êdûn azash chûn az Shumâ [az = *min*]; [] kih kâr + ashôî + kunand + ham, [kû, kâr u kîrfah kunand], êdûn ân mâ parwarishn dehad] *

Fr. tr. For with fear by deeds they smite us, 'midst* whom there was ruin for many, When as stronger crushing weaker | was, O Mazda, Thy doctrine's oppressor; From them who mind not the Faith remote abideth Thy Good Mind.

Pahl. transl. For from those deeds our fear *arises* [from *those* deeds of the Persecuting Heretic], among whom what* happens* to many is destruction, (b) when he is the powerful Aharmôk, and the one who subjects* (or 'whose is the giving of subjection (?)') for Thy disciple], and who believes profanity (or 'scepticism') against that which is Thine [against Thy Religion]. (c) Those who do not meditate upon Sanctity, from them the Good Mind is far off indeed (or 'will be far').

Ner.'s sansk. text. Teshâm yato 'smâkam karmatvât¹ mahâbhayaṁ yeshâm asti upari prabhûteshu¹ mṛityushu* [karmatvât¹ Âsmogânâh¹]. (b) Yo asti balishṭhatamaḥ**, prachannakarmâ Âsmogaḥ¹, Tvadiyâyâm, Mahâjñânin, anâstikatvaṁ* prabodhayitâ [Dinau Te. Tasyâ 'pi karmatvât asmâkam¹ mahâbhayaṁ vartate¹]. (c) Ye no Dharmam manyante tebhyo dûre Uttamam asti Manaḥ. ¹ Various trifling corrections.

Ner. transl. For their (or, 'our') great fear* *is arising* from our* (or, 'their'^{*1}) action, whose action concerns (or 'is *purposed* for') many deaths, [*that is*, from the action of Âsmogas*²]. (b) *For* he who is the strongest, and *yêt* the covert one [the Âsmoga] is promulgating profanity (or 'infidelity') against Thine *interest*, O Great Wise *One*, [against Thy Dîn. And *thus* too from his action our great fear arises]. (c) From those who do not meditate upon Sanctity (or 'Rectitude') the Good Mind remains afar. *¹ See the gl. *² altern. trl. ?

Parsi-persian Ms. Az ân i [] [û = *varman*] [] kunishn mâ bîm [az kunishn i Âshmôghân] kih, andar ân i awar hast, bisyâr marg, (b) kih hast ân i buland [Âshmôgh] û, [] nihân dahishn [shâgirdân râ], pah in i Tû, Hôrmuzd, nistî khwâhad (sic vid.), [pavan (sic) Dîn i Tû]. (c) Ôshân kih nah Şawâb [] [andêshad (?) = *êd*], az ôshân bih dûr hast [pah = *—*] Bahman *

Free tr. He who our bounteous Devotion, wisdom blest of Thy saint enlightened With the evil-doer deserts in his ignorance of Thy Good Mind, From such an one vanishes Truth, as from us foul demons have vanished.

Religion], (b) *but* that evil-doer (or 'his evil deed') may cast her down from his non-apprehension of the Good Mind, [*that is*, in case that a good mind is not lodged as a guest within his body], (c) and from those (such) men Aharâyih is vanishing, as fully as from him who is the Persecuting Infidel of perverted understanding.

Ner.'s sansk. text. Ye mahattarân sampûrnamânasân^{*1} Tvadiyâm², Mahājñānin satām [-tim**] vettrīn [Dinim Te] (b) duḥkarmani* parikshepsyanti^{*3}, Uttamasya asanigrahanāt* Manasaḥ (c) tebhyo prabhūto Dharmāḥ prabhraṣyati^{*4} [tebhyah* Āsmogebhyah]. yāvat etebhyah asamavāyibhyah* kshudrajan-tubhyah [dushtaṣvāpadebhyah pārvatiyebhyah⁵]. **From Y. 32. 9. b; but diff. sense.

¹ J.⁴, C., P. °man°. ² so J.⁴, J.^{*}, C., P.; J.³ injured. ³ J.³, J.⁴, J.^{*} °kshipsy°. ⁴ J.³, J.⁴, prabhra (?) syati; C., P. °bhūsyati (?) (sic). ⁵ C. yāvati°.

Ner. transl. (a, b) Those who, in their evil action, will cast down^{*1} the greater and perfect-minded ones who understandingly discern Thy^{*2} (°iyānām) good ones (= satām, mistaking berekhdhām for a gen. pl.; or 'Thy good wife (?)^{*3}'), [that is, Thy Dīn] from a non-apprehension of the Best [i. e. 'the Good'] Mind, (c) from these, ('i. e. from such') abundant^{*4} Sanctity (or 'Rectitude') is *utterly* falling away, [*that is*, from these Āsmogas], as much so as from these little beasts which can never be herded, [*that is as much as* from the ferocious wild beasts which roam upon the mountains]. ^{*1} So meaning, otherwise 'will move'. ^{*2} read °iyānām. ^{*3} Āramaiti is later 'wife' as well as 'daughter'. ^{*4} 'much' (?).

Parsi-persian Ms. Ōshân afzûnî pur minishnî hend, kih in i Tû, Hôrmuzd, ârzû âgâh hend [Dīn i Tû] * (b) Ū bad-kunishn bih hêland (so) az nâ-hâşil-kardan i Bahman, [kiyash Bahman pah tan nah mihmân] * (c) [] [kih = mûn] ōshân bisyâr Şawâb dūr, chand az [] Âshmôgh* i [] [Khrapastar* (sic vid.) = Khrapastar] *

Free tr. For the deeds of this Thy Good Mind the well-minded calleth fruitful, He knowing the bounteous Piety the true creatrix of Asha; These all, O Mazda Ahura, in Thy Realm smite* foes* with* fear*.

tatis, (c) eaque omnia [sunt] Ahura, in-Tuo, Mazda, Regno momenta (moventia)-[illos nostros inimicos infideles] timore*-afficientia* (?).

Pahl. text translit. ¹Valman, mûn pavan² Vohûman³ kûnishnô va gôbishnô vakhdûnêd⁴ hû-khirad⁵ [dânâkih], (b) Spendarmađ va⁶ dâm⁷ âkâsih, va hêm-nunishnô^{*11} i¹ Aharâyih, [aigh, Spendarmađ⁷ dâm⁷ hû-hêm-nunishnô^{*8} kâr va kirfak yehabûnêd¹]. (c) Zakich⁹⁺¹⁰ pavan harvispô¹¹, Aûharmazd, pavan hanâ¹² i¹³ Lak khûdâyih frôđ kûshî-ait¹ (?) [Ganrâk¹⁴ Minavad pavan harvispô vinâskârih¹].

¹ See P. ² D. om. pavan. ³ DJ. denman. ⁴ D. °ânând. ⁵ all but P. °ash (or °ih (?)). ⁶ D. om. va. ⁷ DJ. om. i. ⁸ so P.; DJ., M. dâm va dahishn li kâr va k. ⁹ DJ. diff. ¹⁰ DJ., D. om. i. ¹¹ DJ. ¹² DJ. âê. ¹³ D. ins. i. ¹⁴ DJ., D. ganâk. ** âsâminishn (?) cp. Y. 48. 7.

Pahl. transl. (a, b) His is the knowledge of Spendarmad and of *her* creatures, and the belief* (?) of (or 'in') Sanctity who as thoroughly wise seizes (i. e. 'apprehends') [the learning] through the action and word of a Good Mind, [i. e. duty and good works bestow the good* (?) belief* (?) of the creatures of Spendarmad (or 'S. bestows the belief of the creatures and duty and good works')], (c) and that one also, O Auharmazd, is striking (?) down (or 'is struck down') as to all *completely* (or 'by every thing') in this which is 'Thy kingdom, [i. e. Ganrâk Minavad is struck down in all his sinfulness].

Ner's sansk. text. Asau yo Uttamena Manasâ kartâcha, uktâ (*? vaktâ), grihñāti subuddhim¹, (b) [prithivyâçcha] Sampūrnāmānasyāh² sṛiṣṭīm vetti, sukhaniṣāsani Dharmasya. (c) Tachcha³ sarvatra, Svāmin, Tvadiye, Mahāj-

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 Trlit. Aq(t) Tōi ubē Haurvāschā var(e)thāi* ā*, Ameretataōschā,
 Vanhēuš Khshathrā Mananhō, Ashā maq(t) Âr(a)maitis vakhšt
 Utayūiti tevishi ; tāis ā, Mazdā, vidvaēshām Thwōi ahī.

Verbalim transl. At Tibi ambae, Salubritasque nutrimento*¹ [i. e.] ad [nutrimentum corporis et animae Tuis fidelibus dandum] Immortalitasque [sunt]. (b) Bonae Regno Mentis, Sanctitate cum, Pietas [eas] auxit*² (c) continuas validas-duas. His a, Mazda, in-praesidio-eorum-a-Te-odium-procul-prohibentium*³ in-Te (?) [= Tui] es, [i. e. in praesidio eorum Tuorum devotorum Tua sacra disciplina salva et victrix manebit]. *¹ Fortasse ad gloriam. *² vel crevit; continuuae-duae [sunt]. *³ vel lege vidvaēshathwōi = 'in amicitia (es)'.

Pahl. text translit. ¹Aētūnō min² Lak barā kolā II, zak i³ Haurvadaq khūrishnō⁴⁺¹, zakich i³ Amerōdād [mayā⁵⁺¹]. (b) Pavan zak i Vohūman khūdāyih Ashavahishtō levatman būndak minishnih vakhshēd, [aigh, barā afzāyēd⁶]. (c) Tūkhshishnō⁷ i³⁺⁸ tūbānikihā, avō valmanshān, Aūharmazd, [Lakō yeha-būndō]. Javiq bēsh min¹ Lak hōmanih⁹. ¹ See P. ² D mūn. ³ D. ins. f. ⁴ D. ins. va. ⁵ D. mayā. ⁶ D. afzāyēd with later stroke. ⁷ all tūkhishu*. ⁸ DJ, D. om. va. ⁹ DJ., D.

Pahl. transl. Thus both *are* from Thee, Haurvadaq, food, and also

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ñānin, rājye adho¹ nik(g)hātāyate* (?)⁴, [tachcha Ganāmainio*-pāpakarmatvani*].

¹ J.⁴ buddhiñah (sic); P. subuddhim. ² J.⁴, J.* °mana°. ³ J.⁴ tvachcha. ⁴ J.³ corr. 1st hd. to nikhā(tā)yate, J.* nikhāy°.

Ner. transl. He who apprehends thorough wisdom through the Best Mind both as a doer and as a speaker* (b) understands the creation of the Perfect Mind [*i. e.* of the earth (sic)*], and likewise the happy abode of righteousness. (c) And the [sinful action of Ganāmainia*] is smitten down, (or 'he is smiting it down'), O Great Wise One, within Thy kingdom everywhere.

Parsi-persian Ms. Ū kih pah Bahman kunishn u gōbishn kunand* nēk-khīrad [] [dānāi], (b) Spendarmad, [] pēdāish*¹ āgāhīhā*, wa khwāhishn (sic iterum) [az = min] šawāb, [kū, Spendarmad pēdāish*¹ veh*-khwāhishn (sic vid.) [az = min] kār u kirfah dehad] * (c) Ān ham pah tamām, Hōrmuzd, pah in ī Tū khudāi frōd zadar (sic), [Ganā Minū pah tamām []] * ¹ Or 'paidāyish'.

Free tr. Thine are they both to nourish, Thine Health, and Thine Immortality. Through the Good Mind's Rule hath our Piety augmented them through Thine Order. The abiding two, and through these | art Thou, Mazda, with Thy defenders. Amerōdađ [water]. (b) Ashavahisht with the perfect-mindedness (or 'the perfect-minded one with A.') is increasing *them* through the Good Mind's sovereignty, [that is, he will cause *them* to augment]; (c) and energy which is the powerful characteristic* is (or (om. ī) 'energy is powerfully') [given] to them [by Thee], O Auhamazd. From torment art Thou divided. * pl.

Ner.'s sansk. text. Evam Tvatto dvitayam Avirdādasayacha¹ khādyamcha², Amirdādasayacha³, [udakādhipateh, vanaspatipateçcha⁴]. (b) Uttamasya rājye Manasaḥ Dharmaḥ samān sampūrṇamanasā vikāçayati*, (c) adhyavasāyanicha* çaktimcha tasmai, Mahājñānin, [Tvam dehi]; vitakashtas⁵ tvam⁵ asi.

¹ P. aver°. ² J.³, J.⁴ sh for kh. ³ P. amer°. ⁴ C. °patiçcha. ⁵ J.³ °tasvani.

Ner. transl. Thus both are *to be derived* from Thee, Avirdāda's food, and that of Amirdāda also [the *food* of water and of the tree (meaning 'plants')], (b) and in the kingdom of the Best Mind, Sanctity (or 'Rectitude') is making a revelation concerning (?) (or 'increasing') *them* (so better) together with the perfect mind; (c) [do Thou also bestow] zeal and power upon this one, O Great Wise One. From torment art Thou exempt.

Parsi-persian Ms. Êdūn [] [kih = mām] Tū bih har dū ān ī Khōrdād khūrishn [wa = va] ān ham ī Amerdād [] [āb = mayā] * (b) Pah ān ī Bahman khudāi, [wa = va] Ardibahisht bā pur minishn afzūn-kunad, [kū, bih afzāyishn] * (c) kūt + u + kūshishnitar (? sic vid.) ī tuwānāihā* ān ōshān, Hōrmuzd, [ī Tū dehad (?)] * Judā āzār [az = min] Tū hasti *

Free tr. What is Thy ritual, and what would'st Thou? What of praise? What of fuller service?

Speak forth that we hear it, Mazda, what bestows Thy ritual's blessings; Teach us the pathways through Asha, those verily trod by the Good Mind.

Verbatim transl. Quid Tibi ordinatio [vel ritus]? Quid exoptas? quid-ve

most decidedly Thy law; effect it therefore]; (c) and teach unto us the way of Sanctity [the way of the Original Religion] whose possession is through Vo-hûman, [that is, it is through piety that it is necessary to make it one's own].

*¹ Poss. 'listen to me'.

Ner.'s sansk. text. Kîm Te sahmârjanam*, [kîla, kâryam Te? kîm mahânyâyitaram*]? Kaḥ kâmah? kâcha Yushmâkam stutiḥ? kâcha Yushmâkam Ijisiṇiḥ? (b) Çṛipomi, Mahâjñānin, prakriṣṭam brūhi, yat chetsi*² (?chitsi(?)) Dharmasya sahmârjanam, [aho viçeṣeṇa paçya!, tasmât mahânyâyitarât kuru]. (c) Çikshâpaya* asmâkam Dharmasya mârgam Uttamena svâdhînâm Manasâ. [Mârgam yam pûrvanyâyavantaḥ* asmaḥyam brūhi].

¹ J.* C. Mahâjñānyo; P., J.* (2nd hand) 'nyâyo; J.* mahâjñānyo. ² so J.*; J.* chetsasi.

Ner. transl. What is Thine arrangement*(sic)? [that is, duty toward Thee? Which is Thy greater rule?] What is *Thy* desire, and what Your praise, and Your Service? (b) I am listening, O Great Wise *One*, speak Thou forth that I may understand*¹ the arrangement of Sanctity (or 'Rectitude'). [Oh! Look Thou especially upon it, and act in accordance with that greater rule]. (c) Teach Thou us our way, the way of Sanctity (or 'Rectitude'), its (or 'our') own *way* through a good mind, [that is, declare to us the way of the first (or 'the primeval') law]. *¹ Conjunctively used; see the Pahl., or read chetsasi(?) = 'what Thou thinkest'.

Parst-persian Ms. Kudâm ân i Tû ârâstan?, [wa = va(?)] [kû, kâr [] inšâf i Tû, kudâm [] [âv(?) = mayâ] dâdistânihâtar*¹], Tu-râ kadâr kâmah? [kû, kadâr [Tu-râ = Rak] âvâd*²], wa kudâm ân i Shumâ stâyishn? wa kudâm ân i Shumâ Yazishn? (b) Shun-avam, Hôrmuzd, ma-râ ziyâdah gû*² in, [kû dânam kû] ân Şawâb ârâyishn [kûn; hamâ bih nigâh*³ ân rasid êstêd inšâfhâtar(?); ân ô kun] * (c) Âmûz ân mâ ân i Şawâb râh*, [u râh i Pôryô-dkêshî*], kih pah [veh*-mînishni (sic = Vohûmûn*)] khwêshî, [kû, pah nêkî ân khwêsh shâyad kardan] * *¹ Perhaps 'tânâhâ'. *² or 'gô'. *³ Pahl. nikâs, or 'nikir'.

Free tr. That path which Thou wilt declare, and show as the Good Mind's pathway Is the prophets' creed, and by it the beneficent thrives* from his justice Since it sets to the good a reward of which Thou art Thyself the bestower.

vigebit], (c) quoniam designabatur [-netur, -abitur viris-] officia-sua-bene-perficientibus (vel 'sapientibus' ut) praemium, (vel, simpliciter, et fortasse melius, 'designet[-abit haec via] praemium'), Mazda, cujus [praemii] Tu datorem [dator sis].

Pahl. text translit. ¹Zak² râs i³ pavan Vohûman avô⁴ li yemalelûnâi, Aûharmazd [râs i⁵ avô tamman am barâ yemalelûn], (b) aigh¹ Dînô* i sût-hômandân [tamman sâtûnêd] mûn dên zak⁵ pavan hû-kardârîh, [amatash² Dînô* i nafshman khûpô kardô yekavimûnêd], ash min Aharâyîh hû-ravâkh-manîh, (c) mûnat châshidô avô valman i⁶ hû-dânâk¹ mozd i Aûharmazd, [aighat¹ gûft ait¹], mûn dên zak⁷ avô valman⁶ Lak¹ yehabûnî-âit, [dên zak i

majñānine [kila, yañ avocha], prasādo, Mahājñānin, yatra Tvadiyāya diyate.

¹ So J.* (?) ² J.* C. °mācha.

Ner. transl. Indicate to me then, O Lord, that path which *is given* by the Good Mind, (b) *and which is* that of the Dīn of the profitable ones, and where that great happiness is which is derived from Sanctity (or 'Rectitude') through domestic virtue (or 'happiness'), [that is, *the way* in which one's own soul* becomes pure], (c) *tell me that way* which Thou taughtest* to the one who is thoroughly wise (or 'wise concerning that which is good'), [that is, *reveal to me the way* which Thou declaredst *of old*], *and* where, O Great Wise One, a reward is bestowed upon Thine own. * Taking dīn as daēna = 'soul'.

Parsi-persian Ms. [Minishni = man (?)] ān rāh pah veli*-minishni ān man gū¹, Ōrmuzd*, [rāh i ō* ānjā ma-rā bih gū¹], (b) kû, [az = min] Dīn i sūdmandān [ānjā rawad], kih andar ān i pah khûb-kard, [kiyash Dīn i khwêsh khûb-kard êstêd (so)]; ash az Šawāb khôshi + u + rāmishn + ham + āmadah-ast (Pahl. prob. ū-rawā-minishni²) * (c) Kiyat chashad ān ū i nêk-dānā [] [az = min] Hōrmuzd, [kût + ya'ni + Tû [man = ra] guft hast], kih andar ān ān ū i Tû [khwāhad = dābūshêd (sic)] dād [andar ān i Garôtman* in; kû, ān ham [] dehî] * ¹ Or 'gô'. ² it looks like urawa-shināsi.

Free tr. For that choice reward, O Mazda, in* bodily life will Ye give us For the Good Mind's actions, Ahura. For *chiefs* serving well the Mother Kine Have furthered Your holy plan with the intellect's sacred action.

living [i. e. the priest] is granted; (b) *and it is granted* to him who *toils* in the deeds of a good mind [the warrior], *and* to him who *toils* with the labour of the Ox (or 'cow') called Az [the husbandman] (c) through Your good understanding, O Aūharmazd, and the wisdom which Sanctity has (or 'by which S. is') furthered, and *in accordance with which* [the Dīn] is practised.

Ner.'s sansk. text. Sa yato, Mahājñānin, kâmo ['smākani] yat tanumate* jivamate* diyate [āchāryāya] (b) Uttamena karmaṇe Manasā, [kshatriyāya], yaçcha Gavā āchārayitre Ajināmnyā, [kuṭumbine¹], (c) yo Yushmākam sunirvāpajñānatayā², Svāmin, buddhyācha puṇyapradattayā vidhiyate [Dīniḥ³]. ¹ J.³, J.⁴, J.* C., P. °tamb- (sic) (J.³ corr. 2nd hd. to kuṭamb(i)ne). ² J.?(?), J.⁴, C., P. °ñātayā. ³ so J.³; J.⁴ 2nd hand.

Ner. transl. Wherefore this *is* [our] desire, O Great Wise One, that *thing* which is granted to the corporeal and to the living, [that is, to the instructor], (b) for the action (or 'the one who acts' (?) with the best mind [for the warrior], and which *is* also *our desire* for the one who labours with the Cow called Aji, [that is, for the husbandman*], (c) which *desire*, O Lord, *is thus* established through Your good knowledge of Heaven, through Your wisdom and through the promotion* of Your Sanctity, [i. e. the Dīn *is established*].

Parsi-persian Ms. Chih ān i [man = ra], Hōrmūzd, [am] kāmah i ān ū i tanmand

yâr-kunandah = *varzishn*] [*vâstryôsh*] (c) pah ân i Shumâ nek-dânâi, Hôrmuzd, [] pah khirad, kih šawâb bisyâr dehad + ya'nî + kunad [] ikhtyâr-kunad [Dîn] *

Free tr. Doctrines, Ahura, and actions, tell me which are the best ones, Mazda, And the debtor's prayer of the praisers; tell me this with the Truth, and the Good Mind;

And by Sovereign Power and grace bring on this world's perfection.

which is the best word and deed [the Gâthic doctrine], (b) and do Ye give (or 'pay') that which is Thy debt, O Vohŋman, and *thine*, O Ashavahisht, for this praise, [that is, pay Ye it to me], (c) *for* through Your sovereignty, O Aûharmazd, the completion-of-Progress is made manifestly* real* in the world at will.

Ner.'s sansk. text. Mahâjñânin, evaṃ madarthaṃ utkrishṭatarāṃ sarasvatīṃ satkarmatāmcha¹ brūhi [Gâthâbhavām]; (b) Tayâ² tvam, he Uttamamanah, he Dharma, riṇam³ deyâh stutyâ; (c) Yushmâkaṃ rājyena, Svâmin, akshayatvaṃ svechchhayâ parisphuṭaṃ dâsyate bhuvane.

¹ So J.³, J.⁴, J.^{*}, C, P., but see the Pahl. ² C. tvayâ. ³ J.³ (?), J.⁴ runam (?).

Ner. transl. Do Thou thus, O Great Wise *One*, declare for my benefit that most excellent speech and action, [*which is* the essence of the Gâthic lore], (b) and may'st Thou, O Best Mind, and thou, O Sanctity, discharge the debt incurred *to* me* for* this my* praise, (c) for through Your sovereignty, O Lord, indestructibility shall be rendered manifest in the world *as if* by Your Sovereign will.

Parst-persian Ms. Hôrmuzd, êdûn ân man [] buland sakhun [] [no tr. for *gôbishn jam-nûni*] * (b) Ân i Tú, Bahman, u Ardîbahisht, âvâm* dehad (?) pah ân stâyishn in, [kû, Shumâ ma-râ dehad (?)] * (c) Pah ân i Shumâ khudâi, Hôrmuzd, ristâkhîz* (?) pah kâmah zâhir andar jihân* dehad *



Gātha(ā) Uṣṭavaiti(i).

I.

. 1.

. 1. Text.

NB. The Commentary here refers also to my former printing.

Verbatim trl. (with paraphrase). *Laus vobis Gāthae sanctae! In*-salute* [esto, i. e. salus esto (uṣṭā locat. adverbialiter usurpato loco nom.)] huic cui-[-cumque]; in*-salute* esto, i. e. salus [esto] alicui [cuicumque (sancto civi)]! (i. e. yahmāi kahmāichīd(t) = cuicumque). (b) Secundum arbitrium suum- (infinite)-regnans-et-dominans det M. [vel 'constituat'] Ahura (c) continuos-[Suos]-duos-[ministros, i. e. duas proprietates Ahurae, unam ut ministrum salubritatis (sanitatis, incolumitatis omnino)*, et unam ut ministrum immortalitatis animo conceptam, i. e. ministros duos suae voluntatis alentes felicitatem et vitam longinquitate productam hāc et illāc] validos-duos. [Ad me] accedat**1 [hoc donum quod precibus meis expeto, i. e. 'Amen! sic fiat!'], id] a-Te expeto [et exoro] (d) [ad] Sanctitatem [legis Tuae sacrae] sustinendam, [i. e. ad auctoritatem ejus ubique in patria nostra defendendam et augendam]. Hoc mihi des, O Pietas*2, [O Spiritus devotionis ab Ahura in nos inspirate] (e) insignia-potestatis (vel 'divitias'*(?) in gratiam Causae sacrae Tibi praecipue devotas' (cp. īstīm, Y. XXXII, ix et raēkh-nāñhō, Y. XXXII, xi) praemia-sacra, [i. e. emolumenta bene merita] Bonae vitam Mentis]. ¹ Vel lege 'gatē = venire', longe non; fortasse est 'geḍ(t) = Sansk. gha + id legendum = immo vere!' ² vel lege 'tī 'des Tu, O Ah., per Pietatem in nobis efficacem'.*

Pahl. text translit. Niyāyishnō avō lekūm, Gāsānō ī¹ aharūbō! (a) Nadūk (*sic loco nēvak) valman mūn zak ī² valman³ nadūkih kaḍārzāi, [aiḡh, kaḍār-zāi anshūtā min nadūkih ī⁴ valman nadūkih. Ait mūn aētūvō yemalēlūnēd: aē nadūkih ash min denman⁴ Dinō*, va min Dinō* ī¹ kolā aiḡh I⁵ nadūkih]. (b) Afash pavan kāmāk shalitāih⁶ yehabūnēd Aūharmazd [pavan avāyast ī² valman⁷]. (c) Tūkhshishnō⁸ ī tūbānikihā, [zavar ī⁹ patūkihā], am pavan yām-tūnishnō¹⁰ min Lak, kāmākō. (d) Zak ī Aharāyih dārishnō dahishnō¹ [zak¹ ī¹ pavan¹ mozd¹⁺¹¹ Aharāyih¹ dārishnih¹ barā yehabūnd], zak¹² avō li yehabūnād Spendarmaḍ. (e) Zak ī rayē-hōmand¹³ ī¹⁴ tarsakāi (sic) [hāvisht-homandih avō¹⁵ li¹⁵ pavan¹⁵ Vohūman¹⁵ jān¹⁵, [yehābūnēd¹⁵-(nād), aiḡham apagayēhē¹⁶ al yehavūnād¹⁷! ¹ DJ. om. ² DJ, D. ins. ³ D. om. ⁴ DJ. ins. ⁵ DJ, D. om. ⁶ D. pāqakh-

I.

The Anthem (beginning) with "Ustâ".

Free tr. Praise to you, the sacred Gâthâs!

Salvation to this one, to him whomsoever,

Let the absolute Mazda give it, He Ahura;

Long-lasting strength be ours, of Thee I ask it.

For the upholding Right, this, Piety*, vouchsafe us,

Distinctions*, blest rewards, the Good Mind's life.

(Rhythm only is attempted, heavy syllables sometimes counting as two.)

shahîh. ⁷ DJ. ghal. ⁸ all tvakhishnô, or tûkh^o. ⁹ D. î ¹⁰ D. ins. î. ¹¹ D. om. ¹² D. om. zak î; DJ. om. î. ¹³ corrected; DJ. râyê-h^o. ¹⁴ D. om. î. ¹⁵ see P. ¹⁶ Zend. char.

Pahl. trl. Praise to you, O Holy Gâthâs. Happy* is that one; for whomsoever (oblique by position) *is* that which *is* that happiness, [that is, for every man *there is* happiness from his happiness. (Some say that this benefit is his from this Religion, even from the Religion which is the benefit of every single person (individually))]. (b) Aûharmazd also grants *it* to him according to the sovereignty of *His* desire (or 'pavan-kâmak-shalitâh as compos. = He who exercises authority at will'), [*i. e.* according to his desire]; (c) *and He grants**¹(?) the energy of the powerful *ones* (or 'energy which *consists** of* powerful characteristics*) [the strength of (or 'which *is*') powerful *qualities*]; *they are* a desire to (*i. e. desired by*) me in their coming from thee. (d) That which *is* the giving of the possession (or 'maintenance') of Sanctity, [that which they shall give me as* a reward, the possession (or 'maintaining') of Sanctity], that may Spendarmad give me, (e) and that which is the glorious thing which *is* the venerating* (*recognition**(?)) [discipleship (?)], and life in accordance with a good mind, [that is, may no life-extinction be mine].

^{*1} Or tûkhshishnô î t^o are governed by the force of kâmak = vas(e)mî; see the Gâthâ.

Ner.'s sansk. text. Namô yushmabhyam, he Gâthâh punyâtmanyah!¹ pratyuttaravâk* Hormijâsya; prakrîṣṭâ vâk Jarathuṣṭrasya. ¹Sundarah sa yasya çubham kebhyaçhit*, [kila, kebhyaçhit* manushyebhyaḥ çubhât* yasya çubham. Asti kaçhit* evam brûte yat çubham Dinitaḥ; Dinitaḥ sarvasya kasyachit* çubham³? (b) Asya svechchhayâ râjyam Mahâjñânî dadâti Svâmî, [samihitenâ 'sya] (c) adhyavasâyasya* balavataḥ* prâptau tava kâmât. (d) Yat puṇyagrahanasya dânam tan mahyam dadâtu prithivî, [kila, yaḥ prasâdah puṇyasaṁgraha diyate tam mahyam dadâtu Spindârmadâ] (e) çuddhimate bhaktimate* [çishyâya] Uttamam cha jivitam Manah* [Gvahmano* 'marah], [kila, me apajivitam** mâ bhûyât]. Dvivâram vâchyo gujastah, etc.

¹ P. ² so J.³, J.⁴, J.*. ³ C. adds to this at length. (Sandhi is only intermittingly applied and Sanskrit of every period is used with unusual application.)

Ner. transl., etc. Praise to you, O sacred Gâthâs. The answer of Hormijda;

the pure and religious one [to the disciple, that is, let it be to me no decease]. This text is to be repeated twice, etc. (NB. Notice is again given to the student that the translations of the Pahl. and Ner. are throughout rather expositions than translations, as final translations of either in the ordinary sense are wholly misleading and therefore worse than useless; see Introd. pp. XIV-XVII, XXV).

Parsi-persian Ms. trlt. Va niyâyishn ân shumâ, Gâsân i ashô! Nêk û kih ân i [] nêki har-kudâm, [kû. har-kudâm âdamî az nêki i û nêki * Hast kih êdûn : ûyad; in nêki [] az [] Dîn [] i har kas [] nêki], * (b) [] pah kâmah pādishāhi dehad Hormuzd*, [pah lā'ik (?) i û] * (c) Kûshishn i tuvānihâ, [zûr [] kuvatihâ] ma-râ pah rasad*(?) az Tû kâmah * (d) Ân i Şavâb dâshtan dehad [ân i [ma-râ = am] pah [] Şavâb dâshtan bih dehad], [] ân man dehad Spendarmad * (e) Ân i rûzmand, i bandagi [] [shâgird = âhavisht] [] [ân man] pah Bahman jân [dehad (sic) = ân ra pavan Vohû-mân adâ (sic pro khayâ) dâbûnâ(ê)d* (sic)], kîm [] [bâz*- (?) = dûz*- (? dâr-)] -jân nah bâshad] * *1Ôr*(?). (NB. v is used for w in this Gâthâ; see note on page 2, Parsi-p)

Free tr. And to*¹ this one that best of all things (*¹ or 'for')

May that the glorious man bestow*², the glory; (*² or 'obtain')

Reveal* Thou, Lord, to us with*¹ Spirit bounteous (*¹ or 'O spirit bounteous')

What truths by Right* Thou giv'st, and Good Mind's wisdom,

With life's rejoicing* increase and on every day.

Pahl. transl., etc. Thus also that which is of every kind the best, (b) the beatitude (not merely 'the welfare') is to be given to* (?) the beatified man [as a reward]; (c) do Thou therefore make manifest, [i. e. do Thou declare who the glorified (or 'beatified') man is (so in this erroneous gloss), for through Thee is his manifestation], O bountiful Spirit who art, (or 'Spirit of') Aûharmazd, [that is, Thou understandest who the glorious (or 'beatified') man is]; (d) and do Thou also make manifest what Ye* give (or 'he gives') as just (or 'aright') in accordance with (or 'as') a good mind's regulation, [i. e. the Religion] (e) during every day as the joyful-minded giving-on* of a long life.

Ner.'s sansk. text. Evamcha tasmai viçvebhya*¹ utkrishâtārāya (b) çubhamate* narāya, çubham pradâtavyam, [prasâdah], (c) Tvam prakāçaya, [kila, Tvam brûhi yat çubhamân narah kah], Tvam, mahattarah* adriçya-mûrtir*, Mahājñānin, [kila, Tvam jânâsi yat çubhamân narah kah], (d) yo dadâti satyam uttamena pramāṇam manasâ [Dinim] (e) viçveshu vâsareshu dirghajîvitatayâ** utsavasya dâtâ. ¹ So J.*, P., C.

Ner. transl. (a, b) And so to this man more excellent than all and beatified (or 'glorious(?)') happiness (or 'glory(?)') is to be given [the reward]; (c) do Thou therefore manifest, [that is, do Thou declare, who the beatified man is], Thou the greater[-est] Spirit, O Great Wise One, [i. e. it is Thou who knowest who the beatified man is], (d) who gives the true regulation

[kû, [pah (?) kû (?) = *pavan āgh*] Tû gô* kû āsānimand mard kih [], [chish = *chish*]
 [] Tû pēdā (or 'paidā'), āfzūni minū i Hōrmuzd, [kû, Tû dāni kû āsānimand mard kih],
 (d) kih dehad [šavāb = *Ahlāish**] rāst pah ān i Bahman andāzah [Dīn] (e) pah hamā
 rūz [] i dēr zīstan, khōshi-minishn [] dehad (sic) *

Free tr. Thus that better than the good may he come nearer
 Who unto us straight paths of profit showeth
 Of this life bodily the use, of that the mental,
 In the existing*¹ realms where dwells Ahura *¹ (or 'eternal')
 Like Thee noble and august, O Mazda Lord.

ones, and of that which is also the mind (or 'of the spirits (minavadānō)')
 [in fifty-seven years], (d) when manifest is that world within which Aūharmazd
 dwells, [that is, when *it shall have become** clear that (or 'where') the final
 body exists], (e) *this 'good* man*' teaches thus who is a liberal-giver, who is*
also beneficently-wise, the one like Thee bounteous, O Aūharmazd.

Ner.'s sansk. text. Evam tasmin uttame uttamatvam nare uparīprāpnotu
 [prasādah] (b) yo 'smākam nirmalam lābhamattaram* panthānam çikshāpa-
 yati* [kebhyaçchit*] (c) antaḥ* etasmin bhuvane yat ihalokinām, yachcha
 paralokinām [antaḥ¹ sapta pañchāçat varsheshu]. (d) Parisphuṭa sā sṛṣṭir
 yā**, [kila, nirmalatārā vapushi pāçchātye bhavati] antaḥ tatra nivasati¹ Svāmī²
 [Hormijdah³]. (e) Dātā Tvattulyaḥ çuddhasatkartā, mahattara Mahājñānin⁴.

¹ P. ² C. ³ J. ⁴ da. ⁵ J.* adds svāmin.

Ner. transl. Thus in this most exalted (i. e. 'best' *happiness*) let the
 exaltation (or 'goodness', or 'happiness') come to the man [as grace (or 'as
 a reward')]; (b) *let it come* to him who teaches our pure (or 'clearly*-right*')
 and more profitable way [to any one (meaning 'to every one')] (c) with-
 in this world of the mundane *ones* and in that which *belongs* to those of the
 world beyond, *that is, in that dispensation which is to appear* within fifty
 seven years]; (d) *for* the creation (or 'world') is manifest which . . . [that
 is, it becomes clearer* and therefore *unmistakable*** in the future body]; and
 there within the Lord [Hormijda] dwells. (e) A giver *he is* (or, 'a giver *is*')
 the one like Thee, O greater Mahājñānin, and one purely (or 'clearly (?)')
 a benefactor. ** Or 'unmistakeable'.

Parsi-persian Ms. trlt. Êdūn ān ū i vēh mard [ū rā = *varman rā*] vehih avar
 rasad [muzd] (b) kih ān i mā khāliš i fā'idahmand rāh āmūzad [ān kasān] (c) andar
 īn jihān i ustukhvān + - + -, [] kih ham minishn* [andar panjāh-haft sāl], (d) kih
 zāhir ān gurūh, [kû. rūshan kû tan i pasin bāshad]; andar ān mānad Hōrmūzd*
 (e) i sakhiy* (?) i khūb-dānāi Tû digar (?), āfzūni Hōrmuzd. *

ᠰᠤᠳᠤᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ 4. Text.

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

Verbat trl., etc. Sic Te existimem[-mabo] potentemque beneficum (vel 'sanctum'), O Mazda, (b) quum ea [auxilia] manu, [i. e. potestate Tua] quae Tu tueris** (auxilia), [i. e. quum ea instrumenta* ad me accedent quae ad salutem nostram efficacia firmiter constitues et ad effectum adduces] (c) quae [auxilia] proponebas [vel '-nes' ut] mercedes-sacras[-afferentia] scelesto* [in poenam] sanctoque* [in praemium] (d) (Tui) unâ-cum-calore [Tui] Ignis Sanctitate vehementis (e) quum mihi [ad me] Bonae robur accedebat [vel 'accedet'] Mentis.

Pahl. text translit. Aētūnam¹ Lak rāi minīd hōmanih² thagīk, afzūnik³, Aūharmāzd, (b) amat⁴ zak ī⁵ kolā II (do) pavan tūbānō⁶ Lak benafshman⁷ aiyyārid, [aiḡh, mindavam ī⁸ minavad va⁹ stih Lak barā afzāyīnīd] (c) mūn yehabūnēd rāstō darvandān va aharūbānich, [aiḡh būkht va¹⁰ āirikht¹¹ pēdāk vādūnyēn]. (d) Hanā ī⁷ Lak Ātāsh garm⁶ amatash zak³ mūn pavan Aharāyih aōjō, [aiḡhash¹² sardārih¹³ va¹⁰ zak ī⁷ nadūk (sic loco nēvak)] (e) amat avō li zak ī pavan Vohūman stahamak yāmtūnēd¹⁴ [Sōsbāns]. ¹ See P. throughout. ² DJ. ins. ³ DJ. ins. ī. ⁴ Mf. amat. ⁵ D. om. ⁶ DJ., D. ⁷ DJ. om. ī. ⁸ D. om. ī. ⁹ D. ins. va. ¹⁰ DJ. va or -ō. ¹¹ DJ., D. ins. ¹² D., P. var (or 'rad'). ¹³ so M.; DJ., D., P. ¹⁴ dār (DJ. 'aiḡhash zak sardār . . v.' on the margin). ¹⁵ see P. throughout.

Pahl. transl. Thus on account* of* (or 'concerning*' (?) Thyself Thou art* thought mighty and bountiful by me, O Aūharmāzd, (b) since both¹ the *interests* are helped on (or 'befriended') by Thine own mighty self*, [that is, the interest which is of the spirit *and also that of* the world are fully promoted by Thee], (c) which Ye* render *as* (or 'which renders') justice to the wicked, and also to the righteous, [that is, make Thou* (or 'they shall make') the pure and the vile plain]; (d) yea, Ye* give (or 'it gives') this Thy fire's flame, since by it is that which is strength through Sanctity, [that is since through it *is* a chieftainship and that which is good] (e) when that

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ 5. Text.

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ ᠰᠤᠶᠢᠨ

Free tr. Thus may I conceive Thee mighty, Ahura Mazda,
When aids Thine hand hath sheltered near approach me,
Aids which as rewards Thou 'lt* give to good and evil,
Thy fire's flame therewith the strong in justice,
And when to me Thy Good Mind's power comes.

which is just violence*¹, with* a* good* intention*, approaches me, [Sôshâns (probably a Dastûr cited as authority on account of the unusual association of 'violence' and 'Vohûman')]. *¹ 'Or a violent one'.

Ner.'s sansk. text. Evañ Tvadarthañ achintayam, dṛiḍhatara* mahattara Mahājñānin, (b) yat tat dvitayam cāktyā yas* Tvam svayam sahāyitavān* asi, [kila, kinchit yat ihalokiyañ paralokiyañ¹ Tvam pravarddhitavān*² asi] (c) yat* dadāti satyañ durgatimadbhyaḥ muktātmabhyaḥcha, [kila, çuddham³ açuddham* prakaṭi-kurute]. (d) Tvadiyo gharṃmataro 'gniḥ Dharmena balishṭhaḥcha, [divyādhipatiḥcha çobhanaḥ] (e) yaḥcha mahyañ Uttamena haṭhi prāpnoti Manasā, [Çaoçiosaḥ yo haṭhena sṛishṭim Âharmanasya nihanti]!

¹ P., J.², J.⁴, J.* om. ² J.* 'vṛiddh-.

Ner. transl. Thus I was thinking concerning* Thee, O*(?) Thou more powerful and greater one the Great Wise Lord, (b) when that pair of heavenly and earthly influences (see gl.) approached* (?) me* (?), those which* Thou hast Thyself befriended with Thy*¹ capability, [that is, Thou hast promoted a thing which belongs to this world here and also beyond], (c) which pair* (with Thy Fire*) bestow* justice both upon the wicked and upon the free-of-soul (the good), [that is, it makes the clear and the obscure evident], (d) Thy Fire more (most) hot and most strong through Sanctity [a brilliant Lord of heaven], (e) and when he who is violent* through the Best Mind is coming upon me, [that is, Çaoçiosa is*² coming*² who smites Âharmana's creation with violence].

*¹ Poss. meaning, 'when, through capacity, Thou etc.' *² here Çao° is not a quotation.

Parsi-pers. Ms. trlit. Êdûn am Tû-râ andêshîd [] tâgi afzûni +- ya'ni +- *nûrmand (?) (vel *reghsmand (?)), Hôrmuzd, (b) kih ân i har dû pavan tuvân Tû khôd yârid-hed, [kû, chîz i minû u gêtî-Tû bih zayâdah-kunad], (c) kih dehad barâbar darvandân u ash-avân ham, [kû, khâliṣî u nâ-khâliṣî zâhir kunand] * (d) In i Tû Âtash garm kiyash ân kih pah šavâb buland, [kûsh [[parvard (?) + ham (sic vid.) + âmadah-ast = rad (vel var (?))] i sardarân [] ân i nêk, [kû, kih pah zûlm (?), va pêdâish [or 'paidây°'] ganâ* râ bih zanad = âgh mûn pavan stâmah* v adâm k(g)anâk râ banâ* zanêd]] (e) kih ân man ân i pah Bahman zûlm rasad, [[pah = pavan] Sôshyôš] *

Free tr. Thus I'll conceive* Thee bounteous, Ahura Mazda,
As* in creation's birth I foremost see* Thee,
When deeds most just rewarding and words, Thou givest*
Ill to the evil, pure blessing to the good,
By Thy great virtue* in this world's last change. (* or 'wisdom').

Verbatim transl. Beneficum (vel 'sanctum.') sic Te, Mazda, existimavi*,

which *is* Thy virtue (or 'in accordance with this which *is* Thy capability (or 'wisdom')') the last also of the creation turns *thus in its ending*.

Ner.'s sansk. text. Mahattama[-mo]¹ mahyañ evaṃ Tvaiñ, Mahājñānin, amañsthāh, Svāmin, (b) yat te bhuvane jananiñ² dadarçā 'hañ prathamaiñ, (c) yat* adāh karmakṛidbhyaḥ* prasādañ, yach cha vachasi, (d) vighātāñ vighātakebhyaḥ*, uttamām³ vibhūtiñ uttamebhyaḥ. (e) Tava guṇeshu śṛiṣṭiḥ* paribhramati* nidāne⁴. ¹ J.¹, J.* 'tara. ² J.* uttamānām. ³ P.

Ner. transl. Thus Thou wert* thought greatest^{*1} by me, O Great Wise One the Lord, (b) when I first saw Thy production in the world, (c) when Thou gavest grace (or 'reward') to those who labour with action and also what *is** with* (or 'in') speech; (d) and so likewise *didst Thou send* destruction* upon the destroyers, but the highest (i. e. the good spiritual*-riches* (or 'advantage') to the good*; (e) for in and through Thy virtues is the creation turning (or 'changing') in the end. ^{*1} Not meaning 'O greatest'.

Parsi-persian Ms. trlt. Afzūnī + kunand(ah) ma-rā ēdūn Tū andēshīd hastī, Hōrmuzd, (b) kih am ān i Tū pēdā-, or ('paidā-')-kard andar jihān vinandah (sic vel 'vīndah' (sic)) avval; (c) kiyat dād ān kunishkarān (sic) + kār-kunandahgān muzd, va kih ham pah sakhun, (d) [va = va] zadān [] i ū = varman i zadār [Tu-rā dād] ān i veh bandagi ān ū i veh * (e) Pah īn i Tū hūnar pēdāish^{*1} [andar = dayen] ākhīr ham [Tū = Lak] gardīd^{*2} [pēdāish^{*1} = dām] *. ^{*1} Or 'paidāy'. ^{*2} or 'paidāyish i Tu gardēd' see s. 6.

Free tr. In which last changing Thou, a spirit bounteous,
Comest with Good Mind, and Thy Kingdom, Mazda
By deeds of whom the settlements in Right are furthered;
Laws unto these to teach Devotion* striveth,
Laws of Thy wisdom which no man deceives.

dahishnuh, (d) valmanshān mūn raḍō āmūzēdō⁶ būndak minishnih [Sōshāns], (e) mūn hanā⁷ ī Lak khiraḍō paḍash lā pavan mindavam barā frīfi-ait⁸.

¹ Mf. ins. ī. ² DJ. 'pīr. ³ DJ., D. ins. ī. ⁴ DJ. ins. ⁵ DJ. om. ⁶ P. om. ⁷ DJ. aē.

* See P. throughout.

Pahl. trlt. Through Thy bountiful spirit the changing comes (or 'In* that changing... (pavan to be applied to vardīshnō), O Thou bountiful Spirit, Ye* come*') [the change from wickedness to goodness] (b) through Aūhar-mazd's supremacy* in that which is a Good Mind, (c) through* whose* deeds there is a furtherance of the settlements of Sanctity (d) for* those (oblique by pos.; see also Ner.) to whom the Perfect Mind is teaching a regulation, (or (read 'pavan') 'whom the master is teaching through the perfect mind') [Sōshāns (cited)], (e) in* regard*¹ to*¹ which*¹ this Thy wisdom is in no wise deceived. * Or 'by which'.

Ner.'s sansk. text. Evañ, mahattara¹, Tvayi*, adṛiçyamūrte², paribhramatā* prāpnoti [nikṛiṣṭatvāt* uttamatve*], (b) Mahājñānino³ rājyena antaḥ*

uttame manasi, (c) yeshâmcha karmabhih bhûvibhûteḥ* puṇyâtmanyâḥ* vrid-dhidâtih* (d) taiçcha ye guruçishyâpitâḥ** (?) sampûrṇamanasâ, [Çaoçiosena], (e) Tvadîyâm buddhim ye no kenachit pratârayanti.

¹ J.⁴ *tare. ² J.⁴, J.* *ih. ³ so J.³, J.⁴, J.* ⁴ J.⁴ *manâ. ⁵ all *yâp°.

Ner. transl. And so by* Thee, O Thou Greater spirit, the changing comes [from a state of degradation into the exalted condition (i. e. 'to goodness')], (b) through the sovereignty of *Thee* the Great Wise *One* within the exalted (i. e. 'the good') mind, (c) through whose deeds *is* the promotion of

.. 7. Text.
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Verb. transl. Bene-largientem [vel 'Sanctum' (?)] sic Te, Mazda, existi-mavi**, Ahura, (b) quum me Bona circumibat*¹; [i. e. ad me propius accede-bat] Mente [Obedientia (?), hoc est, sanctus oboediens devotus, et oboedien-tiam inter cives incitans et confirmans], (c) interrogabatque*¹ me: 'Quis es? cujus[-que] es [i. e. 'cujus patriae civis, vel cujus regis vel dei servus es'*?]; (d) quo-modo hodie significationes [de hac re] interrogando* [i. e. indicia ad responsa interrogationibus de rebus sacrae causae et nationis nostrae danda] monstrabo (e) in (vel 'de') Tuis coloniis sacris in [vel 'de'] corporeque, [i. e. de te ipso]? *¹ Utrum hoc loco etiam conj. stet necne? 'existimabo' .. circum-ibit* . . . interrogabit* . . .

Pahl. text transl. Afzûnik am¹ aêtûnō Lak minîq̄ hōmanih, Aûharmazd, (b) amat avō li Vahōman barâ maq̄, (c) pûrsîq̄dōsh² min li, aîgh: mûn hōmanih; va³ min mûn⁴ hōmanih? (d) Chîgûn zak i⁵ yôm dakhshak, [yôm i] frâz avō hampûrsakîh numûq̄ yekavîmûnêq̄, [aîgh, dakhshak chîgûn vâddûnam-ê⁶ (e) i] madam hanâ i⁷ lakō gēhânō tanō* râi, [numûq̄dō yekavîmûnêq̄?]⁸.

¹ D. ins. am; DJ. i. ² D. °ch ash. ³ D. om. va ⁴ M. ins. avō nafshman; D. ins. avō (?). ⁵ DJ. ins. i. ⁶ DJ., M. °nam-ê; D. °namam. ⁷ DJ. om. ⁸ see P. throughout.

Pahl. transl. Thus I thought Thee bountiful, O Aûharmazd, (b) when

the holy landed*¹-estate*¹ (the country*) (d, e) through those who *are* taught by the master, and with a perfect mind, [through Čaočiosa], *and* who in no-wise thereby deceive Thy wisdom. *¹ See gēhānō.

Parsi-persian Ms. trlt. Pah Tû, afzûni-kunandah minû, [Hôrmuzd = *Anhōma**], gardidan rasad, [az badtari ân vehi] (b) pah ân i Hôrmuzd khudâi andar ân i Bahman, (c) kih pah ân i û kunishn jihân i Šavâb afzûni-dehandah * (d) ôshân kih rad âmûzêd. bûndab minishnî [Šôshyôš*], (e) kih anâ (sic) i Tû khirad padash nah pah chiz bih frêft*¹ (?) hed* *¹ Vel 'fariftah'.

Free tr. Thus I conceived Thee, bounteous, Ahura Mazda,
When with the Good Mind's help Obedience* neared me,
And asked of me: 'who art Thou?, whence' thy coming?
How for their questions now signs shall I show them?
Signs in thy settlements, and in thyself?

the Good Mind approached me, (c) and asked me* thus: 'Who art thou, and from whom art thou, [i. e. *from whom did'st thou come?*], (d) and how is the sign *given* on* (or 'of') [the day which] has been indicated (or 'shown') for the questioning or 'conference' (so also Ner., but in the earlier translations yôm may have merely repeated ayâr(ē) = 'to day'), [that is, how may I produce the sign] (e) [which is shown] on (or 'concerning this thy land (or 'Thy(?) world'(?)), and thy (or 'Thy') person?'

Ner.'s sansk. text. Mahattama[-mo*¹] mahyañ evañ Tvañ, Mahājñānin, amānsthāḥ*, Svāmin, (b) yat* mahyañ Uttamañ samāgachchhat* Manah, [Gvahanmano 'marah], (c) aprichchhat* māñ yat: 'ko 'si²?, kebhyo 'si? (d) Kathaṃ vāsarasya chihnaṃ praṇakāritāyai² nidarçitam āste?, [kila, chihnaṃ kathaṃ karomi] (e) upari tvadyâyāḥ* bhūvibhūteḥ tanoçcha'. ¹ Not voc. *² C.

Ner. transl. Thus thou wert* thought greatest to (or 'by me, mayā'), O Great Wise *One* the Lord, (b) when the best Mind approached me [Gvahanmana the Immortal], (c) and asked me: 'Who, and from whom art thou, (d) and how is the sign of* the* day for the investigation declared, [that is, how *shall* I provide a sign] (e) concerning thy landed* estate* (thy country) and thy person?'

Parsi-persian Ms. trlt. (a) *No tr. for 'a'; text as in my Pahl.*, (b) kih ân man Bahman bih rasid (c) [] [-? = -?] az man kû: 'Kih hasti, [] az kih hasti? (d) Chûn ân rûz khašlat*, [kû = āgh] [rûz] frâz ân hampursagi []? [kû rûz i Tû marg i aknûn ništ = āgh yôm i Rak marg (a) knûn (sic) rôit (= lôit)], [kû, khašlat chûn kunam]? (e) i avar in i Tû jihân tan râ [numûd êstêd?, [kû Tû kih hasti? = āgh Rak, mûn hōmûni*?']] *

Free tr. To him I Zarathushtra (then) answered foremost:
 Torments in very deed the wicked send I,
 But to the just would be a joyous power,
 While with full care I toil Thy Realm awaiting,
 Long as to Thee I may praise and weave song.

(e) *and* thus, O Aûharmazd, art Thou to be praised; and thus Thou art to be appropriated* (or possibly 'Thou art appropriating*²' (sic)), [that is, Thou art to be kept* for one's self (or 'Thou art keeping*²(?) . . for Thyself*')(?). Some say *that the rendering should be: 'Thou art to be made one's own*].

¹ Or reading 'avô li', 'then he spake to me first'. ² so forms in 'ishn' at times.

Ner.'s sansk. text. Evañ tam pratyavochat* yat*: Jarathuçtro 'smi, prathamam, (b) parisphuṭam piḍayitâ yâvad ichchhayâ durgatinaḥ, [Âharmanasya nikriṣṭânâm cha yadriçchhayâ*¹ prakṛtaṁ piḍayitâ 'smi]. (c) Evañ punyâtmanah* pramodayitâ 'smi balishṭhatamât *(sic) [Gustâçpât* punyâtmano Hormijdasya pramodaṁ karomi, kila, çubhena svâmibhyaḥ pracharâmi], (d) yo 'sau bhaviṣyati svechchhayâ râjyasya dâtâ, [kila, vapuṣi paçchâtye râjyaṁ samihitena dâsyati]. (e) Evañ satyaṁ, Mahâjñānin, stotavyo 'si, svâdhînayitavyo** 'si, [kila, svâdhînaçcha karyo 'si]. ¹ J.⁴ yad'i^o.

Ner. transl. Thus he*(?) answered him: I am Jarathustra, and as the first thing (b) *I declare* that as much as *accords* with desire (i. e. as much as I* desire) so much am I manifestly a tormentor of the wicked, [that is, I am spontaneously *and* openly an oppressor of Âharmana and of the base]; (c) and so also to the holy of heart* am I a producer of joy from the most mighty *one*, [*that is*, I will effect joy for* (sic) the holy* Hormijda (sic) through Gustâçpa, that is, by means of (or 'on account of') a benefit I am advancing to the Lords], (d) for he (Gustâçpa (or 'Hormijda'(?)) will be the bestower of the kingdom with (or '*which is with*') spontaneity, [that is, he will bestow the kingdom in the future body through (or 'as') *his own* desired thing]; (e) and thus, O Great Wise *One*, Thou art truly to be praised, and to be treated as one's own* (? or 'as absolute*'), [that is, Thou art to be made one's own (or 'absolute*')].

Parsi-persian Ms. trlt. Êdûnash ân û guft kû: Zar(a)tûsht hastam, avval; (b) ash-kârah âzâr-dehandah, [kû, badtarân zâhîr ô âzâr-deham], va chand khvâstâr hastam, kinah-kunandah (sic) hastam i û i darvand [Ganâ Minû] * (c) Êdûn [] [û = *vaman*] i ashô*, [] [kih = *mân*] û i bulandmand hast [Vishtëâsp = *Vishtëâsp*], kûsh râmishnî-deham, [kûsh pah nêkî frâz ân pâdishâh baram, [ân Dîn = *zak Dîn*]] * (d) Kih ân bâshad nêkî, [kû tan i pasin béd], pah kâmah khudâi [] [dehad = *dâbûnêd*], [kû pâdishâhî pah bâyad + ya'nî + lâik* ô [khvâhad = *dâbûnish-hêd*] dâd]; (e) Êdûn Tû, Hôrmuzd, ta'rif hastî khvêshî [], [kû, pah khvêshî dâshtan hastî * Bâd kih: ân khvêshî kûnishnî (sic): *gûyad*] *

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Verbatim trl., etc. Benignum-[et (bene-)largientem, vel 'sanctum*(?)']
 sic Te, O Mazda, existimavi¹ (b) quum me Bona circumibat Mente [Oboe-
 dientia*, i. e. ad me accedebat*¹ servus Tuus devotus oboedientiam inter cives
 confirmans], (c) ejus [vel 'sua'] interrogatio[-tione hac]: 'cui [i. e. quid] ob-
 tinere (vel 'intelligere') vis? (d) Sic (ad) [respondi]. Tuo igni oblationem
 se*-humiliantis*-laudis (e) [et] Sanctitatis me [mecum mediter*¹] quantum, [i. e.
 usque adeo donec eam oblationem mente-]-comprehendam (vel 'potestate-mea-
 possideam'), i. e. usque adeo quoad opes ad eam perficiendam sufficientes
 adipiscar, talem oblationem] (mecum-mediter*¹), [i. e. cum* summa diligentia
 in mente agitabo]. *¹ Vel '-tabor'.

Pahl. text translit. ¹Afzûnik am² aêtûnô³ Lak mînið hōmanih⁴, Aûhar-
 mazd, (b) amat avô li Vohûman barâ maðð. (c) Valman î Aûharmazd li pûr-
 siðô aigh: zakatô⁵ (vel zîtô⁶) mûn⁶ âkâs-dahishnôih kâmak, [aighat pâhrêj⁷ mûn
 avâyað, aigh⁸ khavitûnih⁹]; (d) ¹⁰aêtûnô avô hanâ î Lak Âtâsh râð hōmanam¹¹
 pavan niyâyishn (e) Aharâyih, chand li khvâstâr hōmanam¹¹⁺¹², mînam¹³.

¹ DJ. ins. aêtûnô. ² DJ., D., P. add am; M., K.⁵ om. ³ DJ. ins. am. ⁴ DJ. (?);
 M. 'ih, or 'âê; D. 'nanih. ⁵ DJ., D. zakatô. ⁶ DJ. î mûn. ⁷ D. ins î. ⁸ so DJ. ⁹ DJ.
 dânakô. ¹⁰ line d only in D. and P. ¹¹ D. 'nanam. ¹² DJ. 'ôm (?). ¹³ see P. throughout.

Pahl. transl. Thus Thou wert* thought bountiful by me, O Aûharmazd,
 (b) when Vohûman came to me, (c) *for then that** one who *is* Aûharmazd

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Verbatim trl. (with paraphrase). Sic Tu mihi monstres [vel 'providreas,
 i. e. monstra, provide'] Sanctitatem [Tuæ legis et gratiæ, i. e. instrue
 animam meam omnibus virtutibus] quoniam mihi [eam S.] studiose-invoco

Free tr. Thus I conceived Thee bounteous, Ahura Mazda,
When with the Good Mind's help Obedience* neared me,
And asked of me: What wilt thou for thy gaining?
Then for Thy Fire praise-offering I besought him,
Planning Thy Law's advance while thus I may!

asked me thus: With thee* for (or 'concerning') what* (mûn oblique by position) is the desire for instruction? [that is, for* what* (mûn oblique) is care *and attention* required by thee, that thou understandest* it?]; (d) therefore to this Thy Fire I am bountiful in praise, (e) and on Sanctity I meditate, *and will continue so to ponder as long* as I am a suppliant. *Or 'as long as I wish'.*

Ner.'s sansk. text. Mahattama[-mo*] mahyam evam Tvam, Mahājñānin, amamsthāh, Svāmin, (b) yat mahyam Uttamam samāgachchhat¹ Manah [Gvahanamāh], (c) enam (?) aprichchhat¹ Hormijdah yat: Te kasya viṣiṣṭajñāne kāmah? [Kila, te pratiyatnaḥ² kasya rochate, kimchit jñāsyasi?]. (d) Evam asau 'Tvadyāya Agnaye dakṣiṇi bhāvāmi [prañāmena*], (e) puṇyam cha aham yāvad ichchhāmi dhyāyāmi'. ¹ C., J., J.* *prachchh. ² corrected; J., P., C. nam.

Ner. transl. Thus Thou wert thought greatest*¹ by me, O Great Wise One the Lord, (b) when the Highest (Good) Mind, [Gvahmana] came to me (c) and Hormijdah asked him (or 'me' (lege mām(?)) this: 'for what is thy desire in thy discerning knowledge?', [that is, devotion toward what pleases thee so *that* thou wilt (or 'mayest') know a thing?'] (d) *And* so he (?) *answered*: 'to Thy Fire I am bountiful [with praise*], (e) and upon Sanctity do I meditate as long* as I have desire. *¹ A voc. was hardly meant; see Gāthā and Pahl.

Parsi-persian Ms. trlt. Afzūni-kunandah (?) man ēdūn Tū andēshīd hastī, Hōrmuzd, (b) kih ān man Bahman bih rasīd * (c) Ū ī Hōrmuzd [kih = amat] pursīd kūt: Zakiyat (sic vid.) kih āgāh-dahishni kāmah, [kūt parhēz kih lāīk, kih dāni]? * (d) Ūdūn ān in ī Tū Ātash akhāvat hastam pah niyāyishn * (e) Šavāb [man = ra] chand [] khvāstār hastam, andēsham (?) *

Free tr. Do Thou Thy Holiness revealing teach me,
Since with Devotion joined I seek perfection*;
Ask Thou us questions such that Thou may'st* search* us
For question Thine is ever of the mighty
When e'er his searching* word* Thy ruler speaks.

(b) Devotione[-nem] comitatus [eam sequens ut eam Sanctitatem omni spe et operam enisus obtineam]. (c) Rogaque [etiam] nos quā*¹, [i. e. 'ut (yā=yéna) Tui, [i. e. a Te] simus*¹ (ēhmā = āsma*(?)) [penitus] rogati*¹ [de nostris necessitatibus (omnino ut iis succurras)]; (d) quaestio enim a Te [posita est] talis qualis hoc [ea] potentium (e) quum Tuus regnans-princeps optationem [i. e. voluntatem suam de scientia rerum spiritalium, i. e. quaestionem suam de salute] ponat

Thine in power [in that questioning], (e) since in Thy sovereignty, O Aûhar-mazd, it gives forth power [in answer to prayer, [that is, when Thou declarest the Religion power is with Thee]. * Possibly 'make Thou Thine own'.

Ner.'s sansk. text. Evañ Tvañ mahyañ dehi punyañ yad ahañ prâr-thanayâ¹ (?) prârthaye (b) sañpûrṇamanasâ sañimicrah² aparebhyaçcha pari-pûrṇaṃ, [kila, *tach cha yat sadâchârimarge evaṃ svâdhīnaṃ çakyate kartuṃ chet adhyayanaṃ sañpûrṇamanasâ³ kriyate]. (c) Prichchha châ'smān yat⁴ Te⁴ etasmin⁴ praçne [Dīnau] (d) praçno yatas Te yaḥ evaṃ tena utsâhena (e) yañ tubhyañ rājā Hormijdah abhīpsayâ⁵ dadāti utsâhaṃ⁶, [kila, chet Dīniṃ brūte, tatas te utsâho⁷ bhavati]. ¹ J.* *thana. ² J.* sanmishṭā. ³ J.* om. from 3 to manasâ in sampurnam°. ⁴ J.* J.* J.* yat te tasmin. ⁵ J.* *psyâyâ (sic). ⁶ J.* uchhâhaṃ (sic). ⁷ J.* diff.

Ner. transl. Do Thou therefore give me the sanctity which I desire with desire (b) accompanied by mental perfection and *also* fully by the rest, [that is, *give me* that which it is indeed possible to make one's own in the way of good action, if study is applied *to it* with mental perfection]. (c, d) Do Thou also question us for Thine is a question in this questioning [in (or 'concerning') the Dīn], because Thine is the question which is thus asked with this vigour, (e) the questioning which Hormijdah the Monarch gives thee* through desire (on account of thy wish for it) as strength, [that is, if He utters the Dīn, thence is thy* strength].

Parsi-persian Ms. trlt. Êdûn Tû ân man deh* (?) [Sawâb, kih [] [tân = tân] [] [kih = amat (?)] pah khvândan khvânām (b) pah bundah mīnīshnī madad, kih ân i û i bundah [mīnīshnī* = mīnīshnī] [ân khvēsh kunand, kû, ân ham pah dād rāh Êdûn ân khvēsh, [] [kunand = vâgûnênd*], shâyad kardan, kih magopatdâri (sic) bundah mīnīshnī kunand*. Bavād kih âmûkhtan guft + ya'ni + guftan] (c) n. tr. pro pursich [] [kih = mûn] mā kih Tû pah ân pursishn, [—] (d) chih pursishn i Tû kiyat Êdûn, pah [] himmatī + va himmat [pah ân pursishn] (e) kih [] [ân = zak] i Tû pādīshāhī [] pah khvāhishn dehād* himmatī (sic vid) + himmat, [kû, kih Dīn gāyad at himmat-mand (?) bâshad] * * Or 'dih°'.

Free tr. Thus I conceived Thee bounteous, Ahura Mazda,
When with the Good Mind's help Obedience neared me,
And with Your words my soul I first instructed;
Woes that devoted one 'midst men forewarned me.
Yet will I that fulfil named by Thee best!

cum-interrogationibus (?) Bona circumibat*, [i. e. ad me accedebat] Mente, (c) quum [verbis (hymnis) et mandatis] a-Vobis-dictis me-commoveo primum, (d) difficilia [et-res-aerumnas] mihi [me] hortans-docebat*¹ (vel 'mihi mandabat*¹) inter-homines cordi-addictus [Tuus nuntius, vel 'cordis devotio*']

prathamām, [Dīnim], (d) vishamāmcha mayi avochat antar manushyeshu pravṛttidātaye, [kila, idam avochat yat Dīnim pravartamānām kartum yishamām*]. (e) Tad eva karmani dadāmi yat mayi avochat utkrīṣṭataram; [kila, tathā'pi karomi]. ¹ J.³, J.⁴, J.^{*}, P., C., yan. ² J.²; J.⁴ separates 'hiṇa prāropitā; J.^{*} prāro-ṇa (so); at Y. 44, 15. d. J.³ 'ṇa praropita; J.⁴ -hiṇām; J.^{*} -hiṇām, (lege prārohiṇā (?) prāropayatha, 2nd pl., or 'payitā.)

Ner. trl. Thus Thou wert thought greatest*¹ to (or 'by') me, O Great Wise One the Lord, (b) when the best mind [Gvahmana] approached me (c) which word Ye* translate ((?) or 'expound' (reading 'payatha) 'with translation' (lit. 'transplant . .'), ([or reading 'Yushmākam for Yuyam' and 'payitā', 'of which word I am an expounder', or 'he* expounded']) first, [*that is* the Dīn], (d) and he declared to me that it was difficult for (i. e. that there was a difficulty in) the production of progress among men, [that is, he said that it was difficult to make the Dīn current among men]. (e) In this manner do I produce in action that which he declared to* me to be most excellent, [that is, thus also do I perform it]. ^{*1} Not 'O greater one'.

Parsi-persian Ms. trlt. Afzūnī-kunand (pro kunandah) ēdūn Tū andēshīd hastī, Hōrmuzd*, (b) kih ān man Bahman bih rasīd (c) kih Shumā sakhun pah yāftan (sic vid.) bīdār avval [[pah = pavan] Dīn], (d) kahilī-kunandahgān ān man [Dīn = Dīn] guft andar ādamīyān (sic) ravā-dahishn, [kū, (āgh sic) tām in guft kū Dīn ravā-kardan sakhti hast] * (e) Êdūn iktyār*-deham* [[kih = mūn (?)] tām ān man [Dīn = Dīn] guft buland, pas ham ō (vel 'ū') kunam] * ^{*1} So better.

Free tr. And since Thou saidest: 'Come for light to Asha*'.
 Command me not the things ill-heard to herald,
 Nor to go forth, e'er he that friend approach me,
 Obedience hand -joined with weal and splendour
 Whereby for striver's help reward he gives.

dientia, i. e. ille oboediens] (dis*- [= vī]) praemia-beata certantibus [civibus pro fide contententibus*⁴ ad-iis]-benefaciendo[-dum] discernens-tribuat.

^{*1} Vel fortasse 'Tu veniens in* edocendo' (sic), i. e. 'nos Tuam disciplinam edocens'.
^{*2} sunt qui vertant 'Tu mihi non in-mea-inoboedientia imperavisti, i. e. mandato Tuo oboedivi'. ^{*3} vel fortasse 'incitare', ut 'incitem', vide s. XIV (14). ^{*4} vel semper verti potest 'e lignis duobus (lege rānoibyā (cp. Ved. araṇi) duobus 'lignis ignem accendentibus'.

Pahl. text translit. Mūnich tām* avō li¹ gūftō, aīghat¹ avō Aharāyih yāmtūnishnō kabad; (b) aētūnō Lak lā min² zak² i² li² anyōkshīdārīh³ madam gūft, [lā anyōkshīdārīh⁴ min⁴ li rāi¹ būdō⁵, amat tāmō hanā gūft, aīgh⁶ kevan yehabūntano⁷ lā shāyad] (c) lālā henjishnīh⁸ pēsh min zak vad⁹ amat⁹⁺¹ avō⁹ li zak¹⁰ yāmtūnēd (d) Srōsh aharūb, [va¹ Vishtāsp¹] mūnash zak i² mas radō¹¹ levātman¹² [Zaratūst¹³], (e) mūn, barā¹⁴, rāst avō patkardārānō¹⁵, sūd, yehabūnēd [zak Vishtāspō]. ¹ See P. ² DJ., D. ins. ³ DJ., D. ⁴ DJ., D. om.

mahādātṛā [Jarathuṣṭreṇa] sahmīṣṭrah⁵ (e) yo viçeshataḥ satyaṁ prativā-dibhyaḥ lābhaṁ dadāti. ¹ J.⁴, J.* *ram. ² J.⁴ *taratvāt. ³ J.², J.⁴ ins. upari. ⁴ J.⁴ puruḥ; J.* punaḥ. ⁵ J.⁴ om. from 5 to 5 inclus.

Ner. transl. And when Thou declaredst to* me: 'the approach to Sanctity *is* more (most) abundant', (b) then Thou said'st to me that it was from no disobedience, [that is, *it was* no disobedience* which was mine when Thou said'st this, that it was not possible to grant *that excellent gift* anew (sic)] (c) for the uprising, before that he reaches me, (d) he Çroça, the pure-in-soul [*i. e.* Gustāspa (?)], the one allied*-and-accompanied [with Jarathustra] the great* bestower (or 'the bestower* of great* things*') (e) who (Çroça or G.) especially bestows the truth as a *saving*-acquisition upon the disputants.

Parsi-persian Ms. trlt. Kih ham tân ân man [Dîn = *Din*] guft, kû [] [tân = *tân*] Şavâb rasidan biyâr; * (b) êdûn Tû râ (sic) az ân *i* man, nah-shunavidâri (?) avâ guft, [kû = *agh*] nah shunavidâri [] *i* [Dîn = *Din*] man râ bûd, kih tân in guft, [] âknûn(?) dâd nah shâyad], (c) bâlâ buland pêsh az ân tâ kih [Vishtâsp = *Vishtâsp*] ân man [] rasad * (d) Srôsh ashô, [] [] Vishtâsp [rasid = *mad*] kiyash ân *i* meh sakhi(?) avâ [Zaratusht [hastam = *hômûnam*]], (e) kih [] [pah = *pavan*] râst ân dalil-kunan-dahgân, sûd dâd, [ân Vishtâsp] *

Free tr. Thus I conceived Thee bounteous, Ahura Mazda,
When with the Good Mind's help Obedience neared me;
Aims of my will to gain this wish then give me,
Long life, that boon which none from Thee hath wrested,
Gifts in Thy Realm give too most choice declared.

vel 'qui mundus' in Tuo Regno esse dicta[-tus] est. *¹ 'Fines propositas desiderii [mei] scire', [*i. e.* 'ut sciat ille*'], sic longe non; vide Y. 33, 8 ubi vôiçh^o non sic vertere possumus.

Pahl. text transl. ¹Afzûnik² aêtûnô am³ Lak miniq hômanih, Aûhar-mazd, (b) amat avô li Vohûman barâ maðô. (c) Zak î valman⁴ dinâ⁵ nivê-kinîdâr (sic, lege 'nivêdîniðâr') kâmakô, [mûn dinâ⁶ avô¹ aishân⁷ nivêkinêð⁸ (nivêdînêð)], zak avô li yehabûnêð⁹, [mozd] (d) pavan dêr yâmtûnishnih¹⁰ jân [pavan tanô* î pasinô¹¹], mûn avô hanâ¹² î¹²⁺¹ Lekûm lâ aish pavan¹³ nikêzishnô¹⁴ sâtûnôð¹⁴. (e) Pavan¹ kâmakô¹ yekavimûnâð¹ afash¹ hanâ¹⁵ î¹⁵ Lak khûðâyih gûftô, [aigh, aêtûnô chigûnô li yekavimûnâð¹ aish lâ yekavimûnâð¹].

¹ See P. ² D ins. am. ³ DJ. ins. am. ⁴ DJ. avô; D. valman î. ⁵ DJ. dinâ; D. dâdîstânô. ⁶ so DJ. ⁷ DJ. aishân(?). ⁸ so D. nêð; M. nivêkêð (sic). ⁹ DJ., M. nêð. ¹⁰ DJ., D. om. va; M. ins. ¹¹ DJ., D. hanâ. ¹² D. om. î. ¹³ DJ. ins. lâ. ¹⁴ DJ. yazishnih(?) sâtûnôð. ¹⁵ D. hanâ î; DJ. hanâ; M., K. aê î.

Pahl. transl. Bountiful thus Thou wert* thought by me, O Aûharmazd, (b) when Vohûman approached me; (c) do Ye grant me *therefore* [as a reward] that which is a desire of him who is the announcer of the opinion

lation (or 'law'), [grant me the reward of him who proclaims the regulation to any one] (d) in the long acquisition of life, [in the later body] in which* [yasmin (?) (or 'toward which', read the accus.)] as Yours no one has advanced through *his own* enterprise*¹, ([or read 'yo' 'no one(?) whosoever(?)' as Yours has advanced [in the final body] through enterprise']). (e) Let what is said *to be* Your Kingdom be in accordance with one's* own* desire* (hardly 'when Your Kingdom is proclaimed let it be so with spontaneity'* (?) [in this Kingdom, i. e. no one else has that standing in it which I possess (lit. 'as I stand *in it*'))]. *¹ Did Ner. read dôrešt for dârst, and, thinking of dvar, render upakrameṇa instead of a form of driç?; see the Pahl.

Parsi-persian Ms. trit. Afzûnî-kunand(ah) [man = am] êdûn [] Tû andêshîd hast(1), Hôrmuzd, (b) kih ân man Bahman bih rasîd. (c) Ân i û [andar = *dayen*] dâdistân infûzâl + kardan kâmah [az = *min*] [kih dâdistân [] [ashân = *ashân*] infûzâl + kardan], ân ân man dehad [muzd] (d) pah dêr rasîdan i jân [pah tan i pasîn] [muzd = *mozd*], kih ân [] [andar = *dayen*] Shumâ nah kas, pah didan ravad * (e) [] in i Tû khudâi guft, [kû, êdûn chûn man êstâd [hastam = *hômânâm*]*, kas nah êstâd [avar Din i Tû = *madam Din i Lak*] *

Free tr. As the possessor gifts on friend bestoweth
So give to me, O Lord, rejoicing light
When in Thy kingdom, righteousness my motive,
Forth to arouse* I stand 'mid chiefs of doctrine
With all whose memories* Thy Manthras speak.

avâkih farmûdô, (d) aigh, lâlâ⁷⁺¹ henj sâtûnânô va⁸ sardâr⁹ i⁹ dânak, [va⁸ Dastôbar] i gûftâr i² Dînô*, [aigh Zaratûsht barâ yehabûn] (e) levatman harvispânô¹⁰ valmanshânô mûn hanâ i¹¹ Lak Mânsar hôshmûrênd*, [levatman Dînô*¹² bûrdârânô]. ¹ See P. throughout. ² D. ins. ³ DJ., D. ⁴ D. ânô i. ⁵ DJ., D.; M. ôdâr. ⁶ DJ., D. om. ⁷ DJ., D. lâlâ; K.⁸, M. only lâ. ⁹ DJ., D. om. ¹⁰ Mf. (?) ôdârîh. ¹¹ D. ôtgûnô (?), ¹² Mf. om. i. ¹³ DJ. ins. i.

Pahl. transl. Since one gives an advantage to a friend who is instructed (or 'since he who is (î hast*) instructed gives . . . etc.') [that is, since they will (or possibly 'that is, do Thou*') confer an advantage upon him], (b) [do Thou grant] me, O Aûharmazd, this Thy rejoicing and abundantly (c) that which was ordered for Thy Khshathra (or 'which Thy Kh. ordered') with the accompaniment* (or 'help') of righteousness; (d) thus set up the coming one even the chief who is wise [the Dastûr] who is the proclaimer of the Religion, [that is, give* *us* (or 'bring* on') Zaratûsht] (e) together with all those who recite this Thy Manthra, [together with the supporters of the Religion].

Ner.'s sansk. text. Yo narâya mitrâya viçishtajñânine lâbham dadâti, [kila, lâbham karotî], (b) mahyam, Mahâjñânin, Te pramodakâri prabhûta-taram, [kila, tam mahyam dehi], (c) yam Tvayi Saharevaraḥ dharmasam-

as an holy (or 'righteous') ally for* Thee; (d) wherefore raise up to me a lord who is a proclaimer of the Dîn, [that is, O Hormijda, do Thou give me Jarathustra] (e) together with all those who think upon (or 'proclaim') Thy word, [that is, together with the supporters of the Dîn]. *¹ Possibly 'in agreement with Thee'.

Parsi-persian Ms. trlt. Kili ân mard i dôst*¹ [hast = *dêh** (sic)] âgâh-dahishn sūd [va = *va*] dehad, [kū sūd kunand], (b) ân man, Hôrmuzd*, in Tû râmishnî, [] bisyâr [ma-râ deh(?)] (c) kih ân Tû Khshatraver, az Şavâb madad farmûd, (d) kû, bâlâ buland raftan [] [ân=*zak*] sardâr i dânak [] [] Dastûr i guftâr i Dîn, [kû, Zaratusht bih dehad], (e) avâ tamâm ôshân kih in i Tû Mânsar shumurad [avâ Dîn burdâr(ân)] *² *¹ Or 'dust'.

Free tr. Thus I conceived Thee bounteous, Ahura Mazda,
When with the Good Mind's help Obedience* neared me,
And through his wisdom best with patience showed me;
'Never your chieftain be of ill the pleaser';

Thus hold*¹ Thy saints foul sinners all. (*¹ i. e. at their true value)

nîdâr¹ hanâ, [aîgh, pavan râmishn lâ avâyand kardânö¹³] (e) mûn aêtûnö Lak harvispgûnö¹⁴ aharûbânö pavan anâk¹⁵ yakhšenund, [aîghtânö¹⁶ pavan chîr yakhšenund]. ¹ See P. ² D. ins. am. ³ DJ. ins. m=am. ⁴ DJ., D. om. here. ⁵ DJ., D. ins. Vohûman here. ⁶ M., K.⁵ avö. ⁷ DJ., D. lak î. ⁸ DJ., D. ins. aîgh. ⁹ D. om. ¹⁰ DJ. ins. aê. ¹¹ D. shâyad. ¹² D. diff. form for 'aê. ¹³ DJ. kardânö. ¹⁴ so DJ. ¹⁵ DJ., D. ganâk. ¹⁶ D. om.

Pahl. transl. Bountiful thus Thou wert*¹ thought by me, O Aûharmazd, (b) when Vohûman approached me. (c) A sign in the intelligence is **he* who is the vigorous* man* ([or 'as* a sign-*(giver*) with *his* understanding the man has* struggled*']) [who now should struggle (or 'be vigorous') with the wicked]; and *he is* a spiritual increasing*¹, [that is, quickly quickly let a record be made thus until it is to me as a sign, and afterwards when it shall be necessary to do this thing they may then do it *accordingly*]. (d) Let no man be much this*² propitiator of the wicked [*in* anything whatsoever, that is, they ought not to do it to rejoice *them* (or 'they ought not to affect *them* with joy')] (e) who thus consider all Thy righteous ones as vile, [that is, they consider Your *servants* (or 'You') imperious*]. *¹ i. e. 'increaser'. *² i. e. 'such a . . '.

Ner.'s sansk. text. Mahattama[-mo*] mahyaiñ evañ Tvañ, Mahâjñânin, amaiñsthâh, Svâmin, (b) yan mahyaiñ Uttamaiñ samâgachchhat Manañ, [Gvahanamāñ]. (c) Chihnaiñ chaitanyena¹ vyavasâyino* manasi samunmilatu. [Yah samaiñ nikriṣṭaiñ² muhur yoddhâ bhavitum samihate, sa çighraiñ smarañaiñ karotu yāvan me chihnnena āste; paçchât* yat kinchit çakyate kartum tat kurmahe]. (d) Mâ narañ prachuraiñ durgatinaiñ bhūyât yathâ kathamechit satkartâ³, [kila, sânanâd(n) na yujyate kartum]. (e) Evañ Te samagrân hanñrin puñyâtmano dadhate, [kila, balishṭhatarân* dadhate].

¹ J.³, J.⁴, P. ñyena. ² J.³ ñkriṣṭar; J.⁴ ñshṭur. ³ J.* om.

that is, they hold* (or 'make') them stronger]. *1 Not impossibly, 'thus they make all Thy *servants* smiters of the righteous'.

Parsi-persian Ms. trlt. Afzûn + kunand(ah) + am = afzûnam (or 'ân-ham' (sic videtur) êdûn [] Tû andêshîd hastî, Hôrmuzd, (b) kih ân man Bahman bih rasîd* (c) Khaşlat* pah hûsh i û i sakht [= tûsht (?) mard [deh* = dâbûn*], kih aknû (sic) avâ badtarân sakht bâyard bûd], minishnî* ziyâdah-kunad, [kû, zûd [] [û râ = varman râ] yâd kunishn, kû tâ'm + ma-râ (sic) pah khaşlat* êstâd (?); pas, kih chîz shâyad kardan, [hast û (vel 'ô') = hed* ghan] kunand] * (d) Nah [mâ (sic) = al?] mard bisyâr darvandân hast [har-kudâm] shnâkhtâr [nah kunad = lâ vâgûnâd*] in, [kû, pah râmishn nah avâyand (?) kardan], (e) kih êdûn Tû tamâm ashavân pah [] [shikastan = ganâk] dârad, [] pah ghâlib dârad] *

Free tr. Thus Zarathushtra, Lord, adores the spirit,
And every man most bounteous prays** beside him:
'Be righteousness life-strong and clothed with body;
In sun-blessed land of ours be there Devotion
In action Right may she, through Good Mind, give'!

minêd. 'D. hōmanam (?). 'D. aītōiklh. 'DJ. mađanō or mađō va. 'D. again long stroke for aē. 'DJ. has va. 'M., K.⁵ khūrkhshêd. ¹⁰ Mf. 'âk. ¹¹ DJ. may be zîsh.

Pahl. transl. (a, b). Thus I, who am Zarâtûsht, love Aûharmazd's spirit, [that is, I will love Vohûman in reality], O Aûharmazd, to (or 'through') whom every bountiful disposition, [that is, wisdom] has come, (c) whose Sanctity is bodily and living, [that is, I love him the more profoundly (lit. mightily)]; (d) by him the sun's sight (or 'manifestation') [is given as the reward] which* (or, 'whose') is the sovereignty; it is thus his, (or 'with him') because of His perfect-mindedness; (e) Vohûman will give [a reward] to him who possesses Sanctity in deed.

Ner.'s sansk. text. Evam Svâminah tan mânasam, Jarathuṣtro, (b) 'ham mitrayâmi, [kila¹, Gvahmanah¹ sattayâ¹ mitrayâmi¹], Mahâjñânin, prâpto 'sti yathâ kathamchit mahattamatâ [tâmcha mitrayâmi²]. (c) Tanumadbhyaḥ puṇyam asti jīvamadbhyaḥ balishṭhatamaḥ*, [tamcha (?) mitrayâmi]. (d) Sūrya-prakāṣṭve rājam asti saṃpūrṇamānasatayâ, [kila, sūryapade prasādo 'sti]; (e) dharmakarmibhyaḥ Uttamaḥ dadāti Maṇaḥ, [Gvahmano, 'marah]. ¹P. *C.

Ner. transl. (a, b) Thus I, Jarathustra, befriend the mind of the Lord, [that is, I befriend Gvahmana with truth]. As* (?) greatness *he*(?) has come, O Great Wise One, in any (or 'every') way, [and this I befriend]. (c) For the corporeal and the living Sanctity is most strong, [and him (or 'this (lege tachcha') I befriend]; (d) the kingdom becomes *established* in the manifestation of the sun (in the visibility of the sun) through mental perfection, [that is, in the sun's ray lies the *grace of the reward*], (e) and upon the workers of righteousness the Good Mind bestows it, [Gvahmana the Immortal].

bulandtar khvâhish-hom], (d) pah û khûrshêd [bâm^{*1}(?) = bâm^{*1}(?)] zâhir muzd dehad, kih khudâi(?) * [Zish=zish] hast, pah bundah minishni, [kû, pah khûrshêd bâm^{*1}(?) (= bâm^{*1}(?)) muzd hast = âgh pavan khûrshêd pâm^{*1}(?) (bâm^{*1}(?)) mozd hed (?) * (e) Kih Şavâb pah kunishn û-râ (?) defaced) Bahman bih dehad [muzd] * ^{*1} Vel 'pâmah = bâmah' (?).

II.

Free tr. Thus ask I Thee, aright, Ahura, tell me,
In praising Your equal one how shall I bow me;
Mazda, to friend like me Thine equal teach it,
Then give* with Holiness colabour** friendly,
That with the Good Mind's grace, He* (?) may draw near.

seem thoroughly* steady* (trustworthy) to Thee'. Some say that it is Aûhar-mazd who is *spoken of* as 'right'. Some say that 'asking for the correct answer' is the *proper explanation*. Some say thus: 'declare this fully to me, *this place*'. (b) *Tell me therefore* that praise which is thus Your praise [the Religion], (c) O Aûharmazd. The one like* You* is giving contentment to me, the beloved disciple, and it is for strength* (?), [that is, *he gave* me contentment at the time in which, as much as was possible, I became Thine equal in (or 'through') efficiency]. (d) Thus through sanctity we* are presenting Thee with a fellow worker beloved by Thee, [that is, we are giving Thee a disciple through piety], (e) and thus there is a coming (or 'approach') of...*(?) unto that which is ours (or 'to us') through Vohûman. ^{*1}Or 'I ask* aright*'.
Ner.'s sansk. text. Tat tvattaḥ prichchhâmi¹ satyaṁ me brûhi, Svâmin, [kilâ'ham satyaṁ prichchhâmi¹]; (b) namaskârî sa yah* evaṁ namaskrîter Yushmâkaṁ [Dineḥ]. (c) Mahâjñânin, mitro me Tvattulyaḥ saṁtoshâya bhaved utsâhena, [kila, me saṁtoshâḥ tasmin kâle yadâ² karṣitvena, yathâ çakti³, tulyaḥ Tvayâ saṁbhûto bhavâmi]. (d) Evaṁ vayaṁ⁴ puṇyena mitraṁ da-dâmaḥ sahakartâraṁ, [kila, Tubhyaṁ sadvyâpâratayâ çishyaṁ dadâmaḥ]. (e) Tathâ* asmâkaṁ tasmin Uttamena samâgamyate Manasâ [Gvahmanena].

¹ J.³, J.* âye. ² so J.³, J.*. ³ J.* om. ⁴ correction; all diff. (Sandhi is only inter-mittingly expressed, and Sanskrit of every period occurs as used with unusual application).

Ner. transl. This I ask of Thee truly (? see gloss), tell me, O Lord, [that is, I ask*(?) truly]; (b) *how*^{*1} he is (or 'is he?') a worshipper who thus belongs to (or, 'is devoted to') Your service [to the Dîn]. (c) Let *therefore* the One like Thee, O Great Wise One, be a friend to me to my satisfaction through (or 'for the sake of') power, [that is, let there be satisfaction for me in that time when through efficiency, (and as much as *there is* capacity for it) I *may* become like* Thee*]. (d) And so we *in return* are granting a friend *who is* a fellow-worker through (or 'with') Sanctity, [that is, we are giving Thee a disciple with (or 'through') good-conduct]; (e) and thus he^{*2} is found, (or 'approached') in this *act** of ours through the best

yishn ân kih êdûn niyâyishn i Rakûm* (sic) [Dîn], (c) Hôrmuzd*, dôstam* dehad[], [avâ Ardibahisht = rôdman* Ardibahisht*], Shumâ barâbar razâmandi; hast pah himmat, [kûm razâmandi [] ân zamân kih pah kardâri + kardan chand tuvân barâbar Tû bûd (so) istam (s.)] * (d) Êdûn mâ pah Şawâb (ân*? sic = at (?) dôst* deham (?) []; [kût pah nèki shâgird [] [deh = dâbân]] * (e) Êdûn ân [] [= Rak] mâ pah Bahman rasîd (?) *
 *1 Sometimes plainly written Hôr^o, sometimes Ôr^o. (NB. *v* is used for *w* = English *v* here.)

Free tr. Thus ask I Thee, aright, Ahura, tell me,
 How that best world's chief Lord serving to honour,
 Pleasing to serve Him who this* requireth
 For through the Right he holds ruin from all men,
 Guardian in Spirit, for both worlds, friend!

Pahl. transl. etc. That which I ask of Thee, tell me aright, O Aûhar-mazd, (b) which is the first and best thing in the worlds, [that is, first they desire this thing for *it is also* the best]? (c) By* what means ([mûn, oblique by position and = kathê as for kathâ, pavan khvahishn being treated as gloss or altern. trl.] *is* the giving of the advantage *realized* (according to *their* desire), ([or altern. trl. of kathê = [mûn] pavan khvahishn, mûn being treated as if gloss: (b) *that is, which in the best one* . . . etc. (c) [which] according to *their** desiring *is* the giving of the benefit, [i. e. when they desire (or 'pray for it') he gives *the benefit*]) to him who is seeking it [again and again] through that which is both the two [through the Avesta and Zand?]; (d) for that *one* is thus, viz, when [they possess] a thing through (or 'in') Sanctity he will (or 'let him') bless (by conversion, lit. 'let him increase') even the destructive* [sinner], in (or 'through'), piety for all [time], (e) a chieftain*¹ *as he is* through the spiritual-doctrine for both the worlds [*through* the Religion (or 'he*(?) *is** the Religion'), *through* the friendship of Aûharmazd (or 'the friendship', nom., *will do this*'), [*that is, which is* the (or 'it is the'²) celebration of the Service]. *1 It is of course absolutely necessary either to omit the syntactical translation altogether (which however none will do), or to handle it in such a way as to show that kathê is twice translated by mûn as = kathâ (so) and by pavan khvahishn = kathê. A contrary procedure would be mere imposture, *2 possibly, the literal (?) meaning was meant. 'A chieftain (?) in spirituality for both worlds [*is* (?) the Dîn] the friendship of Aûharmazd'.

Ner's sansk. text. Tat Tvattaḥ prichchhāmi¹ satyaṁ, me brūhi, Svāmin, [kilā'ham satyaṁ prichchhāmi]; (b) kim antar bhuvane utkrishṭataram prathamam, [kila, prathamam kimchit* yat vāñchhati; kim utkrishṭataram]? (c) Ko lābhasya dātā, [kāmukebhyah lābham ko dadāti?], yah tasmin dvitaye [navam navam] samihate [Avistāvāchi Avistāarthe cha]? (d) Sa yataḥ punyena pravardhayati nṛṇamsāt (?) -sān*², [kila, sadvyāpāratayā dadhāti pāpakāritarān*] sarvadai'va, (e) svāmi paraloke bhuvanadvaye 'pi mitro Mahājñāninaḥ [Dinimitraḥ]. ¹ J.* āye. ² t, as often, carelessly written for the closely resembling n.

beyond *and* a friend also of the Great Wise *One* in the two worlds, [*that is*, a friend through* the Dîn]. *¹ Or reading 'ât 'from sin'(?).

Parsi-persian Ms. trlt. An i az Tû pursam, râst ân man gô* (so), Hôrmuzd (or 'Or°'); (b) kudâm andar jihân bulandî avval, [kû, avval chîz [] ô (?) khvâhad chih, [chîz = *mandûm*] buland]? * (c) kih pah khvâhishn sût dahishn, [kih ô (?) khvâhad sût, dehad] kih pah ân i har dû [[] [nuh (sic lege no) nuh (sic) = *nuh*(?) *nuh*(?) khvâhad [[az = *min*] [] Avestâ u Zand]?; (d) chih ân hast kû kih pah Şavâb [dârad*, pah nêki] afzâyad, û ham i bad [= *raspatah*] [gunâh-kârtar* (sic) [bûd = *jânûnd*]], pah tamâm [pêdâish*] (e) sardâr pah minûi pah har dû jihân [Dîn], dôst* i Hôrmuzd, [[] [Yazdân i veh = *Yahân** *shapîr*]] *

Free tr. Thus ask I Thee, aright, Ahura, tell me,
Who in production first was Asha's father?
Who suns and stars save Thee their path hath given?
Who thins the waning moon, or waxing filleth;
This and still other works Lord would I know.

and wanes?; *dost* Thou*¹ *cause this* (or: 'is it from* Thee*¹?'); [from whom *are* its increase and diminishing]?; (e) this is also my desire, O Aûharmazd, and that also which *is* information as to other things, [that is, I will (would) know *still** *more**].

*¹ Perhaps Lak belongs with line e: 'This is also my wish from** Thee, etc.'

Ner.'s sansk. text. Tat Tvattaḥ¹ prchchhâmi satyam, me brûhi, Svâmin, [kilâ'ham satyam prichchâmi]; (b) ko jananeḥ* pitâ punyasya prathamam, [kila, prathamam sadvyâpâratvam* kaçchakre]? (c) Kaḥ² sûryasya târakâṇâm cha dadau padaviṁ, [kilâ, mârgam teshâm ko³ dadau]? (d) Kasmât, yat chandraḥ unmlati nimilaticha⁴; Te, [kilâ'sya vṛiddhiḥ⁴ kshayaçcha⁵ kasmât]? (e) Tach cha, Mahâjñânin, vâñchhaye; anyasya cha⁴ vettâ'smi, [kila jânâmi]?

¹ P. ² J.⁴ ins. first hand on marg. ³ J.⁴ ins. ⁴ J.* °çcha. ⁵ J.⁴ °asya.

Ner. transl. This I ask thee aright (see gloss), tell me, O Lord, [i. e. I ask (?) aright]; (b) who was at first the father of*¹ the creation of Sanctity, [that is, who first produced good* conduct*]?; (c) who gave their path to* the sun and the stars, [that is, who gave them their way]?; (d) from whom is it when the moon waxes and wanes? *Is* it** Thy *work*? [That is, from whom are her increase and diminution]?; (e) this, O Great Wise *One*, I desire to *understand*, and of another thing I am (sic) *already* cognizant (through* Thine* instruction*), [that is, I understand it]. *¹ or 'from'(? creation).

Parsi-persian Ms. trlt. Ân i az Tû pursam râst ân man gô* Hôrmuzd; (b) [az = *min*] kih pêdâ*-kunandah? [[] kih azash kih] pidar i Şavâb avval, [kûsh avval parvartârî*(?) mûn (sic) kard]?; * (c) kih khûrshêd u sitârah dâd [[] [[] râh i ôshan kih dâd]?; * (d) az kih, kih mâh afzâyad + afzû** (sic) [[] kâhad; Tû? *, [kûsh afzâyishn + afzûdan, u kâhishn + u + kâstan az kih]? * (e) Ân ham am, Hôrmuzd kâmah, ân ham i digar âgâh-dahishn[- i = i -], [kû bih dânam] * *¹ Or 'paidâ', so also in v. 3 (d).

.աս)լտա .ասքնակ .նէն .սլէն .ասալէլ .ասւր .քաւ 4. Text.
 .ասաքսակ-լա .ասքէլ .աւլէլ .ասա
 .ասաքսակ) .նէլ .լա .սլէն .ասաքսակ
 .քաւ .սլէլ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ
 .սլէլ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ

Verbatim trl., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quisnam* sustinebat terram(que) ab-imo-nubesque* (c) [de] casus [-su, id est ne [vel 'ut non']* conciderent]? quis aquas arboresque [creabat]?; (d) quis ventis*¹ nubibus-que-procurrentibus adjunxit veloces-duos [equos eorum? (fortasse acc. pl. velocia, i. e. veloces fulgures*(?))]?; (e) quisnam Bonae, O Mazda, [fuit] creator Mentis, [i. e. sancti discipuli in cujus animo habitat Bona Tua Mens]. *¹ i. e. ad ventos . , loco dativi; vel lege 'tâi 'quis vento [ad vent.].

Pahl. text translit. Zakō ī min Lak pûrsēm ī rāstō avō li yemale-lûnâi, Aûharmazd; (b) mûn yakhsenunêd damîk pavan adârishnîh, [aigh², dâshtâr³ I⁴ ī stih lôit], (c) abarâ⁵-aûftishnō [aê denman khavîtûnam aigh barâ lâ aûftêd⁶]; mûn mayâ va aûrvar* (or 'hûrvar'(?)) [yehabûnd]? (d) Min⁷ mûn, amat vâdō va avar⁸ madam âyûjênd⁹ tîz [avō¹⁰ khvêsh-kârîh]?; (e) ¹¹mûn, Aûharmazd, va Vohûman dâm, [aigh, ī Vohûmanō dâm¹² mûn¹³]?

¹ D. ins. ī. ² P., DJ., D., M. ins. ash. ³ see P. ⁴ so DJ., D.; K.⁵, M. aê. ⁵ see P. ⁶ DJ. ins. va (?). ⁷ see P. ⁸ DJ., D., M., K.⁹, om.; see P. and Ner. ⁹ so DJ., D.; poss. âyûjênd, see N. and P. trl. ¹⁰ P. rak(?). ¹¹ see P. ins. min. ¹² DJ. D. ins. ī. ¹³ see P.

Pahl. transl. That which I ask of Thee, tell me aright, Aûharmazd; (b) who supports the earth in its non-support? [that is, a single supporter of the world there is not] (c) *in its* non-falling* [for this I know that it will not fall]? Who made the waters, and the plants?; (d) from whom *is it* when they yoke^{*1}-on the wind *and* the cloud, swift *ones as* they are, [for *their*^{*2} (spontaneous*) activity]?; (e) whose^{*3} O Aûharmazd, (see P. az mûn) is also

.աս)լտա .ասքնակ .նէն .սլէն .ասալէլ .ասւր .քաւ 5. Text.
 .ասաքսակ .քաւ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ
 .ասաքսակ .քաւ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ
 .ասաքսակ .քաւ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ
 .ասաքսակ .քաւ .ասաքսակ .ասաքսակ .ասաքսակ .ասաքսակ

Verbatim transl., etc. Hoc Te interrogo, recte mihi dic, Ahura; (b) quis, artifex-bonus, lumina[(?) fortasse lumina in domibus*(?), vel 'lumina stellarum',

Free tr. This ask I Thee, aright, Ahura, tell me,
 Who ever* earth and sky from falling guardeth?
 Who hath save* Thee* brought forth rivers and forests
 Who with the winds hath yoked storm-clouds spanned* racers*
 Who of the Good Mind's grace ever was source?

the creation(?) of Vohûman, [that is, of** Vohûman whose* is the creation]?
 *¹ Or 'they move on quickly' (âyûzênd). ** reading Pers. lak for avô: 'is it Thine efficiency which produces this', see v. 8, d. ** or poss. 'who (?) is the creation of Vohûman'? ** this gloss is to emphasize the gen.

Ner.'s sansk. text. pûrvoktavat jñeyam. (b) Ko dhatte jagatīm cha an-
 ādhāratve¹ 'pi, [kila, ādhāro jagatyā² nā'sti] (c) anipātinim? [Idamcha vedmi
 yat na nipatati]; kaḥ* āpo vanaspatīmcha [dadau]?; (d) kasmāt vātā³ anibu-
 dāccha upakramanti ācū, [satkāryāya⁴?]; (e) kâ Uttamasya, Mahājñānin,
 sṛiṣṭīr Manasaḥ? [Gvahanasya sṛiṣṭīḥ kâ?]

¹ P.; J.⁴ amādhyāratve. ² so J.³, J.⁴, P., C. ³ so J.⁴. 'J.* satyak-, J.³ satk°.

Ner. transl. (a) To be understood as above. (b): Who holds the world
 in a non-supported state?, [that is, there is no support for the earth; *how
 is this?*]; (c) *and who secures its non-falling*, [for this I know that it does
 not fall]?; who [made] the waters, and the tree(s)?; (d) by whom do the
 winds and the clouds advance rapidly* (reading 'âyûzênd') [for beneficence]?;
 (e) what is the creation of the best, (i. e. of the Good) Mind, O Great
 Wise One?, [*that is*, what is the creation of Gvahmana?].

Parsi-persian Ms. trlf. Ân i az Tû pursam, râst ân man gô (sic) Hôrmuzd; (b) kih
 dârad zamîn pah nâ-dârishn [kû[-sh = -ash] [] [dâshtan = dâshtan] [] i gēti nist]? (c)
 [] [ô (vel 'û') bih = vat** bâna*] uftâdan [ê in (?) dânam kû bih nah uftad]; * kih
 âv u ūrvâr [dâd]? (d) [] [kih = mûn] kih*, kih* bâd abr* (sic corr.)* (sic?) bâlâtâr (sic
 videtur, sed fortasse sit legendum 'bâlântar*') (?) vel melius bâlânad = 'facit ut se
 moveant*') tiz [] [n. tr. pro rak (sic videtur, cf. stropham III, lak = tvad(?))], khvêsh-
 kârî?; * (c) [az = min] kih Hôrmuzd, [] Bahman pêdâish*, [kû Bahman pêdâish*
 kih [dehad = dâbûnêd] *? *¹ Vel 'paidâyish'.

Free tr. This ask I Thee, aright, Ahura, tell me,
 Who with skilled* hand* the lights* made?; who the darkness?
 Who, with wise* deed* hath giv'n sleep and our waking*?
 Who hath Auroras spread, noontides, and midnights,
 Warning discerning man, calling to toil?

sed vide stropham III] dedit [et creavit], tenebras-que? (c) Quis, artificiosus,
 somnum vitamque-sedulam, [i. e. expergefactionem]; (d) quis ea [eas creavit]
 quae*, auroras[-rae sint], meridies, noctesque, (e) quae [ut] monitores [virum]
 intelligentem [-sanctum] officii [de officio ejus] monent[-neant]?]

¹ Vel 'quis [constituit eam legem] secundum-quam aurorae etc.: [immo secundum]
 quam [vel 'ut (yâ = yéna)'] monitores [moneant . . .]; ve lege 'yâo = quae aur. sint'.

Ner.'s sansk. transl. (a) Pûrvoktavat* jñeyam. (b) Kaḥ sunirikshaṇe ro-chîmshi dadau; kaçcha tamisraṇ*¹? (c) Kaḥ sunirikshaṇe svapnaṇi² dadau, jâgaranaṇcha[adhyavasâyaṇi*³?; (d) ko yaḥ huçainakâlaṇ rapithvanakâlaṇ cha³, râtreḥ³?; [pûrvârdhakâlaṇ (sic) aparârdhakâlaṇ cha (sic) râtreḥ³, ko dadau], (e) yaçcha pramânaṇ samkhyâṇ vivektaḥ(r)⁴ nyâyena, [kila, taṇ kâlaṇ yatra Çoçiosaḥ prâpnoti ko dadau]? ¹ J.* tamisraṇ; J.* omîçraṇ. ² C. ³ P. ⁴ all 'ktu.

Ner. transl. (a) To be understood as above. (b) Who gave *us* the lights with his keen discrimination; and who the darkness?; (c) who, in his keen discrimination, gave *us our* sleep and waking, [that is, diligence (or 'activity')]?; (d) who is He who gave the time of huçaina, and the time of rapithvana and of the night?, [that is, who made the first half, and the latter half of the night (? sic)?], (e) *who also gave us* the method and the calculation of him who discerns by means of the rule?, [that is, who has appointed the time when Çoçiosa shall come]?]

Parsi-persian Ms. trlt. Ân i az Tû pursam, râst ân man gô* (sic), Hôrmuzd; (b) kih [] nêk-yâftan*¹ rûshani (vel 'rôsh') dâd?; kih târiki? *; (c) kih [] nêk-yâftan khvab (sic) dârad (?), [] tuvâni, [kushishn]? (d) [Va = va] kih hûsh u râpisavîn* (sic loco rapis^o) u lêlyâ? [Hôshan u râpisavîn (sic videtur loco rapis^o) u zamân i lêlyâ kih dâd]?; * (e) kih andâzâh i û [rîz = jôm] i shumâr vazârdâr pah dâdistân?; [kû, ân zamân kih Sôshyôs rasad kih dâd]? ¹* = âyâfîshni.

Free tr. Thus ask I Thee, aright, Ahura, tell me,

Are these in very deed truths which I utter?

Doth Holiness further Right in our actions?

To Thine, through the Good Mind the Realm did'st Thou offer?

For whom did'st Thou made the Kine mother to glad?

Aûharmazd; (b) ³zakô i kolâ II (do)⁴ frâz yemalelûnâi [mindavam i aharûbân⁵, va* darvandân] hat aêtûnô zak âshkâarak, [⁶rôshanak aigh⁷ tanô* i pasinô⁸ yehevûnêd. Ait mûn: chîgûn rôshanak? yemalelûnêd]. (c) Mûnash Aharâyih pavan kûnishnô, ash zak i⁹ stavar* bûndak minishnih⁸ [yehevûnêd]; (d) mûn avô Lak khûdâyih vash¹⁰ Vohûman châshêd [mozd]. (e) Avô mûn Tôrâ i¹¹ Az i¹¹ râdih-kardâr tâshid? ¹ See P. throughout. ² D. ins. i. ³ D. ins. pavan. ⁴ see P. ⁵ so DJ. ⁶ DJ. ins. aigh. ⁷ DJ. om. aigh. ⁸ see P. ⁹ DJ. ins. i. ¹⁰ DJ., D., M. om. va; Spiegel has vash. ¹¹ D. ins. i.

Pahl. transl. That which I ask of Thee tell me aright, O Aûharmazd (b) speak forth (see also Ner.) to me concerning both, [that is, concerning the case of the righteous and that of the wicked], if it is thus so manifest, [that is, if it is clear that (or 'where' (?)) the final body exists. Some say that the text should be rendered: 'how is it, or does it become, clear?']. (c) He whose is Sanctity in his actions, his [is] that which is the vigorous perfect mind*¹, (d) for Vohûman indicates (or 'gives instruction concerning') [the

evident, [that is, it becomes more lucid (or 'manifest') in the final body]. (c) Perfection of mind [becomes] more positive (lit. greater) through the deeds of the 'righteous, (d) and to Thy people the good mind gives instructions concerning (or 'inculcates') the sovereignty, [that is, Gvahmana gives the reward*1]. (e) For whom *then* did'st Thou create the Cow named Aji*, the one who effects the gift? *1 Or meant as a question?

Parsi-persian Ms. trll. Ân i az Tû pursam, râst ân man gô*, Hôrmuzd, * (b) ân i har dû [chîz = *mandûm**] frâz gô [] [chîz i ashavân* û i darvandân]; at (sic pro hat) êdûn ân zâhir [] kû, tan i pasîn, [kih = *mûn*] bâshad; hast kih: chûn rûshan*?: gûyad] * (c) Kiyash Şavâb pah kunishn, ash ân i buzurg* bundah (sic videtur) minishni* [kih = *mûn*] [bêd] * (d) Kih ân Tû khudâi, [] ash Bahman châshad [muzd] * (e) Ân kih Gâû Azah* [sic videtur] sakhâvati-kunandah pêdâ*1-kard? * *1 Vel 'paidâ'.

Free tr. Thus ask I Thee, aright, Ahura, tell me,
Who blest* Devotion hath set in Thy Kingdom?
Who wise* hath made dutiful the son to father?
With this for full knowledge, Mazda I press Thee;
Giver of all Thou art, O Spirit kind*.

and charity*], together*1 with the Perfect*1 Mind*1? (c) Who created paternal love when the father causes the son to acquire*2 (or 'to understand*2')?, [that is, they *the fathers*, will take care of him (*meaning* them, the sons)]. (d) I regard those*3 things *as derived* from Thine abundant friendship, O Aûhar-mazd, [those creatures], (e) O bountiful spirit, Thou art the provider of all things, [that is, of benefits]. *1 So as ordinary language; but here is an important illustration; khshath° and levat° merely correspond to the order of Kh.° and mad(†); read 'with the Kingly Power', etc. *2 does it mean 'begets a son'(?). *3 or, (see Zend and Ner.): 'I am (thinking of) the abundant friendship from Thee toward those [creatures]'.

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Kaḥ* priyatarāṁ agha-ṭayat rājyaṁ samāṁ sampûrṇamanasā, [abhilâshukam* satkāryasya puṇya-sya]? (c) Kaḥ* pritiṁ akarot yat grihṇāti putrāṁ pitā, [kila, pratiyatnam karoti]? (d) Ahm tāsāṁ Tvattaḥ prachurāṁ sâhâyyam dhyâyāmi, Mahājñānin, [tāsāṁ] śrīṣṭīnām, (e) mahattama adriṣyamūrte, viṣvesham dātā 'si. [Sarvebhyah çubham dadāti]. * Variations trifling.

Ner. transl., etc. (a) To be understood as above. (b) Who made the sovereignty more beloved together with the perfect mind, [the desired object of (or 'for') the right-doer and the religious*]? (c) Who made the love when the father accepts*1 (or 'embraces*1' the son*2, [that is, exercises devoted regard toward him]. (d) I regard friendship toward these [these creatures] *as abundant** on Thy part, O Great Wise *One*, (c) Greatest Spirit, Thou art the bestower of all; [*that is*, he gives happiness to all]. *1 Hardly 'begets' in view of the gloss. *2 or 'I am pondering much the friendship from Thee toward them'.

kunand)? * (d) Hend* [= *Hóman**] óshân az Tû bisyâr yârf andêsham, Hôrmuzd; [óshân pêdâish*¹]. (e) afzûnî minû, [Hôrmuzd = A.], az tamâm dehandah hastî, [nêkî] * *¹ Or 'paidâ°'.

Free tr. This ask I Thee, aright, Ahura, tell me,
What is Thy doctrine's word to teach* and ponder,
That I may ask Thine hymns filled with Thy Good Mind,
Those which through Truth reveal our tribes' perfection;
How can my soul advance?, let it thus be.

way *which it describes*]. (c) *Tell me* also what is the continuous conference *conducted* in the words (or 'speech') of Vohûman, [that is, when shall the progress of the Religion become *advanced*]?: (d) and *tell me* what also is the perfect intelligence which has been introduced into the worlds through Sanctity, [and *inform me concerning* the case of the righteous and *that of* the wicked]. (e) *Tell me further* how this good joy of my soul comes (or 'is to be realized') in both *worlds*, [since I would attend to the concerns of the spirit and to those of the world well].

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Me dâtîm [brâhi] yâ Te, Mahâjñânin; sâ vikramatâ*, [kila, tanor akshayatvam tasyâh prabhâvena çak-yate¹ kartum]¹, (c) yâcha Uttamena vachasâ praçnatâ Manasâ, [kila, Dinih pravartamânâ kadâ bhavishyati?], (d) yâcha puñyeshu bhuvane*¹ paripârṇa-vettritâ**²; [muktâtmanânî durgatînânî cha]. (e) Katham idam yan me âtmani uttamânandah prâpnoti tâbhyâm, [kinichit* yat ihaloktyam paraloktyam cha, çuddham karomi]? *¹ Or 'eshu, so Haug = 'within the holy worlds'. *² J.* vettâ.

Ner. transl. (To be understood as above). (b) Declare thou *also* the gift to me which is this power of Thine, O Great Wise *One*, [that is, it is possible to produce the indestructibility of the body by means of it (or 'through its power')], (c) and *declare* also what the questioning is *which is made* through the Best Mind and word, [that is, *I ask Thee*, when shall the Dîn become progressive]?, (d) and *declare also* what is the completion of intelligence in the world among the holy (or 'in the holy worlds'), [for* the free-souled (the righteous) and for* the evil]. (e) How does this which is my good joy in the soul approach for (or 'in') both of these?; [*that is*, I am effecting (striving to effect) a certain result which *is* beneficial both here and beyond].

Parsi-persian Ms. trlt. Ân i az Tû pûrsam, râst ân man gô*, Hôrmuzd * (b) Ân i haft* (?) dâdan, [ma-râ bih gô*¹] kih Tû, Hôrmuzd, ân didan [vinam = *nîkêzôm*] (sic), [kû, tan i pasîn pah ân râh tuvân kardân], (c) kih ham pah Bahman sakhun [] hampur-sishn, [kû, Dîn ravâ kih béd?], * (d) [va = va] kih ham pah Şavâb andar jîhân buudah âgâhi*, [] chîz i ashavân (sic) u ân i darvandân * (e) Chûn in i man ruvân ân i veh khôshî + u + râmishnî rasad pah ân i har dû, [kih chîz i minû u gêtî nèk kunam]? * *¹ Vel 'gû'.

Free tr. This ask I Thee, aright, Ahura, tell me
How with solemnities our Faith to hallow?
Faith of the kindly* Realm by master taught us,
Full truths by him like Thee in kingdom righteous,
Dwelling in holy home with Good Mind, Lord.

and again**], (d) *he* the one righteous in the sovereignty *who is* thine equal (or, 'such as Thou art') *and* who is *such* through the fleet (?) *one* of Aûhar-mazd [through the Religion* of A. (alternative* and correct* free* trl.), whose is the sovereignty, and he maintains it righteously]; (e) and on* this account* (sic, a trl. of the syllable 'ha') he dwells in the same dwelling (full trl. of hademôî, 'ha' twice translated) *with* Ashavahisht and Vohûman, [*that is*, in companionship *with them*]. *¹ Later usage; possibly 'by which he is taught' (?) was meant. **² navak translates 'naos' of budânaos' (!). *³ or 'who is (?) taught'.

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Katham idam aham yat* Dinim pavitratarâm pavitrayâmi, [kila, Dinim katham pravartamânâm karomi?] (c) Yajñ¹ Uttamajñânî navam navam çishyâpayati* pârthivatayâ, [kila, Dinir iyam navam navam kinchit* yat sadvyâpâri çikshâpayati*]? (d) Satyo râjye Tvattulyah vikramatayâ Mahâjñâninah, [Dînyâ Hormijdasya yo râjyam satyam dadhâti] (e) sahasthânatayâ* Dharmasya Uttamasya cha nivasati Manasah, [*sahasakhâyatayâ (so)]. ¹ J.⁴ om.

Ner. transl. (a) To be understood as before. (b) How shall I purify this thing which is *already* Thy purer (or 'most pure') Dîn, [that is, how shall I make the Dîn progressive]? (c) *He* who *is* the Great Wise *One* is teaching *it* again and again through his sovereignty?, [that is, this Dîn (?) inculcates again and again a certain thing which is beneficent]. (d) The one true in the kingdom, Thine equal (or 'like Thee') through the surpassing* energy* of the Great Wise *One*, [and who establishes (or 'maintains') the kingdom justly through the Dîn of Hormijda], (e) is dwelling in community with Rectitude (or 'Sanctity') and the Good Mind, [*that is*, in friendship with them].

Parsi-persian Ms. trl. Ân i az Tû pûrsam, râst ân man gô* Hôrmuzd, (b) chûn in i man Dîn pâk [i khâlîš = *avêzah*] pâk-kunam?, [kû, Dîn [] ravâ-kunam *] (c) kih ân i nêk-dânâ [] [tô¹ tô¹ (?) sic videtur = nav² - (so)] âmûkht]? [] pâdishâhî, [kih Dîn [] [tô¹ tô¹ = nav² nav²] chîz i nêk [] âmûkht]? * (d) [Kih = *mûn*] râst pah khudâi Tû barâbar, ân i pah tiz i Hôrmuzd [pah Dîn i Hôrmuzd, kih pâdishâhî [zîsh = *zakash*] hast, râstihâ dârad] * (e) Pash hamdil* (?) [mihân = *mahân*] i Ardibahisht [] Bahman ham mânad [pah hamîshagî (sic)] * ¹ Tô = 'fold' as in 'two-fold'. ² or 'nô, nô'; seems 'nuh'.

Free tr. Thus ask I Thee aright, Ahura, tell me,
What is Thine Insight's rule than all things better;
Give that our homes to bless with Right befriended,
Just deeds and rites to help with hymns devoted;
Thus would my wisdom's prayer, entreat Thee, Lord!

fulfil it]. (e) *He* whose *is* that which *is* my lore, [i. e. who understands the end of the matter (the conclusion of things) through his correct-piety], his is the enjoyment of this which *is* Thy wealth (or 'offering'), [that is, the reward (?)^{*2} which *is* for thee^{*3}, O *Zaratûsht* (so understood, see the last words) they give also to him]; and I am content, O *Aûharmazd*, [since to me they do not give the less]. ^{*1} Aside from the *Gâthâ* 'through the furtherance'. ^{*2} hardly 'do Thou perform it'. ^{*3} not 'for *Aûharmazd*'.

Ner.'s sansk. text. (a) *Pûrvoktavat jñeyam*. (b) *Tâm Diniṁ yâ vidyâ-mânebhyah utkrishṭatarâ* [me brûhi], (c) *yâ me bhûvibhûtin* Dharmasya vridhidâtâyâ âgleshayati*, [kila, *Dinir iyaṁ lakshmim sadvyâpârât kurute*]. (d) ¹ *Samṇâmanasâ vachâṁsi karmâṇicha satyâni datte*², [kila, kinchit samṇâmanasâ brûte, kurutecha], (e) *me nirvâṇajñânine Te lakshminî*. [Yo nirvâṇajñânâṁ kinchit sadvyâpâratayâ vetti, tasmai prasâdah yah tubhyaṁ (?) diyate, sa³ diyate*]. *Saintushto 'smi, Mahâjñânin*.

¹ J.⁴ has line *d* in the margin from a later hand. ² J.⁴, J.* *dad-*. ³ J.⁴, J.* *om*.

Ner. trl., etc. (a) To be understood as aforesaid. (b) [Declare to me] the *Din* which is more excellent than *all* existing things, (c) *and* which husbands my landed*-property* through the promotion of Righteousness, [that is, this *Din* produces riches from good conduct]. (d) It *also* produces true words and action by means of the perfect mind, [that is, it says and does a thing with a perfect mind], (e) *and it* grants Thy wealth to me as to the one wise concerning the end. [That is, he who knows the thing^{*1} by means of good conduct, *even*^{*2} a certain spiritual wisdom which concerns the end, to him that reward² is given which is given to^{*3} (? or 'for'^{*3}) thee^{*3}]; and I am content^{*4}, O Great Wise One ^{*1} *Mindavam*. ^{*2} or adverbially; 'he who knows a thing* wisely* which concerns the end'. ^{*3} mere clumsiness; 'the reward to the *Mahaj*¹⁰' could not have been seriously meant. ^{*4} *Z.* was content, although a reward equal to his was given to another.

Parsi-persian Ms. trlt. *Ân i az Tû pûrsam râst ân man gô, Hôrmuzd*, (b) *ân i Din az hastân buland* [am bih gô*], (c) *kih ân i man jihân* pah Şavâb afzûn-yârî*, [kih *Din in khezânah az frârûn + nèki kunand*] (d) [] *pah bundah minishnî, va* sakhun u kunishn râst dehad* (?), [kû, *chîz bundah minishnî* (?) *gûyad, kunad*] * (e) *Kih ân i man dânaî*, [kû, *anjâm i chîz pah nèki dânam* (?)], *ash in i Tû khezânah baram* (vel 'bar am'), [kû, *ân i muzd i ân Tû dâd ân ham* (no text) *û dehand* (?) [], *Hôrmuzd*, [kih man kam nah dehand] *

Free tr. This ask I Thee, aright, Ahura, tell me
How unto these of Yours Devotion cometh
By whom for Thee, O Lord, Thy Faith is uttered;
As Thine and first of these known* am I, Mazda,
Aliens from Thee my soul with hate beholds.

'concerning') these'), the proclamation of the good news, [that is, grant me happiness before* the Ameshôspends (or 'first* from* the Ameshôspends')]. (c) Against that which is the other spirit of all kinds* of persons* I keep my guard, I who am their hater (or 'Against every other kind of spirit, which is, malevolent, I keep my guard'), [that is, from Ganrâk Minavad and the Demons I am separate].

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Kadâ teshu sa samâgamishyati sañpûrnamânasatâ*?, [kila, çishyânâni me sañpûrnamânasatâ* kadâ bhavishyati] (c) ye¹, Mahâjñânin, Tvadiyân samudgiranti Dînin? (d) Mahayan Tvam tebhyañ prathamani sañpradânani* dehi, [kila, amarebhÿo mahattarebhyañ prathamani çubhani Tvam dehi]. (e) Viçvebhyo anyebhyo adriçyamûrtibhyañ prayatnayami* piðâkarebhyañ, [kila, Âharmanât Devebhyaçcha vibhinno bhavâmi]! ¹ J.⁴ ins. purushâhu* (? sic).

Ner. transl. (a) To be understood as before. (b) When will this perfect disposition of mind come among these, [that is, when will the mental perfection of my disciples take place], (c) *that of these* who proclaim Thy Din, O Great Wise One? (d) Do Thou give me the presentation* before (or 'first from*' (?)) these, [that is, do Thou grant me a benefit before* (or 'first* from' (?)) the Greater Immortals]. (e) Against all other spirits, even the tormenting ones, I make effort (or 'take care*'), [that is, I am separated from the influence of Âharmana and the Devas].

Parsi-persian Ms. trlt. Ân i az Tû pursam, râst ân man gô* (gû*), Hôrmuzd; (b) kai ân ôshân ân bih rasad bundah minishni [] bâshad], (c) kih ôshân, Hôrmuzd, in i Tû Din gûyad? * (d) Ân man Tû az ôshân avval frâz va'dah dehad (deh) [= dâbûn] [] * (e) Az tamâm ân i digar minû* [] [pâsbân-handtar(?)*¹=pasbân hômanêd (?)] i âzâr-kunandah, [kû, az Ganâ (?) Minû* u Dêv judâ bavam (vel bôm)] * ¹ Or 'maundtar(?).

Free tr. This ask I Thee, aright, Ahura, tell me,
Who as to what I ask is pure, or evil?
Which is the wicked's foe*, or which the wicked?
He who Thy useful gifts as mine opposeth,
Wherefore is such an one not evil held?

Verbat. trl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quis sanctus [vel 'rectus' est] quibus, [i. e. de iis rebus de quibus Te] interrogo, [an quis] scelestus-infidelis (an)?; [utrum ego scelestus sim an adversarius

I* do not *at once* recognize them as Demons?] *¹ Or is it possibly 'with whom = yâis', mûn so to be rendered as oblique owing to priority of position. ** although minavad seems to be a late gloss, I admit it to relieve the otherwise senseless passage. ** or 'why do I not regard those as of themselves evil [in their approach], i. e. 'as obviously such'; see Comm. especially. ** mistaking ayem (!).

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Kaḥ puṇyâtma yaḥ prichchhati?; ko vâ durgatimân*? (c) Ko 'sau hantâ vâ, sa vâ hantâ? (d) Yo [lege 'ye'] mân durgatinaḥ* Tava lâbhe pratiskhalanti [Dīnau Te], (e) kas-mât tân na âgamane hantrīn manye?, [kila, kimartham, chet tân paçyâmi, devatvena na vedmi]? Variations not important.

Ner. transl. (a) To be understood as aforesaid. (b) Who is the pure-souled-one (the orthodox saint), who asks the question, or who is the wicked? (c) Who is that murderer, or this*¹ murderer?, (d) and as to the wicked who fall foul of (or 'oppose') me in the matter of Thine acquisition, [in Thy Dīn], (e) from what circumstance is it that I do not think them slayers when they approach, [that is, from what reason is it that, when I see them I do not know them from their demoniacal character]?

*¹ Possibly 'who is that smiter, or is he a smiter?'

Parst-persian Ms. trit. Ân i az Tû pûrsam, râst ân man gô*, Hôrmuzd; (b) kudâm ashô kih hampursîd [kunad = vâgûnêd], va kudam (sic) darvand? * (c) Kudâm ân i Ganâ [] [Mînu kih hast = Minû mûn hast] ân i bad? * (d) Kih az? (sic) darvand pah in i Tû sūd zyân-kunad [pah in i Tû Dīn], * (e) az chih kih khûd ôshân, [] âmadan, bih? (sic pro nah) [] [binam = astunâm] [Ganâ Minû = — madonad*], [kû, chih râ kih ôshân [nah = lâ] binam, ôshân pah Dêv [= Shâhiâ (sic*)] nah shinâsam]? *

Free tr. This ask I Thee aright, Ahura, tell me,
How hence the Lie from us to drive and banish,
Hence to those souls beneath who breathe rebellion?
Truth's friendly beam hath ne'er shed* light* upon them
Questions of Good Mind asked they never seek.

in pluribus partibus), quaestionibus a Tuis prophetis praepositis et responsis eorum prophetarum de rebus his scelestis ipsis dubiis non gavisunt].

¹ Vel fortasse 'alios Tuos discipulos non exemplo et verbis veritatis illustrant'.

Pahl. text translit. Zakō i min Lak pûrsēm¹ râst avō li yemalefūnâi, Aûharmazd; (b) aimat Drûjō barâ yezrûnyēn² min zak³ pavan⁴ barâ⁵ yez-rûnishnîh⁶, [Drûj i sâstârih]? (c) Valmanshân aētunō mûn pavan anyôkshî-dârih padkârēnd [pavan aē karđō i³ Aērpatistânîh] (d)⁷ lâ Aharâyîh, amat-shân lâ nikêzēnd, avâkinēnd, [aigh, mindavam i frârûnō, amatshân yemale-lûnd, ach* lâ vâdûnând], (e) afshân lâ frâz⁸ hampûrsakîh kâmakō i pavan Vohûmanō, [aighshânō⁹ hampûrsakîhich I¹⁰ i frârûnō lâ avâyaq¹¹].

¹ D. ins. i. ² DJ., D.; M. *nêd. ³ DJ. ins. i. ⁴ DJ. om. pavan. ⁵ D. om. barâ. ⁶ DJ. ins. va. ⁷ DJ. om. va. ⁸ DJ. ins. va. ⁹ see P. om. ¹⁰ DJ., D. om. I. ¹¹ see P.

(e) *nacha praçnânâm Uttamena kâmino Manasâ, [kila, mithah praçnatvanî cha** yat sadvyâpâri na rochate]*. *¹ J.², J.⁴ akritâdh°; P. C. akriyâdhy°.

Ner. transl. (a) To be understood as before. (b) When does the Drûja go out with that departure [the unlawful Drûja], (c) *with the departure* of those who oppose us (or 'answer back to us') by their-non-fulfilment of the heard teaching [by their lack of *all* study proper to be made (or 'of all completed study')]? (d) They do not when they present*¹ ('introduce persons to*') righteous principles, also *actually* embrace them, [that is, they proclaim a certain good work, and *yet* they do not enter upon it], (e) nor are they desirous of questions made through the Good Mind, [that is, a mutual questioning which is profitable does not please them]. *¹ Or meaning 'observe'(?), see Pahl.

Parsi-persian Ms. trll. Ân i az Tû pûrsam, râst ân man gô*¹, Hôrmuzd; (b) kai Druj bih [] [hast + shavad = *yezrûnend*] (?) — — — [] [hast + shavad (?) = *yezrûnend*]; [Druj i zyân [- = *vagûnandah* (?) * (c) Ôshân êdûn [] pah nah-shunavidan gharzidan* (*sic vid pro gharshidan*) -kunad [pah ê (vel in) kardan i shâgirdi] * (d) [] nah Ahlâish* (*sic*) kih*-shân* nah (bâyad? *sic videtur*) + didau-ham âmadah-ast-yâri* (?), [kû, chiz i nêk, kishân gûyad, ham nah kunand] * (e) az (?) shân* nah frâz hampursish kâmah i pah Bahman; [[] îshân hampursish ham [] i nêk nah bâyard [kû kunand = *âgh vagûnend*] * *¹ Or 'gû'.

Free tr. This ask I Thee aright, Ahura, tell me,
How in Thine Order's hands Falsehood to fetter,
How through Thine anthem's word to slay* her* ever,
Faith's deadly blow to deal mid'st foul unbelievers
To each deceiving* foe for grief it comes!

¹⁴ darvand [Ganrâk¹⁵ Minavad]. (e) Zak i valmanshân friftô yehevûnd, Aûharmazd, [¹⁶akhar khavitûnd aigh: friftô yekavimûnê], mûn anayâtûnish-nih¹⁷ hômand, [aigh, barâ avô denman Dînô* lâ yâtûnd*] anâstkar(ân)¹⁸, [aigh, gôbishnô i aishânô akâr vâdûnâñd¹⁹]. ¹ D. ins. i. ² DJ. avô (or ânô). ³ see P. ⁴ D. has madam (?), age uncertain. ⁵ DJ., D. om. va; see P. ⁶ DJ., D. repeat Drûjô. ⁷ P. -môk; DJ., D. ⁸ môkih. ⁹ P. ins. denman (?); D. gûman (?). ¹⁰ DJ. om. ¹¹ DJ., D. and P.; Sp. not caust. ¹² P. ins. amat; D. mûn (late). ¹³ DJ. ¹⁴ nih (?); see P., D., Mf. ¹⁵ ish. ¹⁶ DJ., D. ins. i. ¹⁷ DJ. (?). ¹⁸ DJ., D. and P. ins. va. ¹⁹ DJ. ²⁰ ih.; DJ., D. om. i. ²¹ see P. ra = li. ²² D. ²³ ânâñd.

Pahl. transl., etc. That which I ask from Thee, tell me aright, Aûharmazd, (b) *when*, if that which is righteousness* is practised, is the Drûj delivered into its (or 'one's') hands [the Drûj of the Persecuting-Infidelity], (c) and also those whom those who are teaching that which is this Thy Manthra are utterly slaying [or 'who are utterly ruining (see the gl.) the teachers of Thy Manthra' [*i. e. whom* the supporters of the Religion are totally ruining, (or, vice versa, 'who' are totally* destroying the supporters* of the Religion)]]? (d) They*(?) deliver that destructive power (lit 'that strength and

contortion' which *is associated*^{*1} *with*^{*1} the stench of the wicked [the wicked Ganrāk Minavad]; (e) and those, *we say*, are deceived, O Aôharmazd, [and afterwards they *also* understand it *and say thus*: 'we are deceived'], they who are of the non-coming (the indifferentists) the producers of profanity, [that is, they do not come toward the Religion, that is, they would make the words of persons (the pious) of no effect]. ^{*1}So; see the Gâthâ; or 'proceeds from'; see Ner.

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Kadâ punyâtmanâm Drûjâ dâsyante¹ hasteshu [Drûjâ^{*2} Âçmogâh]? (c) Nitântam ete mârayanticha Te Vâñim mahatîh³ pavitrîh^{**}, [nivâhakân^{*} vinâçayanti]; (d) utsâham satvam cha^{***} (= sattvam^{*} cha (?)) dadanti dalasya durgatinah^{*} [Ganâmainio^{*5} (sic)-sainyasya]. (e) Te ete pratârîtâh santi, Mahâjñânin^{*6}, anâgantâro nâstikâh, [kila, paççât jânanti yat: 'pratârîtâh syâma⁷'; asyâm Dinau nâ'yânti, vâçam cha anyeshâm] vilumpanti. ¹J.⁴, C. ins. te. ²J.⁴ ³J. has --- for mahatim showing hesitation. ^{**}so J.³, J.⁴ ^{***}so J.³ ^{*5}J.⁴, J.^{*} om. 'J.^{*}(?)', J.⁴ smaye 'syâm; J.³ sm. . .

Ner. transl. (a) To be understood as before. (b) When shall the Drûjas be given into the hands of the pure-in-soul, [the Drûjas *who are* the Âç-

15. Text.

Verbalim transl. Hoc Te interrogo, recte mihi dic, O Ahura; (b) hujus, [i. e. contra hunc inimicum, (cp. stropham XII (12)) per] Sanctitate[-tem] in-protegendo-me [i. e. in-protectione-meî, (vel maç(ç) abl.-gen. 'si . . . causâ [meî] defendendi contra impetum ejus in^{*} me^{*}) regnas[-nes]], (c) quum (con-) in-unum-locum-et-mutua-aggressionem] duo-exercitus in-displicitiâ^{*1} (in odio) con-]current, (d) [in certamine] de illis doctrinis-et-regulis [institutis, vel 'illarum doctrinarum causâ'] quas Tu, Mazda, sustinere-^{*3}optabas vel [-bis], (e) ubi, [et] horum-duorum cui victoriam^{*3} dedisti^{*4} [vel 'dabis']?

^{*1}Vel fortasse 'in silentio' (?). ^{*2}vel 'trahere', hoc est, 'explicare et promulgare^{*}-vis'. ^{*3}vel fortasse 'rem optatam^{*}' (?). ^{**}i. e. 'ambarum duarum partium proelio-inter se contententium ad haec instituta politica et religiosa (jamdudum constituta) ad se vindicanda vel ad arroganda sibi, cui harum-duarum rem ab ea tam vehementer petitam dabis?'.

Pahl. text translit. Zakö i min Lak pûrsêm¹ râstö avö li yemalelünâi, Aôharmazd; (b) amat pavan zak i valman² damânö³, min Aharâyih avâkih³,

mogas]?; (c) *for* they are striving to* destroy* (lit. 'slaying') Thy great and pure word with excessive persistence*, [that is, they are destroying its supporters]; (d) *and* they are delivering the true(?) force (or the 'evil*¹ force') of the wicked's blow, [that of the Ganamainia-host]. (e) These are the deceived *ones*, O Great Wise *One*, the infidels who do not approach, [that is, after they know that 'we may be deceived' *even then* they do not come into this Din; and they *also* render the statements of others futile].

*¹ Whether satvam (for sattvam) in the sense of 'the evil spirit' (J.³, J.⁴) can give any real relief here is a question.

Parsi-pers. Ms trlt. Ân i az Tû pursam, râst ân man go, Hôrmuzd, (b) kai, kih û kih Šavâb [] [kardan = *kardan*] êstêd, ash ân dast [dehand (?)] [] [avâr = *madam*] Druj [i Âshmôgh (?)], (c) kih bih [în = *gûman*] kharâb-kunad kih in i Tu Mânsar âmuzênd. [Dîn burdânân bih kharâb-kunand] (d) [kih = *amat*] hamâvandî nîst dehand [] [ô = *ô* (?)] *Persian indecipherable* = *Pahl. gand* i darvand [Ganâ Minû] * (e) Ân i ôshân farib [] [-dâd = *dâbând**] Hôrmuzd, [va pas dânad kih: 'farib istam'], kih nâ-âmadan hend, [kû, bih ân in Dîn nah âyand*¹] [] [khezânah = *khvâstah*] i [man = *ra* (li)]; [kû [knand = *vâgûnand**] gôbîshn i kasân nâ-kâr* kunand] *

*¹ Possibly 'âmad'.

Free tr. This ask I Thee aright, Ahura, tell me,
If against foes* by Right Thou guardest o'er me
When in the deadly* shock hosts dread are meeting
For creeds which Thou as thine fain wouldest shelter,
Which of the two, and where, giv'st Thou the day?

pavan pêdâkih pâdakhshah⁴ yehevûnih, [aighat dên zak damânô pâdakhshahih⁵ bûndak yehevûnêq], (c) amat⁶ zak i⁷ sipâh⁸ hanâ⁸ avô yâmtûnêqô⁸ [aigh, rûbânô lakhvâr avô⁹ tanô* yehabûnd], (d) valmanshân âfrinagânô¹⁰ mûn Lak, Aûharmazd, pavan nikêzishuô nikêziq, [aigh, Dînô* rûbâkih bûndak yehevûnêq dên zak damânô], (e) mûn min valmanshânô [pâdafrâs vâdûn(iâ)yên**], va¹¹ avô mûn shapîrih¹² yehabûni-ait¹³ [pâdakhshahih¹⁴]?]

¹ D. ins. i. ² DJ. ins. i. ³ DJ. ins. another damân. ⁴ so DJ.; D. pâd-⁰; K.⁵, M. shali⁰. ⁵ DJ. * all but K.⁵ (Sp.) ham = hēm = samagram; K.⁵ (?) amat; P. and DJ. ham. ⁷ D. om. i ⁸ DJ. hanâ i; P. om.; see Comm. here. ⁹ DJ., D. avô. ¹⁰ all but P. seem vâf⁰; P. prob. om. v. ¹¹ P. om. ¹² so DJ.; M. *pir.; D. vêh. ¹³ P. and DJ. -nêd. ¹⁴ see P. throughout.

Pahl. transl. That which I ask from Thee declare to me aright, Aûharmazd; (b) if, in that time, Thou dost exercise sovereignty openly with the accompaniment (or 'help') of sanctity, [that is, if Thine authority becomes complete in that time], when that which is this host (or 'army') arrives, [that is, when they give back the souls to the bodies (sic!)], (d) and those benedictions which are Thine are observed with observation (or 'expounded* with exposition*') O Aûharmazd, [that is, the advance of the Religion *will*

become complete in that time], (e) upon whom, *that is, upon which* of those [shall they* effect the retribution (or 'shall the retribution be* effected*?')]; and upon which *shall* that good thing [*which is* the sovereignty*¹] be bestowed*¹?

*¹ Possibly an altern. trl. for *vananām*.

Ner.'s sansk. text. (a) *Pūrvoktavat jñeyam*. (b) *Chet tadā puṇyena prakāṣatayā samṅśiṣṭaḥ* pāṛthivo 'si*, [kilā'ntas tasmin kāle pāṛthivaḥ sampūrṇo bhavasi¹] (c) *yadā samagraṁ sainyaṁ anaçvaram samāgamishyati*, [kilā'-tmānaḥ punaḥ tanau bhavanti]; (d) *teshu prasiddhiḥ yā Tvayā, Mahājñānin, prārōhiṇāprārōpitā**¹*, [kila, Dineḥ pravṛtṭiḥ sampūrṇā¹ bhaviṣhyati antaḥ*² tasmin kāle], (e) *kasya nigrahaṁ?*, *kasmai cha pāṛthivatvaṁ dāsyati?*

¹ so J., J.* *prārōhiṇāṁ (?)*. J.* *prārōhiṇāṁprārā(?)*, pitā. *² J.* *late anta*(?)*; see the Pahl.

Ner. transl. (a) To be understood as before. (b) If then 'Thou art a king with open publicity (or 'manifestly') united with Sanctity, [that is, *if* in that time Thou art (or* shalt be') a perfect king] (c) when the entire imperi-

16. Text.

Verbatim trl., etc. Hoc Te interrogo, recte mihi dic, O Ahura; (b) quis [vel lege 'qui'] secundum-(sic)-victoriam-feriens[-ientes, i. e. victoriose ferientes hostem nostrum fundunt?; qui sic feriunt[-ient] qui etiam ad] Tuas [leges] protegendo[-ndas] hortationes-doctrinasque-enuntiatis (qui) [destinati et statuti] sunt? (c) Distincte mihi [magistrum cum Tua vera] potestate*²-mirabili*²-praeditum*² pro vivis, [i. e. pro civibus nostris auxilium expetentibus] magistrum designa; (d) sic illi (-ipsi), [i. e. ad illum] Bonā Oboedientia, [i. e. civis oboediens] accedat Mente, (e) O Mazda huic*, cui* vis [velis], cuicumque [i. e. ad hunc quemc.].

¹ Vel 'Quis victoriose feriens [in tuitione eorum qui] (in- protegendo) pro-Tua doctrina qui sint'. *² vel '[legem-et prosperitatem]-constituentem' . . . dominum'.

Pahl. text translit. Zak min Lak pūrsēm¹, rāst avō li yemalēlūnāi, Aūharmazd; (b) mūn², pavan pīrūzkarīh zakash³, aīṭō zaḡār⁴ i⁴ [vināskārānō⁴] pavan⁵ hanā i Lak pānakō⁶ āmūkhtishnīh*, [aigh, pavan Dīnō* i Lak⁵ pāda-frās⁷ i⁷ vināskārān⁷⁺⁴ mūn vādūnyēn]? (c) Pavan⁸ pēdākīh avō li dahishnō i⁸ dāmānō⁵ dēn kolā⁵ dō⁵ ahvānō, raḡīh chāshishnīh rōshanak, [aigh, latam-man va tammanich pavan Dastōbar dārishnō hōmanam]. (d) Aētūnō⁹ zak i shapīr Srōsh [va¹⁰ Vishtāspō] aīsh¹¹ yāmtūnishnō pavan Vohūman*, [aigh, pavan Vohūman barā¹² avō Dīnō* yātūnēd], (e) Aūharmazd, zak¹³ avō¹³ [kāmak,

shable host shall assemble (or 'arrive'), [that is, when the souls are *brought* again into the body (sic?)], (d) *and when* among these *is* the celebrated (or 'proclaimed') doctrine, which, O Great Wise *One*, is (figuratively) transplanted** by Thee with transposition** (i. e. 'is developed and promulgated fully'), [that is, the progress of the Dīn will be complete in this time], (e) whose (*then*) is the coercion (or 'punishment')?, and to whom will he (or 'they') give the sovereignty?].

Parsi-persian Ms. trlt. Ân i az Tû pûrsam râst ân man gô* i Hôrmuzd; * (b) kih pah ân i û zamân, az Šavâb madad + u + bâkî, pah pēdâi (vel 'paidâ') pādīshâh buvî, [kût andar ân zamân pādīshâhî [] [bund (sic) = *bund**] bēd? * (c) [] [ham = *ham*] ân i 'askar (?) khânah + ya'ni + vad + tan + bâz (?) rasad, [kû ruvân bâz ân tan dehand], (d) ôshân mashhûri* kih Tû, Hôrmuzd, pah didan [binand = *nikēzend*], [kû, Dīn ravâi bundah bâshad andar ân zamân], (e) [] az ôshân [pâdafrâh kunand**] [] [ô = *ô*] kih vêh [] [dehad = *dâbûnēd** (?)] pādīshâhî? *

Free tr. This ask I Thee aright, Ahura, tell me;

Who smite victorious guarding Thy doctrines?

Show me a folk-lord inspired with power;

Then come the obedient*¹ with Good Mind to him, *¹ or 'Obedience'.

Mazda, to whom Thou dost wish it soe'er.

aigh¹⁴ yâmtûnishnô i¹⁵ Sôshans avâyađ] mûn¹⁶ zak i valman¹⁷ kâmak kađâr-châi i¹⁸ [aigh, kolâ aish ghal avâyađ]. ¹ D. ins. i. ² D. min mûn; DJ. mûn amat; K.⁵, M. mûn. ³ so D., K.⁵; DJ. obscure, seems ash; Mf. zak. ⁴ D. om. i. ⁵ D., P. om. from 5 to 5. ⁶ DJ. 'akih; K.⁵ 'nak. ⁷ DJ. reverses, om. i. ⁸ D., P. ins. at. ⁹ DJ. aītô (?). ¹⁰ D. om. va. ¹¹ DJ. aish; K.⁵ ash. ¹² D., P. om. ¹³ D. zak am i valman k°; DJ. zak am avô, or ânô k°; K.⁵, M. zak i avô ham k°. ¹⁴ DJ. aigham. ¹⁵ DJ., D. om. ¹⁶ Mf. amat; D. va mûn; K.⁵ om. va. ¹⁷ so DJ., D. ¹⁸ D. ins. I.

Pahl. transl. That which I ask from Thee, tell me aright, O Aûhar-mazd; (b) who is he who is a smiter [of the sinners] in his victory through the teaching of Thy protection?, [that is, who shall complete chastisement for the sinners through Thy Religion]? (c) With open manifestation for me *is* the teaching of the chieftainship**, (or '*let its** teaching) concerning the creation of the creatures (*be*) clear to me in both the worlds, [that is, both here and beyond I am to be considered as a Dastur (or 'I am in the Dastûr's keeping' (see Ner.))]; (d) thus through Vohûman is the coming of the good Srôsh [and of Vishtâsp*(?) to*¹ a person, [that is, he (or 'they') will come into the Religion through Vohûman; (e) the desire] of*² Aûharmazd*² (gen. by position) is for that *one* [that is, He desires the coming of Sôshans] whose desire *is* that of (or '*is for*') every one, [i. e. every one desires it*²].

*¹ Or, '*and that of another person*' (?). *² or reading zak am (?) valman [kâmak·, 'that is, my desire for him, O A·...·, etc.']; see Ner.; (probably kađâr-châi before the gl. was added meant 'whomsoever').

by*¹ the spiritual mastership in the world here and for* that beyond, *but who does this?*]. (d) Thus through the Good Mind *is* the approach of Çroça, [*that is*, the approach of Çroça (i. e. of Gustâspa*(?)) within (or 'to') the Dîn *is* through the Good Mind]. (e) O Great Wise *One*, for him *is* my desire who is desired by any one (meaning 'every one'), [*that is*, the approach of Çroça, who is desired by any persons (meaning 'by every one') pleases me, from whom the lawless** vanishes*, (or read anyayoh(r), see the Pahl. and Gâthâ, 'from whom the desire of any other* two* than they, (i. e. than Çroça and Gustâspa(?)) vanishes*']]. *¹ Or not impossibly 'I as teacher of the spiritual chieftainship ... for my creation ...', etc.', [i. e. I am seized by*¹ the spiritual-chieftainship as its teacher** ..., etc.].

Parsi-persian Ms. trlt. Ân i az Tû pursam râst ân man gô*, Hôrmuzd; (b) [az = min] kih pah fathmaudî, zish (?) hast zadâr i [vanâhgârân*] [] pâdafrâh [] kih kundan? * (c) Pa-[-t = at] pêdâi*¹ ân man pêdâish*¹ andar har dû jihân*, radî châshed gâhir, [kû, va injâ vâ'njâ*, pah Dastûr dâr*(?) hastam] * (d) Êdûn [] [Tû = Lak] veh Srôsh [] [Vishtâsp] ash(?) ras(ad?) pah Bahman [kû pah Bahman [] ân Dîn rasad (de-faced) = -nêd * (e) Hôrmuzd ân am û kâmah, [kû'm rasidan i Sôshyôš bâyað], kih [] û kâmah har-kûdâm, [kû, harkas û bâyað] * *¹ Or 'paidây°'.

Free tr. This ask I Thee aright, Ahura, tell me,
How to Thy meeting, Lord, now shall I hasten?
That consummation Thine which grants my longing
That for the chief* should be Immortal Welfare
Chief through Thy Mantra's word guiding aright.

kâr va dînâ⁷ i Lekûm âimatô bûndak vâdûnâñd]?; va mûnich⁸ zak i⁹ li gô-bishnô hômand*¹⁰ khvâstâr, [aigh, Dînô* rûbâkih¹¹ bûndak âimat yehevûnêq], (d) va³ sardâr yehevûnishnih¹² madam Haurvadað va¹³ Amerôdað?, (e) aêtûnô pavan⁹ Mânsar, [aigh, mozd aêtûnô yehabûnd chigûnô min Mânsar pêdâk], mûn bâhar¹⁴ min Aharâyih [avâkih]. ¹ D. ins. i. ² D. om. i. ³ D. damânakô. ⁴ DJ. obscure. ⁵ DJ. written out. ⁶ DJ., D. om. va. ⁷ D. dâdîstânô. ⁸ DJ. over, orig. hand. ⁹ DJ., D. ins. i. ¹⁰ DJ., D. hômanend. ¹¹ DJ. °kih. ¹² D. ins. i. ¹³ DJ. va. or -ô. ¹⁴ D. bâhar.

Pahl. transl. That which I ask of Thee tell me aright, Aûharmazd; (b) when, O Aûharmazd, is your appointment of the time, [*that is*, when shall the time of the future existence arrive?]; (c) and when shall they make] Your efficiency (or 'efficiency towards You'), [*that is*, Your duty and law complete]?; and *when* shall also the suppliant* for my words *appear*? ([or not impossibly 'when *shall* that which is my spoken or 'worded' (gôbishn-hômand) supplicator* (i. e. 'supplicating* prayer*-in-words') *be heard*?]); that is, when does (or 'shall') the progress of the Religion become complete], (d) and *when* shall the coming-on (or 'existence') of a chief for Hâurvadað and Amerôdað be realized, (e) thus according to the Manthra?, [*that is*, thus they are bestowing the reward as *it is* revealed through the Manthra],

fulfil the deeds (or 'duties') of Your laws perfectly* (or 'make them complete'); and when shall they also come and fulfil them who are the inspirers* (meaning, the desirers**) of my* words (or 'of words to me'), [that is, when shall the advance of the Dīn become complete?]; (d) *yea, when shall they come and fulfil them who shall be lords over** (or, 'on behalf* of*'), Avirdāda and Amirdāda?, (e) even thus becoming those who are bestowing a gift from the Manthra-word, and befriended by (and 'united with') Rectitude, [that is, they give a reward as it is revealed from the Manthra-word].

*1 Otherwise 'of the meeting'.

Parsi-persian Ms. trlt. Ân i az Tû pûrsam râst ân man gô*, Hôrmuzd; (b) kih, Hôrmuzd, zamân kardârî i Shumâ, [kû, zamân i tan i pasîn kih béd]? (sic) * (c) [v' = va] ân i kardârî + kardan i Shumâ [] kû, kâr [] inšâfân i Shumâ kai bundah kunand?, va kih ham ân i man gôbishn hend khvâstâr?, [kû Dīn ravâ bundah kih béd]? (sic), (d) [va = va] sardâr bavishnî* avar Khôrdad u Amerdâd?; * (e) êdûn [] Mânsar, [kû, muzd êdûn dehand chûn az Mânsar pêdâ*], kih bahar az Šavâb [madad]* *1 Or 'paidâ'.

Free tr. This ask I Thee, aright, Ahura, tell me
How through Thy Right for me that prize to merit,
Ten mares male-mated* and with them the camel?
Since it was shown to me for Deathless Welfare

How as Thine offering I both may give? (or 'How unto these of Thine . .')
how may it become my own without deceit], (c) *that reward* of ten stallions and a camel? (d) *It is* (or 'Is it') when, O Aûharmazd, I thoroughly comprehend weal and Immortality (Haurvadađ and Amerôdađ); (e) thus both are bestowed by* Thee*, [or not impossibly 'thus I* give them both to Thee (see Ner. and the Gâthâ)].

Ner.'s sansk. text. (a) Pûrvoktavat jñeyam. (b) Katham satyatayâ tasya prasâdasya anurûpo bhavâmi, [kila, me apratâranaṭayâ* svâdhîno* bhavet] (c) daçânâm açvânâm sabîjânâm* ushtrânâmcha*^{*1}?; (d) yathâ me, Majda. Yat evam vedmi Avirdâdasya** (?) [-dam**] Amirdâdasya** (?) [-dam**]; (e) evam yathâ Tubhyam cha dadâmi? *1 So J.* ** or 'prasâdam' is to be supplied.

Ner. transl., etc. (a) To be understood as aforesaid. (b) How may I with truthfulness become deserving of this reward?, [that is, how may it come justly into my possession without overreaching] (c) *this reward* of ten pregnant mares and camels (so meaning)?; (d) *tell me* how (or 'in order that') *it may become* mine, O Majda. *It is* when I become (or 'since I am') acquainted with Avirdâda and Amirdâda, (or 'with the reward of Av. and Am.'), (e) that* I may thus (or 'how I may thus') render* *them as offerings** to Thee?

Parsi-persian Ms. trlt. Ân i —? Tû pûrsam râst ân man go, Hôrmuzd; (b) chûn râst(i)hâ pah ân muzd arzânî(?) bavam, [kû, bi-frêv* + ya'ni + bi-farîb* khvêsh béd], (c) dah asp i [] [juvân = jûdân*] u shutur, (d) kih [] [hastam = hômûnam*], Hôrmuzd andar dânam Khôrdad u Amerdâd [muzd = muzd]? * (e) êdûn ân i har dû Tû dâd *

19. Text.
 .սարգիս .սարգիս .նիւ .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս

Verbatim transl. Hoc Te interrogo, recte mihi dic, O Ahura, qui praemium [sancto civi nostro] merenti non dat [vel 'det'], (c) qui id [praemium, vel 'vere'] huic fideli-verum-dictum-loquenti, [i. e. [viro] veram-fidem-confesso (vel etiam fortasse '[sancto civi] dictum-suum-re-vera-constituenti')] non^{*1} dat^{*1} [det], (d) quis [i. e. quae plaga] eum [i. e. ei] ejus [i. e. de hac* injuria*] (plaga-condemnationis*) sit [i. e. infligitur] [nunc et hâc in-hoc tempore[priori?], (e) hoc Te interrogo] sciens [bene] illam [plagam] quae eum [i. e. ei] sit [i. e. infligitur] ultima [i. e. postremo et illâc]! *1 Vel yē nâ dâitē = qui nam (sic) (vel 'vir') id praemium tam bene meritum a 'sancto cive auferat'.

Pahl. text translit. Zakō ī min Lak pûrsēm¹, rāstō avō li yemalelūnāi, Aûharmazd; (b) mûn zak (ī mađō*) yekavimûnêd mozd avō valman ī arjānik [Zaratûshtō] lâ yehabûnêd, (c) mûn aîtō, aîgh, avō valman ī rāstō gabrâ yehabûnêd, [i shapir gabrâ], (d) kađâr² valman pavau zak ī³ vinâsishnō⁴ aîtō fratûm, [aighash pavau zak ī³ vinâskârîh pâđafârs fratûm⁵ maman⁵] ? (e) Âkas hômanam⁶ zak mûn valman aîtō afdûm [mamanash⁷ darvandîh].

¹ D. ins. ī. ² DJ. om. ī. ³ DJ. ins. ī. ⁴ so D.; DJ. and P. niyâyishn. ⁵ see P. ⁶ M., K.⁸ ins. ī. ⁷ DJ. mindavam ī; see P. **mûn zak = yas tađ(t) also = ī mađō.

Pahl. transl. That which I ask of Thee, tell me aright, O Aûharmazd. As to the one who does not give that reward (or 'what has** come** as a reward') for him who is the deserving one [for Zaratûsht] (c) who is the one, that is, the one who gives to the just man [who is the good man], (d) what is that which is given to him as an injury at first, [that is, which is

20. Text.
 .(գ) .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս
 .սարգիս .սարգիս .սարգիս .սարգիս .սարգիս

Verbatim trl., etc. (Quidnam) [Num], O Mazda, auctoritatē-regalem-bene-agentes Daevarum-daemonum-cultores [umquam] fuere- [et versati fuere?],

Free tr. This ask I Thee aright, Ahura, tell me,
Who from deserving man that prize withholdeth,
Nor on truth^{*1}-speaking^{*1}-saint hath e'er bestowed^{*1} it,
What as to this shall be his curse^{*} at present,

Knowing, I ask it, well his doom^{*} at last? ^{*1}Or *ye nâ* = *qui nam** (sic, not interrog.) *dâitê* = 'who from^{*} the creed-speaker unjust withdraws^{*} it'.

his punishment for that crime at first]?; (e) *I ask this, for I am aware of what it will be at the last; [what is his wickedness, that is, what is his degree in guilt, and so in punishment?]*.

^{**} The *î mađō*, or *mađō* is an alternative and repeated trl. of *yas tađ(t)*.

Ner.'s sansk. text. (a) *Pûrvoktavat jñeyam*. (b) *Yañ prâptam prasâdam anurûpiṇe** no¹ *dadâti [Jarathuṣtra-pratimâya*]* (c) *yam asti tasmai satya-vaktâ naro dadânaḥ [uttamo² nâ]*, (d) *kim tasya tena dosheṇa asti, tasya prathamam*, [kila tasya tena pâpakarmatvena prathamam]? (e) *Vettâ'smi tasya yad asya asti nidâne**, [kâ tasya durgatiḥ]?
¹ P. only margin; J.³, J.⁴ om. ² all 'mo.

Ner. transl. (a) To be understood as before said. (b) *With regard to him who does not* give the reward which has*¹ come*¹ for the One fitted for (or 'deserving of') it [to Jarathustra's equal], (c) the reward which the truthful man, [that is, the good man] is giving to him, (d) what is the first thing which is his through this?, [that is, what is his first chastisement in consequence of this fault?]; (e) for I am aware of that which his punishment shall be in the end; [that is, what is his wickedness (or 'misery'**) ?]*

^{*1} Ner. of course was not aware that *mađō* was a second and alternative trl.

Parsi-persian Ms. trlt. *Ân i az Tû pursam râst ân man gô**, *Hôrmuzd **; (b) *kih ân i rasid êstêd muzd ân û i arzâni** (?) [*ân* = *zak*] *Zaratusht* *nah dehad*, (c) *kih hast kû ân û i râst mard dehad*, [*i veh mard*], (d) *kudâm û i pah ân* [] [*niyâyishn**(?) = *niyâyishn*] *hast avval*, [*kûsh pah ân vanâh-kâri pâdafrâh*] *chih* [*kunand* = *vâ-gûnand*]*? * (e) *Âkâh* (sic) *hastam ân kih û hast âkhir** [*chiyash* [*ân* = *zak*] *darvandih*] * ^{*1} Or 'akhar'.

Free tr. Have Daêva-worshippers, O Lord yet governed well?
They who, thus ask I Thee, have fought for those
Through whom the Karp hath giv'n our herds to Rapine;
Whence too the Kavan foul in strength hath prospered,
Nor field for kine hath ever show'ring blessed!

(b) sic [immo] id [vel 'vere'] interrogo, [hi Daevorum-cultores] qui certent his, [i. e. contra nos servos Tuos] vere^{*1} (c) a-quibus [scelestis infidelibus inimicis incitati] Bovem [sacram] Karpanus[-pani] Usikhâ que (i. e. falso-studiosus[-iosus]) [pro-] Daemoni[-ne]-incursionis sibi-dederunt**, [i. e. acceperint, [vel 'unâ-cum-quibus Bovem K., U-que, Furiae (nostrorum inimicorum) dederunt*'], (d) quâque[-re, i. e. ob quam causam*² Kavanus [-vani] in vigorem-

robustum [vel 'in-vi-inflexibili'] creverint, [vel 'crescent']? (e) Non eam^{*3} [id est, Bovem^{*3}] pluvîâ-madefaciebant [-facient per] Sanctitate[-tem, i. e. non labore^{*4} secundum legem sanctam efficaci pascua-Bovis irrigaverunt] pratum prodendo* [sic ad verbum, i. e. ad pascua Bovis irrigatione fecunda reddenda et sic ad prosperitatem nostrae agri-culturae omnino nobis afferendam].

*¹ Vel fortasse 'ut (= yâis) Bovem . . . acciperent'. *² vel 'ut (= yâ) K. . . crescerent'. *³ vel 'hîm = id* (?) . . . pratum'. *⁴ fortasse 'per preces suas . . . ei prato pluvias et ubertatem imprecati-sunt'.

Pahl. text translit. Chîgûn akarazô, Aûharmazd, Shêdayyâ¹ hû-khûdâi yehevûnd hōmand?; (b) aētûnô denman pûrsēm aîgh, valmanshân mûn² netrûnd³, [aîgh anshûtâân⁴ min⁵ kâr va kîrfak kardanô⁶ ghal⁷ pâdîrânênd⁸ (vel pâdîrânînênd⁸), valmanshânô mûn [hōmand Kîkânô va⁵ Karpânô] (c) mûn Gôspend [yemalelûnd aîgh] Karp⁹ Usikhshchâ^{*10} (sic) va Aêshmô (or 'Khêshmô¹¹') avôch¹¹ yehabûnd [Shêdâân], (d) mûuich Kîkô astûbô¹² va rânakîh dâdâr, [aîgh, min mindavam î¹³ avârûnô stûbô lâ yehevûnêd, ach î yemalelûnd aîghshân yehabûndô] (e) zak mân lâch¹⁴ pavanich mozd¹⁴ zak î¹³⁺¹⁴ Aharâyih¹⁵⁺¹⁴ kâr¹⁶ frâz yehabûnd, [aîgh, amatshân mozd¹⁷ yehabûnd, min¹⁸ mindavam î frârûn lâ vâdûnând]. ¹ DJ. spells shêdâ. ² DJ. ins. hōmand. ³ DJ. ketrûnd (?); D. netrûnand (sic ?). ⁴ DJ. om. va. ⁵ DJ. om. ⁶ DJ., D. kardanô; M. vâdûn (so). ⁷ DJ., D. ghal. ⁸ D., P. -înênd. ⁹ P. obscure. ¹⁰ DJ., D. om. châ, (Zend characters). ¹¹ DJ. and Sp. join and DJ. ins. î; D. seems Aêshminân for 'gûn (?). ¹² DJ., D. om. î; M. ins. î. ¹³ DJ., D. ins. î. ¹⁴ see P. ¹⁵ DJ. âshkârâk. ¹⁶ D. ins. va kîrfak; DJ. om. kâr. ¹⁷ DJ., D. ins. mozd. ¹⁸ DJ.

Pahl. transl. How have the Demons, O Aûharmazd, ever been good rulers?, ((b) this therefore I ask thus) those who keep (or 'hold back'), [that is, *who* oppose men in (i. e. hinder men from) the fulfilment of duty and charity, those who are the Kîkâs and the Karpas], (c) *as* whose^{*1} (or 'by whom^{*1}') [they say that] the Karp and the Usikhsh have given *the Kine* to^{*2}, Rapine [i. e. to^{*3} the Demons], (d) whose^{*1} is the Kîka, *but yet* unstupefied and a bestower of delight (or 'impulse'), [that is, he does not become stupefied nor confounded from any impious influence, of* which they even affirm that *something* is given by them], (e) that also they do not give forth to* us as the reward *for the fulfilment* of the duty of righteousness, [that is, when they bestow their reward they will not do so from any pious circum-

stance (or 'motive'); *how have they therefore governed well?*] *¹ Mân oblique by position, or 'who [say thus]', but see even Ner. *² avôch must apply to Aêshmô (or Khêshmô). *³ or 'they the demons'.

Ner.'s sansk. text. Katham kadâchit, Mahâjñânin, surâjâno Devâh abhavan?; (b) evam idam prichchhâmi, ye pratiskhalanti, [kila, manushyân] kâyanti*¹, (c) *²teshâm ye Yushmâkam gavâm kadarthakânâm . . . (d) yecha Kikâh*³ anirvinne** yah [ye] avyâpâradâtribhyah*⁴ [ye avyâpârakarmani* nirvinna*⁵ na bhavanti, tebhyaccha bruvanti] dâtum, [Kikâh adarçakâh]. (e) Na te prasâdeshu punyakâryam pradadante, [kila, yah prasâdah tebhyo dîyate, tena kimchid api sadvyâpâritaram na kurvanti].

*¹ J.¹ kâyam; others kâyam; but J.⁴ is reported as kâyani (so). *² line c in P., in J.², J.⁴ later. *³ J.², J.⁴ *⁴ J.², J.⁴ advyo. *⁵ J.⁴ nirvritmâna (?); J.² virviâtmana (?), or nirvverâtman (?), possibly nirvrit*. ** adverbial (?), or read -nâh.

Ner. transl. How, O Great Wise One, have the Devas ever been* good rulers?; (b) I am asking just this, *the Devas* who fall foul of (or 'sin against') *men*, [that is, *who* croak*¹ (?) against men], (c) *and* who belong to those who bring on the ill success of Your cattle . . ; (d) and who are also Kikas, and yet not exhausted** (or 'confounded') [and they say] to give a reward (see below) to those who produce idleness* (or 'evil works'), [and to those who are not exhausted (or 'confounded') in their evil action, [the inexpert, (or 'blind') Kikas*²]; (e) nor do they discharge*³ holy duties*³ in the midst of rewards, [that is, they do not fulfil good works at all the more on account of the reward which is given to them].

*¹ See Burnouf. *² or 'the Kikas are the blind'. *³ not 'place the holy in the midst of rewards'. ** 'in exhaustion (?)'.

Parsi-persian Ms. trlt. Chûn hargiz, Hôrmuzd*¹, Dêv [] [nêk-khudâ bûd tuvân* (? sic = Pahl. hómûnd*?)]; (b) êdûn in pursam, kû: ôshân kih n. trl. p. natrûnd), [kû, âdamihâ (sic) [] az kâr u kirfah kardan ô dûr-kunad (?) [= *inênd], ôshân kih [hast (?) kôrân* u Karpâni + ya'ni gumân (sic videtur)?, (c) kih Gôsfend [gûyad* kû]; [] [Kârbah* = (Karp) zûn* (?) (vel fortasse 'zadan'?) [], khêshm (= va heshmôgânich*) [] dehad (?) [Dêv]; (d) kih, ham kôr bi-âjiz [] rândan(sic)-dehandah, [kû, az chiz i bad ['âjiz = stûban (?) nah bêd ham gûyad, kûshân deham (?) * (e) Ân mâ [râ = râ (?) nah ham pah ham [] [dehad = dâbûnêd] [] i Savâb [muzd = mozd], [ân i Savâb = zak i Ahlaish*] kâr [u kirfah = va kirfah] frâz dehad (?), [kû, kishân [muzd dehad ham [] chiz i nêk nah kunand, [nêz tâ kôr* u Kar* (?) = ham vad Kik va Karp]] * * Vel 'Ôr*).

III.

Free tr. Thus forth I announcing speak; hear ye, now hearken,
 Ye who from far have come, and ye from nearer;
 For now think ye all aright, see ye all clearly;
 Not twice shall false teacher life again* ruin,
 Nor infidel evil creed loudly* profess!

also who . . desire* (omit 'ash' from 'afāsh' in gl.) to prosecute [priestly studies, must also do thus], (c) for now all of this is manifest that Aûharmazd *bestowed it*, [that is, *that* Aûharmazd made (or 'bestowed') all these creatures (or 'this creation'), (d) so that in that which is the secondary period [in *the period of the final body* (?) he who is the teacher of evil [Ganrāk Mīnavad] shall not destroy the world, (e) he also [Ganrāk Mīnavad] believes (or better 'propagates') that which *is* his worse desire and evil *spread abroad* through the tongue.

Ner.'s sansk. text. Evaṁ prakṛiṣṭaṁ bravīmi: nanu* karnābhyāṁ ṛṇu-yate [komalīkriyate*¹ udīraṇīyācha], (b) yathā āsannāt, yaçcha dūrāt samīhate, [adhyayanam kartum tenacha evaṁ kāryam], (c) yat* nanu* idam sarvaṁ prakṛtaṁ yato Mahājñāni dadau, [kila, eṣhām sṛiṣṭīm samagrām Hormijdo dadau]; (d) na dvitīye kāle duṣṭaçaṣhyāpitā² [Āharmanah] jagat mārayiṣhyati [vapushi pāçchātye akshaye], (e) nikṛiṣṭakāmī³ durgatīyaṁ* (? -ah(?)) jihvayā prabodhakah. *¹ J.³ om. *² J.³, J.⁴, C, P. -yayitā. *³ J.³ -kāmi.

Ner. transl. Thus I declare: 'now*¹ it (the Dīn (?)) is heard with the two ears, [and *the matter* is to be memorized* ((sic) made easy), and *then* to be uttered]; (b) *and he who desires* as from near, and who *desires* from afar to complete the studies, by him thus also indeed must it be done], (c) because all this is now* evident because (meaning 'that') Hormijda has created it, [that is, Hormijda created the entire world of these *things*]; (d) the false teacher [Āharmana] shall not in the second period (or 'for the second time') destroy the world [in the future *and* indestructible body], (e) the base lover of that which is the more*² wicked, sagacious*² *though he be* of tongue!

*¹ Ner. using nanu thus. **or (e), the lover of what is base and sagacious as* to* what* is wicked [-iyam* (a formation with ya (?)) through the tongue.

Parsi-persian Ms. trlt. Êdûn frâz gôbīshn [Dīn []] aknûn [] shunīdân* dehad* [] aknûn [] [shunīdan = *nyôkshishn*], [ku, gôsh andar dârad (?), va narm bih [] kunishn, va ô (vel 'û') gôbīshn], (b) [] kih ham az nazdīk, va kih ham az dūr khvâhâd, [ân magopatdâri-kardan, az(sic)-ash êdûn kardan]; (c) chih aknû(n) in tamâm pêdâ (vel 'pai'), kû Hôrmuzd*¹ dâd, [kû, in pêdâ* [hamâ = *hamâk*] [] Hôrmuzd*¹ dâd]; (d) kû nah pah ân i digartar* (? lege dadigar*(?)) zamân, [pah tan i pasîn û i bad âmûktâr [Ganâ* Mīnû] jīhân* kharâb-kunandah * (e) Avīsh*(?) [= *zīsh*] badtar kāmah [] ân [darvandīhâ = *darvandshâ* (sic text)] pav* (sic loco pavan (sic)) [az (?) = —] zabân [] [khvâst* = *âdmânêâ*] [Ganâ* Mīnû] * *¹ Vel 'Or'.

Free tr. Thus forth I announce to you life's first two spirits,
Of whom the more bounteous the worse accosted:
Never our thoughts, nor creeds, nor understandings,
Never our beliefs, nor words, nor yet our actions,
Nor can our souls, or faiths, ever be one!

of¹ them whose^{*} is^{*} bountifulness spake thus to him who is the Wicked One:
(c) our thoughts are not in harmony; [I do not think what thou thinkest, for I think that which is pious and thou thinkest that which is impious], nor are our teachings, [for I teach what is pious and thou teachest that which is impious]; nor is our wisdom the same, [for I have wisdom with correct^{*} piety and thou hast it in impiety]; (d) nor are our desires in harmony, [for I have a desire for what is pious and thou for what is impious]; nor is our speech [for I utter speech in piety and thou speakest in impiety]; nor are our actions [for my actions are pious and thine are impious]; (e) nor are our Religions one, [for my Religion is the Gáthic and thine that of the sorcerer]; nor are their [our] souls in harmony, [for he who takes his stand on my Religion and he who takes his stand on thy Religion are apart; their souls are not in the same place, i.e. do not occupy the same position)]. ¹Or 'for'.

Ner.'s sansk. text. Evaṃ prakriṣṭaṃ bravīmi antar bhūvane adṛiṣyā¹ ādyā², [Gāthābhavāḥ] (b) yābhiṣṭa mahattamaḥ Hormijda¹ evaṃ abravīt enaṃ hantāraṃ [Āharmanāṃ] (c) kila: na³ asmākaṃ manah^{*}, [kila⁴, ahaṃ na tat^{*} manye yat tvaṃ manyase, yato 'haṃ sadvyāpāritaraṃ manye tvaṃ cha avyāpāritaraṃ^{***} manyase; na cha cikshā^{*}, [yato 'haṃ sadvyāpāritaraṃ cikshāpayāmi^{*} tvaṃ cha avyāpāritaraṃ^{*} cikshāpayasi]; na cha buddhiḥ, [yato 'haṃ buddhiṃ sadvyāpāritayā dadhāmi tvaṃ cha avyāpāritayā⁷]; (d) na cha kāmāḥ, [yato me kāmāḥ, sadvyāpāritaraḥ¹ te⁸ cha avyāpāri]; na cha vākyaṃ, [yato 'haṃ sadvyāpāritaraṃ bravīmi tvaṃ cha avyāpāritaraṃ brūshe]; na cha karma, [yato me karma sadvyāpāritaraṃ techa avyāpāri]; (e) na cha Dīniḥ, [yato me Dīniḥ Gāthābhavā techa rākshasī^{*}]; na chā'tmānaḥ saṃyujanti; [ye upari Dīnau me tishṭhanti ye⁸ cha upari Dīnau te tishṭhanti, teshāṃ ātmāno⁸ na ekatra]. ¹J.⁴ (?), J.⁴, J.^{*} om h. ²J.³, P. ³ya; J.⁴, C. ⁴dyam. ³J.³, J.⁴, C. kila, na. ⁴so P., J.³, J.⁴ om. ⁵J.³, J.⁴ adv^o, lege asad^o. ⁶J.⁴, adv^o; J.^{*} (?) adhy^o, or advy^o. ⁷J.⁴ adv^o; J.^{*} adhy^o, or advy^o. ⁸J.⁴ tvaṃ. ⁹J.³, J.⁴ yasa (sic).

Ner. transl. Thus I declare the first spiritual songs^{**} (gāthās(h), fem., understood) within the world those essentially contained in our Gāthās^{*} (sic, see the Pahl., or poss.: 'The first spiritual hymns (or 'dīns', see e gl. . .) are those which appertain to the Gāthās) (b) by means of (or 'in accordance with') which the greatest Hormijda thus addressed the murderous [Āharmana]: (c) our minds^{*} [-āmsi] are not united, [that is, I do not think what thou thinkest, since I meditate the better (good) work and thou the

Ganâ*+ya'nî+Ganâ*-Mîntû (c) [kû]: nah mâ mînishn . . *pah yak-bâ-yak* (vide infra), man* [va = va] nah ân [] [chîz = *mandûm*] i Tû andêshid, chih man ân i nèk mînam va tû ân i bad mînad*² (?-sic lege -î) va nah âmûkhtan [chih ma [] [chîz = *mandûm*] i nèk âmûzam [va = va] tû ân i bad []; [va = va] nah khîrad, [chih man khîrad pah nèkî dâram [va = va] tû pah badî] (d); [va = va] nah kâmah [], chih man kâmah [] [nèk + ya'nî + nèkî va tû [] bad + ya'nî + badî; nah sakhun, [chih man ân i [] nèkî gûyam, va tû ân i bad gûyi]; [va = va] nah kardan, [chih man kardan i nèk + ya'nî + nèkî [va = va] tû [] bad + ya'nî + badî]; (e) nah Dîn, [chih man Dîn Gâsânî va tû jâdûi]; va nah ruvân i ashân (sic) pah yak-bâ-yak, [ân kih avar Dîn i man êstêd (so) [] ashân ruvân] [] yak jâi [] [hast, kû, Bahisht; [ân kih avar Dîn i tû êstêd shân (sic) ruvân nah pah yak jâi, [ku, ôshân + ya'nî + va + Druj = *hast*; *âgh Vahisht*; *zak mûn madam Dîn i rak* jak-nêd** (sic) *ashân râbân râ* pavan âdûk* jînâk*; *âgh ôshân* . .] *¹ Vel 'Or'. *² possibly 'manîd', pret.

Free tr. Thus forth I announcing speak this life's* first doctrine
Which unto me the all-*wise one hath spoken;
They who to Manthra's voice no action offer,
As I therein the same both think and utter,
Theirs shall this life's last end issue in woe!

mazd's own *interest* (or 'that which is He, A.(?) himself')) and which is the first (or 'chief'), [viz. the nature (or 'disposition') and the regulation (?), that is for every person it is first absolutely necessary that the nature*¹ should be regulated], (b) which *interest* he, the wise *One* Aûharmazd delivered and declared to me, (c) to this effect, that those of you who do not thus fulfil (or 'use') this Manthra (d) as it ought*² to be contemplated and uttered, (e) upon them there shall be evil in the world, and this until the end.

*² Or poss. meaning 'to adjust (or 'arrange') the nature (the detailed doctrine) of the Manthra; see (c). *¹ no sign of the 1st pers.

Ner.'s sansk. text. Evam prakrîṣṭam bravîmi antar bhuvane 'sya âdyaṁ, [asya Hormîjdasya svâdhînam âdyaṁ çîlam, saṁmârjanam, kila, sarvasya kasyachit* âdau çîlam saṁyujyate saṁmârjayitum], (b) yat* me vetâ Mahâjñâni avochat Svâmî, (c) kila: 'ye enâm bhavadbhyaṁ na evam² Vâñim samâcharanti (d) yathâ iyaṁ manasi vachasîcha, (e) taiçcha antar bhuvane anyâyo 'sti yâvat* nirvânam. Variations unimportant.

Ner. transl. Thus I declare forth in the world His first interest*, [that is, Hormîjda's own first natural characteristic, purification* (or 'orderly* regulation*'), that is, in the beginning (first of all) it is necessary (or 'fitting') to purify the nature of every individual]; (b) *yea, I announce* that which the intelligent Lord, the Great Wise *One* declared to me, (c) that is, that they who do not thus fulfil the Word through your* means* (or 'for you'; 'according to your prescription')* (d) as this *word ought to be obeyed and*

Parsi-persian Ms. trlt. Êdûn frâz gûyam andar jihân ân i û [i Hôrmuzd* napash-

Verbatim transl., etc. Sic declamans-annuntiabo vitae hujus optimum
 m¹ principem sanctum mandata Verbi-sancti-rationis (vide s. III (3) plene
 gentem, (b) eum] Sanctitate ex Mazda novit* [vel ('scivit Se.Maz.*(?)) eum
 eum esse, Mazda'] qui eum creavit [vel 'ut principem nostrum statuit';
 nmo Mazda statuit hunc optimum (sub potestate et voluntate sua)] patrem
 sancti in fide et in civitate, i. e. patrem viri] Bonae[-na] diligentis (-agri-co-
) Mentis[-nte] praediti]. Ita[que] huic [i. e. Mazdae**, vel 'viro* principi*']
 test bonam-actionem-perficiens (nom. sg. fem., vel 'b. actione-praedita')]
 as, [vel Devotio, i. e. mulier (?) sancta Devotione* praedita]; (e) non
 re[-endus est ille], omnia volens-et-aspiens [vel 'decernens'] Ahura,
 ur hunc optimum ducem cognovit, et etiam bene scit (Ashâd(t) hachâ
 â) me omnia vera in hac re nec nimium nec parum dixisse].

*1 Vel 'Annuntiabo . . optimum Deum, i. e. 'Ahuram ipsum'; (b) ex Sanctitate [i. e. in veritate dictum esse] Mazda scivit [hoc Verbum-rationis meum (vide s. III (3) yôî fm mâthrem.)] (Mazda) qui id [Verbum] inspiraverit et statuerit . . ; vel etiam fortasse legendum sit 'Mazdâm = cognovi Mazdam . . , (c) eum ut patrem . . ; ([vel 'Mazda' lecto verte, 'scivi, O Mazda, et ergo Te ut patrem B. M. annuntiabo'])).

Pahl. text translit. Aētūnō frāz yemalēnām dēn ahvān zak ī valman ī Aūharmazd nafshman pāhlūm, [Khvētūk-das¹ kardānō²]; (b) min Aharāyih avākīh Aūharmazd ākās, mūn denman yehabūnd³, [Khvētūk-das¹ kardānō]; (c) afash pavan abīdārīh ī Vohūmanō varziq, [aighash frārūnō fravardārīh ī dāmān rāī Khvētūk-das¹ kardānō⁴]; (d) aētūnō zak ī⁵ bentman⁶ ī hū-kūnishnō, ī būndak mīnishnō, [Spendarmazd, aigh min Khvētūk-das¹ kardānō² lakhvār lā yekavīmūnād]; (e) lā⁸ frift, [aigh' min Khvētūk-das¹ kardānō² lakhvār lā yekavīmūnād⁸⁺⁹]; maman harvispō nikīrīdār¹⁰ pavan zak ī Aūharmazd, [aigh, pavan Dīnō^{*} ī Aūharmazd hamāk¹¹ kār va dīnā¹² ghā¹³ yehevūnēd].

¹ DJ. khvêtu-d°. ² DJ., kardō. ³ DJ. dādō. ⁴ so DJ.; see P. ⁵ DJ. ins. f; see P. ⁶ D, dōkht f;

man* + khvêsh] i avval [khaqlat* arâstan, kû, har [dû = —] kas avval khaqlat* [= Pahl. hîm* (sic)] bih bâyard arâstan], (b) kiyash ân man [] [âgâhî(h)â* = âkâsshâ* (sic)] [] guft Hôrmuzd, (c) kû: az shumâ kih in Mânsar nah êdûn varzênd* (d) chûn in minishn* u gôbishn, (e) pah ôshân andar akhân* ranj hast [] ân ân i âkhir*.*

Free tr. Thus forth I announce to you this life's best leader*,
Him from his Truth He knows who him created;
Father of good Mind he, the toiler's spirit;
Thus is his daughter through good deeds Devotion;
None can the Lord deceive; all things he guides.

DJ. imperfect. 'DJ., D. om. va. 'D. om. from. ' to ' inclus. (?). ' so DJ., D. ' D. 'dârân.; see P. ' so DJ., D. ' D. dadistân. ' DJ., D.

Pahl. transl. Thus I proclaim that which is Aôharmazd's own* best thing in the world [the making* marriages* among kinsfolk* (?)]; (b) in accompaniment with (or 'with the help of') Aharâyih, Aôharmazd the wise (or 'all-knowing') instituted this [the fulfilment of this Khvêtûk-das]; (c) He also practised it in the fatherhood* of Vohûman, [that is, for the correctly-pious nourishment of the creatures; *that is, he caused* the practice of the marrying-among-kin *for this purpose*]; (d) so is His virgin-daughter the well-conducted and* perfect-minded-one, [that is, from the fulfilment of 'relation-marriage*' let her not recoil]; (e) *may she*** not be deceived, [that is, may she not refrain from Khvêtûk-das (sic)], for an observer of all *she* (or 'one*') becomes according to Him (or 'as* He') who *is* A. (or 'that which is A.'s'), [that is she appertains (is devoted) to the whole duty and law in the Religion of Aôharmazd (or 'the whole d. and l., etc. appertain to her')].

Ner.'s sansk. text. Evam prakrîshṭam bravîmi antar bhuvane asya utkrîshṭataram, [asya iti Hormijdasya svâdhînam utkrîshṭataram Shuaetuodathakaranam**1], (b) Puṇyasamçlisṭam Hormijdo vettâ yad idam dadau [Shuaetuodathakaranam*1]; (c) pitritayâ Uttamasya samâcharat Manasaḥ, [kila, sadvyâpârapâlanâyai* srisṭînâm shuaetuodatham chakâra]; (d) evam sâ duhitâ uttamakarminî sampûrnamânasî [prithivî] (e) na vyâmohitâ, [kila, Shuaetuodathakaranât*1 anyathâ nâ'sit] sarvajñâninî Hormijdyâ*, [kila, Dinyâ Hormijdasya samagrâni kâryâni nyâyâç²cha tatra bhavanti].

*1 so J.², J.⁴, etc.; see notes. ' J.⁴ ins. yâ, but see Pahl. and P.

Ner. transl. Thus I declare in the world His more (most) excellent prescribed practice, [that is, Hormijda's own most excellent deed the Shuaetuodatha*]; (b) when Hormijda the wise* instituted it, it was conjointly with Sanctity that He did so, [this deed of Shuaetuodatha*]; (c) He practised it in His (or 'through the') fatherhood of the Best Mind, [that is, He instituted Shuaetuodatha* for the good protection of the creatures]; (d) thus His daughter, best in conduct as she is and endowed with a perfect mind [the earth*],

(e) was not deluded, [that is, she was not averse from the act of Shnae-tuodatha*], understanding all things and faithful to (or 'belonging to') Hormijda, [that is, all deeds and laws there *on the earth* (Āramaiti being considered to be the earth) are in* accordance* with* (or 'constituted by') the Dīn of Hormijda].

Parsi-persian Ms. trjt. Êdân frâz gūyam andar akhân* ân i û Hôrmuzd khvêsh

Հեղինակը չէր զրկուած իր արարածէն 5. Text.
 Երբեք չէր զրկուած իր արարածէն 5. Text.
 Երբեք չէր զրկուած իր արարածէն 5. Text.
 Երբեք չէր զրկուած իր արարածէն 5. Text.
 Երբեք չէր զրկուած իր արարածէն 5. Text.

Verbatim trl., etc. Sic pronuntiabo quod mihi dicebat beneficentissimus Ahura (b) [illud] verbum [i. e. Manthrae*-verbum quod ad] audire*¹[-iendum*¹] (quod) a-mortalibus optimum [sit]: (c) qui mihi huic* [in (vel 'de') -hac-re*²] oboedientiam dant [praestent], intentionemque-animi*³, (d) ad [eos*³] accedent*⁴ Salubritates-duae* Immortalitates-duae, [hoc est simpliciter 'Sal-tas et Immortalitas'] (e) [et propter actiones] Boni Spiritûs [i. e. propter actiones eorum secundum mandata Boni spiritus peractas veniet *remunerans etiam] Mazda Ahura.

*¹ Fortasse 'dixit b. Ahura: hoc verbum audi' (infin. loco imper.). *² vel 'qui mihi et huic beneficentissimo'. *³ vel 'qui mihi . . . oboedientiam . . . reddant . . . li (ad) accedent ad Salubritates-duas et ad Immortalitates-duas [i. e. ad S-tem et I-tem] propter facta sua [sic dixit* beneficentissimus (vide (a))] M. A'. *⁴ vel 'lege jmem', tum in ea re loquitur Ahura: 'yôî môî ahmâi, etc.' usque ad finem: 'ad [eos] accedam cum-S-tate* et Im-tate* causa actionum [eorum remunerandarum Ego] M. A'.

Pahl. text translit. Aêtûnô frâz¹ gôbishnô² mûnash avô³ li gûft² val-man i afzûniktûm², [Dastôbar dâshtanô] (b) gôbishnô srâyishnô⁴ dahishnih⁴ mûn anshûtâânô⁴ pâhlûm⁴, [aigh², anshûtâân² mindavam I² denman shapîr⁵, amat² madam Dînô² yekavîmûnd]; (c) mûn avô valman i⁶ li² Srôsh, [val¹ val-man i li Dastôbâr] yehabûnêd [tanô* i nafshman], châshêd avô aîshân, [aigh, barâ yehabûnêd] (d) madam yâmtûnêd avô³ Haurvadađ va⁷ Amerôdađ [pavan mozd yansegûndô⁸]; (e) pavan⁹ zak i Vohûman kûnishnô [avô³ li¹⁰], Âthar-mazd, [ach¹¹ yâmtûnêd pavan mozd yansegûndô¹²].

¹ DJ. ins. i. * see P. * fragm'ts val. * fragm'ts marđûmân Pâhlûmân occurs. * fragm'ts. pâhlûm. * DJ. D. fragm'ts ins. ⁷ DJ. om. * so DJ.; D. gûnând. * so fragm'ts. ¹⁰ DJ. avô li; K.⁵ avô (no li); fragm'ts val (no li). ¹¹ so DJ. ¹² DJ. gûnând; D. gûnând.

Pahl. transl. Thus this is to be declared forth which He who is the most bountiful declared to me, [*that is*, the maintenance of the Dastûr]

buland [Khêtu-dahathhi*(?) -kardan] * (b) *Az Şavâb madad Hôrmuzd* âkâh* (sic) (*lege* 'â kih in dâd [Khêtu-dahathhi** -kardan], (c) *azash* ((?) sic) *pah pidari** i Bahman varzêd* (so), [kûsh nèk parvarden i pêdâishî (vel 'paidâyishî') râ Khêtu-dahathhi* -kardan] * (d) *êdûn ân* [va = —] *dukhtar i nèk-kushishn*, [i bundah minishn], [i] *Spendarmad*, [kû, az Khêtu-dahathhi* (sic) -kardan bâz nah êstâd]; * (e) [i] *chih tamâm nikêzîdâr-[-ân = —] pah ân i Hôrmuzd**, [kû, pah Dîn i Hôrmuzd* tamâm kâr u inşâf [ô (vel 'û') = *ghan*] [bêd]

Free tr. Thus forth I that word pronounce which Mazda told me,
That sacred word the best to mortals hearing:

Those who herein to me Obedience offer,

Come to* Immortal Weal through deeds of goodness,

Through their Good Spirit's deed, *thus* said** the Lord!

(b) *and* the delivery of the recital of (or better 'the giving of hearing* to') those words which are the best for (or 'of') men, [that is, this is a good thing for (or 'of') men when they take their stand upon the Religion]; (c) *he* who is rendering to me (lit. 'to him who I *am*' (sic)) obedience*¹, [*even** himself* (his own body) to him who is my Dastûr] teaches (or possibly 'gives*² attention*' to) others, [that is, *he who* will bestow* *something** upon them], (d) *he, this one*, is coming on toward Haurvadaq and Amerôdâq (Weal and Immortality) [to seize the reward]; (e) and by the action of a good mind [to me], O*³ Aûharmazd*³, also [*he* is coming to take the reward].

*¹ Or 'gives to my Srôsh'. *² see the Gâthâ. *³ without gloss, 'to me A. is coming'.

Ner.'s sansk. text. *Evam prakrishtâ vâk yâm me abravît mahattamâh* [Guroh grahanam*] (b) *vâchah**¹ *samlâpe deyâh yâ manushyânâm utkrishâtaram*, [kila, manushyânâm kimchit* idam eva uttamam yat* upari Dînau sam-tishthanti]; (c) *yo madîyâya tasmai Çroçâya dadâti, âsvâdayaticha* [Çroçâya âchâryâya dadâti svîyam vapuh, âsvâdayaticha anyeshâm* (d) upari prâpnoti Avirdâde* Amirdâde* [prasâdam grahitum*¹], (e) *uttamamanahkarmâ** Hormijde* [asmin prâpnoti prasâdam grahitum*¹]. *¹ Corrected; variations not important.

Ner. transl. Thus is the declaration which the Greatest *One* uttered to me, *inculcating** [the acceptation* of the spiritual Master], (b) *containing* words which *are* to be delivered in the discourse of speech, and which *express* the most excellent *characteristic* belonging to men, [that is, this indeed is the best thing for men that they should take their stand upon the Dîn]; (c) *he* who gives to this my Çroça, and inculcates *the same*, [*he** *who** gives his own body up to Çroça the preceptor, and teaches so to* others] (d) *ascends to** Avirdâda and Amirdâda, [to take the reward], (e) and endowed with the action of the Best Mind *he ascends also to** Hormijda, [that is, he comes to* Him to* obtain the reward].

Parsi-persian Ms. trlt. *Êdûn frâz* [i] [gûyam = *jamnûnam**] *kiyash ân man guft* [Hôrmuzd* = *Ashômâ*] *û i* [i] [afzûnîtar = *afzûnîtâm**] [*az* = *min*] *Dastûr dâshtan*,

(c) kih ân û ī [] Srôsh ân [] ī man Dastûr dehad [tan ī khvêsh] [va = va] châshêd* ân kasân, [kû, bih dehad], (d) avar rasad ân Khôrdâd u' Amerdâd [pah muzd [] [sitâd = -ânâ*]]* ; (e) [] ân ī Bahman kunishn ân [] [az = min] Hôrmuzd [] rasad [pah muzd sitânîd* (? , vel *nand)]*

Free tr. Him forth I announce to you, of all the greatest,
While the Benignant* each with Right I worship;
Let great Ahura hear with bounteous* spirit;
In whose true praise I asked questions with Good Mind,
With His best wisdom forth answer the Lord.

(c) O Bountiful Spirit Aðharmazd, hear me, [that is, listen to me fully in that which I shall say]; (d) *He** whose praise is *to be offered* through (or 'in accordance with') a continued colloquy with Vohûman, [that is, it is entirely necessary to understand the mediation (or 'legal declaration' (?)) of the Yazads, *and* through pious conference]; (e) His wisdom *whose praise is thus* they are teaching me continually, the best [the innate* wisdom].

*1 Hardly meaning 'who A. . . Himself'.

Ner.'s sansk. text. Evam prakrîshṭam bravîmi sarvebhyo mahattaramāḥ [Ijîsneḥ Iajdânām karanām], (b) stutî[r]² puṇyânām asya uttamajñânino*³ yâḥ santi, [kila, Hormijdasya svâdhînâḥ* santi]. (c) Mahattarah[-a] adriçyamûrte, çriṇu, Mahâjñânin Svâmin, [kila, yad vayanâ brûmahe, tat çriṇu]. (d) Yasya prapñamâḥ* Uttamasya praçnatayâ* Manasaḥ, [kila, abhyarthanâm* Svâminâḥ sadvyâpâripraçnatayâ çakyate pariññâtum], (e) tasya buddhiṁ me prakrîshṭâm çikshâpaya* utkrîshṭatarâm [naisargikâm* (?)].

¹so C. ²J.³, J.⁴ stutî. ³J.³, J.⁴ uttamamahâjñâninoḥ; J.* uttamajñâninoḥ.

Ner. transl. Thus I declare that which is greater than all [the performance of the Ijîsni of the Y(I)ajdas*], (b) and the praises* which are *those* of the holy ones *and* belong to Him who is beneficently wise, [that is, they are Hormijda's own*], (c) O Greater[-test] Spirit the Great Wise *One* the Lord, hear, [that is, listen to us in that which we are telling You]. (d) *He* whose praise *is accompanied* with (or 'through') the questioning of the Best Mind, [that is, it is possible to comprehend the worship* of the Lord by questioning the holy*¹], (e) His most excellent [innate* (?)] knowledge (His whose praise is thus) do Thou then teach me forth. *1 Or 'by an holy* questioning'.

Parst-persian Ms. trit. Êdûn frâz gûyam ân ī az tamâm [] [Yazishn ī īz(a)dân kardan] [meh = mas], (b) stâyishn ī Şavâb [] ī nêk-dânâ [Hôrmuzd* khvêsh] kih hastand *, (c) spanâh mîntû, shunav man, Hôrmuzd*, [[] ân ī gûyam ma-râ- (?) [] [nêkî = banâ* nadâkî (!)]. (d) Kih ân ī û niyâyishn [kunam = vâgûnam] pah Bahman frâz hampurishn *, [kû jâdangôshî* (sic) ī īz(a)dân pah nêk hampurishn bih shâyad dânistân] *, (e) ân ī û khîrad frâz ân man âmûzand buland [[] [âgahî = âgâî (sic videtur) khîrad] *

Free tr. Whose helpful gifts let offerers pray for
Who now on earth abide, or lived aforetime;
Soul of the righteous seeks in Life Immortal
That lasting weal which yet brings sinners ruin;
All through His Kingdom* thus maketh* the Lord.

(c) praying*¹ for the immortality which is for the soul of the righteous, [if so be that in the final body it is not (may not be) necessary to slay them anew], (d) *praying for* persistent energy while the affliction of the wicked man *is present*; (e) so also doth Aûharmazd *dispose*, *He* the monarch of the creatures.

¹ Or as always the original is to be followed 'the soul of the righteous is beseeching-for (avô-khvâstar) immortality ...'.

Ner.'s sansk. text. Asya lâbhân samîhe dakshinâdânena asya, [iti Hormijdasya, kila, dakshinâm karomi] (b) yân kadâchit* jîvadbhyaḥ sambhûtân sambhavataç cha [sâmpûrnatârân svîyân karomi] (c) amṛityupravrittîm muktâtmanâm âtmanâm[-âm] abhîpsavaḥ, [kila, tanor akshayatâyâm punar na yogyâ* hantuh¹] (d) adhyavasâyino* ye narâ. Âyâsino* durgatimantah. (e) Te 'pi râjâno Mahâjñâninah sṛishtînâm Svâminah. ¹ Variations not important.

Ner. transl. I pray for his profitable* acquisitions (in accordance) with His, [Hormijda's] gift of offering [thus, that is, I am making a gift]; (b) and [I am making] the *same acquisitions* which have been effected at any time (meaning 'at every time'), for (or 'by') living *persons*, and *those also* which are now in the course of being effected [more perfect, *and also more thoroughly* his* (or 'their*', or 'my*') own], (c) desirous *as they are* of the immortal progress of (or 'for') the souls of the pious, [that is, in that indestructibility of the body *which I desire for them* they are not deserving* to be slain anew], (d) for they (lit. who) are the energetically-zealous men; and tormented*² *are* the wicked; (e) *and these righteous ones* also are monarchs of the creatures of* the Great Wise One, the Lord*¹.

¹ Or 'Even these *are* Kings, great* wise* lords* of the creatures'. ² tormentors (?).

Parsi-persian Ms. trlt. Ân ê û i sûd khvâham pah sakhâvat dâdan, [kih sakhâvati kunam] * (b) Kih hârgiz az [aknûn (sic) = knû (?)] zindah [] [hend = hómând] [] bûdah hend [] [va = va] kih ham [] [bûd = jânûnd*] [hend* bundahtar ân khvêsh kunam], (c) bi-mark(g)*-raftan ân i ashavân ân ruvân kh(v)âstâr [-am = -am], [kih pah tan i pasîn, [kih man = mûn ra*] bâz nah bâyard zadan] *, (d) kushishn [] [ân = ân] mard [] [deham kih mard kâhili* = dabûnam* — — —] *; (e) êdûn ham Hôrmuzd pêdâfsh*¹ û i khudâ *. ¹ Or 'paidâyish'.

Free tr. Him in our hymns of praise I seek to worship
Whom with discerning eye now see I clearly,
Of the good spirit lord of word and action,
Knowing through Asha's grace Ahura Mazda;
Thus in Abode of Song his praise I bear!

Verbatim transl. Hunc [i. e. Huic maximo et supremo deo (vide supra) in] nostrum[-stris] laudibus, [i. e. in nostris hymnis cantandis et in officiis

celebrandis [apud] cultum Ejus [veneratum] (apud) servire-volens [sum, i. e. volo], (b) nunc enim-quidem [Eum (in-) oculo [fidei (vel 'in visione inspirata') penitus-cernam*¹ [per Sanctitatem] Boni Spiritus, actionis-que, dicti-que, (d) cognoscens Sanctitate [legis sacrae] enim ego] quem [i. e. Eum-qui] Mazdam [-da sit] Ahuram[-ra], [i. e. (per intelligentiam Sanctitate stimulata[m] et per effectum actionis bonae et sermonis pii in me ipsum reflexum*²) et proprietates et voluntatem Domini cognosco dum Eum (mente) aspicio]; (e) sic [igitur (vi ejus scientiae plenioris)] Ei adorationes [nostras] in-Domicilio[-ium] Sublimitatis [vel 'cantus', i. e. in Caelum] deponamus [i. e. reddamus]! *¹ vel 'ebam'. *² retrorsum flexum.

Pahl. text translit. Zak i¹ valman¹ stâyishnô va² nîyâyishnô zak i lanman barâ varzishnô (b) maman kevan denman pavan chasm barâ²⁺³ pêdâk⁴ [aigh nadûkih⁵ (i. e. nêvakîh) hamâk⁶ min Aûharmazd]. (c) Mûn pavan Vohûmanô kûnishnô³ gôbishnô (d) 'âkâs yehevûnêd pavan râsth⁸ Aûharmazd⁹, [pavan Dînô* i Aûharmazd]; (e) aêtûnô zak i valman¹⁰ nîyâyishn dên¹¹ Garôdmânô ash barâ yehabûnd. ¹ DJ., D. and P. ins. i valman i. ² DJ., D. ins. va. ³ see P. 'see P. ins. hast. ⁴ P. nadûk. ⁵ DJ., D. -âk. ⁶ DJ. ins. va. ⁷ DJ. om. i. ⁸ DJ. ins. va. ⁹ DJ., D. and P. valman; M. avô. ¹⁰ DJ. dên; P. mûn dên.

Pahl. transl. The praise and worship of* him* who is that one (sic) is that which is to be fully performed by* us (b) for now this is perfectly evident to the eye [that happiness is ever from Aûharmazd]. (c) He whose deeds and words are in accordance with Vohûman, (d) knows (is knowing) Aûhar-

9. Text.

Verbatim transl. Hunc [maximum et supremum Deum (vide supra)] [cum] nostra Bonâ (cum) Mente [ab Eo in nostros cives sanctos inspirata nobis-ipsis] conciliare-desiderantes [sumus, i. e. Eum nobis ipsis conciliare desideramus] (b) qui nostrum [pro-nobis] bene-volens* effecit fortunam-secundam(-que) remque-adversam, [i. e. qui et ad nostrum bonum et ad nostrum malum tam magnam vim attollat, faciens ut ambae duae, res-secundae et res-adversae ad bonum exitum perveniant] (c) Mazda per Regimen-Suum-et-Potestatem-Suam [viros-] vicos*- [vel 'aedificia*-rustica'-(in felicitate)-habitantes] det, [i. e. constituat, vel sustineat] Ahura (d) [ad] greges, virosque nostros promovendos*-et-prosperandos (e) Bonae [per] sanctitate[-tatem] Mentis in nostra con-

mazd in* truth* (or 'intelligent in the truth of (i) A.') [in the Religion of Aûharmazd]; (e) and thus shall they*¹ render to Him praise in Garôdmân at last. *¹ Or read yehabûnd and supply lanman from a 'thus shall we* render'; see Ner.

Ner.'s sansk. text. Tasmai asmâbhih stutih prapâmah* tato 'dhikani vidheyah (b) nanu* (?) yatah idam lochanâbhyâm vidriçyate, [kila, çubham samastam Hormijdât]. (c) Uttamasya Manasah karmanâ cha, vachasâ cha (d) vettâ satyatayâ bhavati yah Mahâjñâninah Svâminah, [kila, Dînyâ Hormij-dasya]. (e) Evam tasmai prapâman* antar Garothmâne* nidadâmahe.

* Variations not important.

Ner. transl. From hence on (or 'Therefore') praise and worship are to be offered* up*, (or 'to be offered with* excessive* zeal*') by us to this one, (b) since now* this* is seen with both the eyes [that all good comes from Hormijda]. (c) It is through the deed and word of the Best Mind (d) that he who belongs*² to*² the Great Wise One the Lord becomes intelligent in (or 'through the truth'), [that is, through Hormijda's Dîn]; (e) and thus it is that we offer up our worship to Him in Garothmâna on high.

*¹ So understanding nanu. *² or 'a knower in truth is he who is a* knower* of M. S.'.

Parsi-persian Ms. trlt. An i û sitûdan u niyâyishn ân i mâ bih varzishn, (b) chih aknûn in pah chashm [] pêdâ*¹ [hast = hast] [kih (sic pro kû) [] [nêk = nadûk*] hamâ az Hôrmuzd*] * (c) Kih pah Bahman kushish* (sic = — (?) gôbishn (d) âgâh bâshad [] [az = min] râstî i Hôrmuzd* [pah Dîn i Hôrmuzd*] * (e) Êdûn [] [Tû = Rak] [] û niyâyish, [] [kih = min] andar Garôtmân* ash bih dehand * *¹ Or 'paidâ'.

Free tr. Him with our better mind we seek to honour
Who kind hath cared for us in weal and sorrow;
May Mazda hold our farm-lands strong with power,
Herds and our men in health and thrift to further;
From Good Mind's worth* it was, a holy gift!

gregatione vivae et efficacis, et ex suâ nobilitate*³ [vel 'generositate'] (Mentis)!

¹ Si usên = usâni acc. pl. nent. (cp. mizhdavân = 'vânî) tum in ea re reddamus: 'qui nobis constitutiones-Suae-voluntatis nobis consolationem et auxilium afferentes in .'. Mirum est quin aliquis spênchâ aspênchâ = 'canes et equos' (!) verterit. Utrum spênchâ aspênchâ (= 'res prosperas et res praecipue*-prosperas') legendum sit, necne? *² vel 'verezi não = 'zyâ não = utinam M. per Suam potestatem efficacia* nostra* [officia propitiationis] reddat Ahura'; cp. stropham VIII (8) staotâis et s. VI, stavas . . sraotu Mazda A'. *³ vel 'ex bona*-civitate* Bonae Mentis, [i. e. ex bonis moribus civis sancti a Bona Mente (ut persona mente concepta) inspirati'].

Pahl. text translit. Zak i valman¹ lanman pavan avâkih i² Vohûman chigâmchâi shnâyishnô, [aigh, pavan râmishnô barâ kûnishnô] (b) mûnash avô lanman pavan khûrsandfh kardô³ âsânih, valmanich i⁴ anâsân*, [aigh, valman ich i darvand⁴ âsânih, andchandash⁶ âit min Aûharmazd]; (c) pavan zak i Aûharmazd khûdâyih² varzidâr avô lanman yehabûnâi, Aûharmazd; hamî-

samâdhânam asamâdhâninah*, [kila tasyâ'pi yah* durgatimân samâdhânam yat kinchit* asti Hormijdât], (c) Hormijdarâjyam samâcharadbhih* asmabhyam dehi, Hormijda, (d) paçubhir*¹ virâih, [kila, ye no paçuvirâh* (?) rakshâm kurvantî] asmâkam vridhdidânam uttamayâ bhaktyâ, [kila, sadâchârînyai bhak-taye vayam*² asmañ], (e) susainyatâm* Gvahanena [asmabhyam dehi].

*¹ J.⁴ °bhir. *² J.³, J.⁴ vayam; see Pahl. zîm.

Ner. transl. He, be* he* who* he* may*, is to be treated with kindly attention with our good mind, [that is, he is to be affected* (or 'filled') with joy] (b) who through (or 'to') our satisfaction has produced the completed* (or 'renewed') welfare of* the* impious*, [i. e., for him even who is wicked *there is a happy settlement* (or 'renewed welfare') when the matter is from Hormijda]; (c) do Thou therefore, O Hormijda, grant the Hormijda-kingdom to us the toilers (d) together with (or 'with reference to') flocks* and men, [that is, *to those toilers* who are providing protection for*¹ our flocks and men, *and give us* the gift of prosperity (e) through (or 'as regards') the highest (or 'best portion' (or 'devotion'* (?)), [i. e. *give this to us*, we *who* are for the righteous *and* for the good portion or 'for devotion'* (?)); give us] successful* warfare* (or 'equipment(?)') through Gvahmana. *¹ 'concerned* about flocks and men' (bahuv.).

Parsi-persian Ms. trlt. Ân i û mâ pah madad + nêz + pâkî (*sic loco bâkî*) i Bah-man, har-kudâm shâdî, [kû, pah râmishnî bih kardan] * (b) kiyash ân mâ pah rasâ-mandî kardan âsânî [] nâ-âsânî, [kû, û ham i darvand [hend = *hômând* (*sic*)] âsânî [] [hend = *hend* (*sic*) [chand[-i-=-i], hast az Hôrmuzd] *; (c) pah ân i Hôrmuzd khudâi var-zidâr* ân û dehî, Hôrmuzd, [va + hamishah kâr] *; (d) pah gôsfend [] mard pânaçî(?) [kunam (?) = - (?)] [] mâkân* + mâyân* [] kih afzuni-dehandah hastam, [kû chiz bih afzâyam] *; (e) pah ân i û (?) (= Pahl. Vahôman) bandag-[-ihâ* = -shâ [nêk (*space*) bandag-[-ihâ* = -shâ] râ i am hast] [] [nêk zindagi = *hû-zindakî*] i pah Bahman [mân dehî*] *

Free tr. Thus in our Yasnas all we magnify Him,

Who in unbending might is named the Living,

Since with His Good Mind's Order he hath set

Weal and the Deathless Life in his Dominion

To this land* giving the eternal* two.

anâmnî (vel 'anâmanî(?)); vide Pahl. trl. 'qui non-nominatus*', [i. e. *cujus majestatem (ultra vim sermonis magnam et elatam) nemo nominare, i. e. plene describere possit*]. ** vel 'nobis in patria'; sunt qui stôî = esse (infin.) vertant. ** vel dān = dām accus. infin.(?); pollicitus est (chôist(?)) dare S-tem et Im-tem; sed fortasse sit dān = dent: 'dent* Ahura unā cum Sua Sanctitate et Bona Mente Sal-tem et Im-tem in Suo Regno potentias-aeternas-duas'.

Pahl. text translit. Zak i valman yazishnō lanman pavan būndak mīnīsh-nīh, hamīshak masīnīshnō*¹ (b) mūn pavan zakāi² shemīh srūd³ yekavīmūnēd⁴ khūdāi i dānāk⁵, (c) mūn avō valman Ashavahishtō va⁶ Vohūman chāshīdō, [aighash gūft], (d) Khshatraver avō valman 'Haurvadaðō va⁸ Amerōdaðō (e) va⁹ valman yekavīmūnēd [Spendarmaðō pavan dūkhatarīh¹⁰], mūn yeha-

bûnêd tâkhshishnô* f¹¹ tâbânîkîhâ, [zûr¹² f¹² patûkîhâ]. ¹ D. masishnô. ² DJ. zak i. ³ D. seems sravêdô (?), or yedrunastô. 'DJ. ins. f. ⁴ D. dinâk or jînâk. ⁵ DJ. om. (?) va. ⁶ M. ins. f. ⁷ DJ. om. (?). ⁸ DJ., D. om. va. ⁹ D. bentman. ¹⁰ DJ. om. f. ¹¹ D. seems zûr i (?).

Pahl. transl. That One*¹ is to be worshipped*¹ (or 'For* That One is our Yasna' . ., see Nêr.) with our* perfect mind, and *He* is ever to be magnified (b) who *is* renowned by another name *as* a king who is wise, (c) since* for* Him Ashavahisht and Vohûman *were* taught (or 'who taught (or 'declared') A. and V. to that *person*'), [that is, for (or 'by' Him) it was said] (c) *that* to Khshatraver, (i. e. to *His* Kingdom (gen. by position)) *belonged* for* Him (= hôi) Weal and Immortality, (e) and *that as* His (= hôi, ahmâi) stands [Spendarmađ in the relation of daughter], who also bestows the energy of the powerful *ones* (or 'which *consists in* powerful *characteristics*'), [the power of* the strong (or 'which consists of the strong')]. ¹ Aside from its original read 'That which is our Yasna is to be offered with . . . etc., (c) to whom A. and V. were taught (or 'who to that one declared A. and V. [i. e. by Him it was said . . . (d) *that* Khsh. was for Him (or 'for that one'), etc., (thus as ordinary language).

Nêr.'s sansk. text. Tasyâ'smâkañ Ijisinaye* sâmpûrñamanasâ sadai'va mahâgîh* (?) (b) yo 'nyanâmatayâ*¹ Mahâjñânî vikhyâto 'sti Svâmî, (c) yo 'smai Açavahistam* Gvahmanam cha âsvâdayati [Açavahistam*, Agniñ cha, Puñyari-cha, Gvahmanam, Uttamamanah, Gâm cha]; (d) Saharevaram asmai Avirdâdaiñ

11. Text.

 So J.

Verbatim transl. [Ille amicus, frater, vel pater (vide infra) noster est, Ahura] qui ex-eo*¹ [i. e. propter has rationes in strophis praecedentibus allatas de] Daevas [Deis falsis daemonibus et de] alienos[-ienis] hominesque [-nibusque superbe* opinatus*-est (sic ad verbum), [id est, ille, O Mazda, talis est amicus qui eos contempserit], qui [dii et homines falsi] eum, [i. e. de illo contemptore* invicem] superbe* opinati-sint (sic ad verbum), [id est, qui eum contempserint], (c) [vere] alios [i. e. alii valde et longe* fuere hi Daevae et homines contemptores*] hoc*, [i. e. alii atque hic* vir sanctus fuere] qui ei, [i. e. de hoc viro Deorum falsorum contemptore*] perfecte*, [i. e. bene] opinabatur, [id est, longe alii atque hic vir qui eum contemptorem* falsorum deorum, etc. veneraretur, (d) hic Daevorum et hominum scelestorum contemp-

Amirdâdamcha*², [Saharevaram râjyâm, Avirdâdam udakam Amirdâdam vanaspatim]. (e) Tasmin samtishthati dâtri adhyavasâyasya* balishthasya [ghatitâ'si çaktimatah*³prânasya* vikraminah]*, kila, prithiviputritayâ** tasya samtishthati].

¹ J.⁴ seems itya°; J. atya°, or anya°. ** J.* ins. udakam* A., etc. ** J.* over, late.

Ner. transl. His (or 'For Him') is always the glorification for (or 'in') our Ijisni (*when it is offered*) by us with a perfect mind, (b) *His* who is celebrated by another title, the Great Wise *One* the Lord, (c) who revealed to this person* (?) Açavahista* and Gvahmana, [Açavahista* and Agni and Sanctity, Gvahmana, the Best Mind and the Cow]; (d) *He revealed* also Saharevara to him and Avirdâda and Amirdâda, [Saharevara royalty, Avirdâda water, and Amirdâda the tree]. (e) In Him abides the giver* of zeal*¹ and of power, [*that is*, Thou art the former (or 'formed'* (fem. ?) of the hero's* vital* power*); that is, she* (the giver (dâtri)) abides thus in* *Him** on account of the childship* of the earth*² to Him (because she is His daughter)].

*¹ See Burnouf. ** Âr(a)maiti represented the earth.

Parsi-persian Ms. trlt. Ân i û yazishn i mâ pah pur minishn, hamishah [] [andêshidan* = misânishn* (? sic videtur, fortasse minânishn* (? sic loco minin°, sed vide Pahl.)], (b) kih pah digar* (?) nâmah guft êstêd (so) khudâ i dâna, (c) [] ân û Ardibahisht [] Bahman chashad, [kûsh guft] * (d) Shaharavêr ân û, Khôrdâd* v'Amerdâd; (e) [] û êstêd (so) [Spendarmad []] kih. dehad kushishn i tuvânihâ [-ihâ = -shâ* (sic; hesitation as to terminations)] zûr i tuvânihâ (= -ihâ)] *

Free tr. Who Demon-gods and alien men despised
Who in their turn contempt toward Him have offered;
Far other they than he who Him hath honoured;
He through the prophet's faith, the lord's of power,
Friend, brother, father is, O Mazda Lord!

tor* est (per beneficam Religionem] nobis-servituri-principis* mirabilem-potestatem-exercentis (beneficâ Religione)) (e) amicus, frater [vel] pater (vel) [noster*], O Mazda*². *¹ Vel 'tâ = tân = hos Daevas'. ** verbum 'frater' negat opinionem Ahuram M. esse hunc amicum, patrem. Serviturus (saos(k)yañt) est sine dubio noster amicus, frater hoc loco: notabilis est tamen usus verborum 'frater et pater' de eadem persona si etiam de homine. Vel altera traductio: 'Qui [Ahura*] ex-eo [vel 'tâ = tâ = tân, tēng = hos'] Daevas et homines alienos infideles contemperit, qui ex parte sua eum [Ahuram] contemperit (c) alios longe hoc (atque hic) qui eum Ahuram veneraretur [ille Ahura est [i. e. Tu es] per Relig. . . amicus, frater [(*)?]difficile quidem est 'frater' de Deo dictum], pater (vide s. IV (4)), O M. A'. Si haec traductio recta sit, tum est oratio hoc loco consulto obscura inversa et obliqua, quod tamen valde fieri potest**. Fortasse causâ effectus rhetorici pravi consulto ut enigma scripta sit haec strophæ. ** Vel 'possit'.

Pahl. text translit. Maḏōshân Shêdâân¹, va² akhar anshûtâân (b) tar-mîshnîh³ kardan⁴ mûnshân⁵ denman⁶ tarminîq, [denman dâm], (c) zakâi min denman⁷ mûn denman⁸ bûndak minîq [denman Dînō*] (d) sūd-hômandânō Dastô-

patiçcha mahatyâh* Dineh, (e) mitro, bhrâtâ, pitâ vâ, Hormijdah (vel lege 'ojda').
Dvivâraim vâchyo gujastah, etc. Variations not important.

Ner. transl. (a, b) The Devas have assembled (or 'arrived') and afterwards the low* opinion* (or 'degradation of the minds') of the men who think it [the creation] a degraded thing, *took place*, (c) but other than these (or 'different from these') *is he* who thinks it, [*that is, who thinks* the Dîn] perfect *and respects it*, (d) *he* Spiritual Master of the beneficial ones (the Saoshyañts), and the lord of the great Dîn, (e) the friend, brother, or father, Hormijdah (read 'ojda, O Hormijda'; or 'H. *is* the friend, etc.').

This text is to be repeated twice.

Parsi-persian Ms. trll. Rasîd ôshân Dêvân, va pas âdamiyân (b) maghrûri kardan, kishân in maghrûri-kunand, [in pêdâish (or 'paidâyish'); * (c) dîgar az âu kih [in = *gûman*] pur-minishni andêshad, [in Dîn] (d) sûdmandân Dastûr [] khudâ, [] afzûni Dîn; (e) [û râ = *valman râ*] dôst, u brâdar, u pidar, Hôrmuzd (or 'Or') *

IV.

Free tr. To what land to turn; whither praising shall I go?

Of kinsmen, allies or the mass

None to content their service offer me,

Nor have they yet who rule the province, evil;

How then to please Thee, Mazda, Lord!

hâvishtô], avô² mûn pavan niyâyishnô sâtûnam, [pavan mindavam bavihûnastô]?; (b) amat barâ³ khvêshânô* ayarmânân yehabûnd hōmanam; [aighshân barâ kardô hōmanam], (c) ⁴lâ li shnâyênd⁵ mûn¹ varûnikich⁶ hamsâyakich* (?), (d) lâ dên matâ mûn sâstâr i⁷ darvand¹ [matâ-sardâr⁸ shnâyênd*]; (e) chîgûn Lak, Aûharmazd⁹, shnâyînam?¹⁰. ¹ See P. throughout. ² D. ins. li outside the line. so DJ., D.; Sp. pavan. ³ D. ins. va. ⁴ D. ⁵ yînênd. ⁶ DJ. varun°. ⁷ D. va. ⁸ so DJ., D., M. ⁹ D. ins. li. ¹⁰ so DJ., D.; Sp. ¹¹ nēm.

Pahl. transl. To what land shall I turn*¹ [for a disciple, O Aûharmazd]?; toward (or 'in') which for worship *shall* I go, [for the thing which I desire]?; (b) since I have been given up as* belonging* to*¹, (or 'for the sake* of*', or again 'from among (?)') the kinsmen and retainers', ([see the original, and Ner., and regard the words as oblique by position]), [that is, *since* I have been made thoroughly* theirs ([or 'since I am forced** (?) away* from them']]); (c) none are contenting me, not even the labouring class nor *allies** (? those dwelling in the neighbourhood*²); (d) nor *yet does he* who is the wicked tyrant within the Province, [that is, *no* Province-governors are favourable to me]; (e) how then *shall* I propitiate Thee, O Aûharmazd.

*¹ Or, 'toward what land shall I worship'? **² hē was read nasalised hēm, hence hams°. (NB. The forced Pahl. of these (largely) word-for-word trls. imperatively requires special and often alternative treatment).

from among them'); [that is, theirs (teshâm) I am [made] (or 'from* (?) them I am forced*'); (c) and yet the clansmen do not recognize (or 'accept*') me, (d) nor do they who are lawless and depraved in the villages, [i. e. the village-chiefs, these also do not accept*¹ me]; (e) how shall I propitiate Thee, O Lord? (Complaint of Jarathustra.) *¹ so meaning.;

Parsi-persian Ms. trlt. Ân kadâr + ya'nî + kudâm zamîn [] [niyâyish, ân kih, [Ormuzd =] niyâyishn, ân mân, [Anhōma*, (sic)] pah [] [shâgirdân, man kih = âhavishtân* ra* mân]] pah niyâyish ravam [pah chîz [] [khvâstan = bûhûnastân*]? * (b) Kih bih khvêshân* (?) farmân* + minishnî dâd hastam, [kûshân bih kard hastam] (c) nah man khôshâ-kunand* (?) kih [az = min] [] [dil ((?) sic videtur, fortasse veli*? hamsâgân = vâranîch hamishi*-(?)-ch]; (d) nah andar deh, kih zyângâr* (= Pahl. sâstâr)] i darvand [hast kih = hast mân] [deh-sardâr [stâyad = shûyend]] * (e) Chûn Tû, Ôrmuzd*, [man=ra] stâyam? * (NB. in this Gâthâ the proper *v* is used instead of *w*.)

Free tr. This know I, Mazda, wherefore foiled I wander,
My flocks so small, and following so feeble;
To Thee in grief I cry behold it, Master,
Thy grace vouchsafing me as friend bestows on friend,
Showing with pureness* Thy Good Mind's riches best!

dôstô yehabûned; (e) pavan âmûkhtishnô (sic) i¹² Vohûman, [amat pavan frârûnôih¹³ âmûkhtô yekavimûnam¹]; zak i¹² Aharâyih ist* am [yehabûnâi]!

¹ See P. throughout. ² D. hōmananam (sic). ³ DJ. om. ⁴ so D., M., Sp.; DJ. seems astôbô, or aītô° (?). ⁵ DJ. ich. ⁶ DJ. tūnam. ⁷ D. mananam (? sic). ⁸ DJ. om. va. ⁹ DJ. ins. lâ. ¹⁰ D. ishno. ¹¹ D. ins. i. late. ¹² D. om. i. ¹³ so D.

Pahl. transl. I am aware of that, O Aûharmazd, I who am this not- (favoured*) suppliant* (or 'no gainer* of my prayer'), [that is, I know why this is an impossibility to me]; (b) since my flock is small, [that is, my wealth is little] and since also I am provided with few men (hardly 'since I am an insignificant person') [that is, since my champion and my weapons are defective, I know also from what cause it is thus]; (c) I therefore complain to Thee of it; behold this, O Aûharmazd, [that is, seek me a remedy], (d) and grant me rejoicing and my desire (possibly a quasi compositum 'Thou* having a desire for my rejoicing') which* a friend gives to his friend; (e) through (or 'on account of') the teaching of Vohûman, [that is, since I am instructed in piety, give me] the wealth of Holiness.

Ner.'s sansk. text. Vedmi tat* yad asmi, Mahâjnânin, aprârthayitâ*, [kila, me idam açaktitvam kimartham iti vedmi]; (b) aham kimchit* na samchayah, [kila, me vibhûtiḥ*¹ kimchittarâ*], yach cha kimchit* naro 'smi, [kila, me sañyam* çastrâṇi cha kimchittarâṇi*, idam cha kimartham iti vedmi]; (c) krandâmi Tvayi*; tad etat* âlokaya, Svâmin, [kila, mahyam upâyam samīhasva]; (d) pramodam samhitam cha [dehi] yan mitram mitrâya dadâti, (e)

upon a friend; (e) [grant me] *thus* holy* wealth* through the instruction of the Best Mind; [if I am *first* instructed in (or 'through') good conduct, do Thou *then* vouchsafe me *its* reward]. *¹ Or 'that'.

Parsi-persian Ms. trit. Âgâh hastam ân, kih hastam, Ôrmuzd, (nah, +) nâ* + kh(v)âstâr [] hastam = *hômûnam*], [kû [] [chîz = *mandûm*] nâ-tuvâni chih [] [nah* = *lâ*] [dânam] * (b) Man kih kam-gurûh [] [hastam = *hômûnam*] khezânâh kam], va kih ham kam-mard hastam [kûm [] shak (vel 'shukâ'**) (= *gûnd* (sic) [] afzâr kam ham dânam, kû, chih râ] * (c) Gharzam ân [pêsh* = *levin*] Tû, ân [] [Bahman = *Vahôman*] bîn, Ôrmuzd*; [kûm chârah [] [kun = *vâgûn**], [man hastam(?) = *ra hômûnam*] (d) [] [râmishn + ma-râ = *râmishnam***] kâ* (sic *pro* kâmah) kih [yak = (*â*) *dûk**] dôst (vel 'dûst') ân û [digar = *zakâ*] dôst* dehad * (e) pah âmûkhtan i Bahman, [kih pah nêki âmûkht [] [êstêd = *jahnâmûnêd**] ân i Şavâb khezânâh ma-râ [dehi = -i*] *

Free tr. When come, Ahura, they the day's light-givers
Of life's true Law* the stay, and forwards pressing,
Wise plans of prophets each with potent teaching?
To whom for help comes too the Good Mind's server?
Thee for my teacher, Mazda Lord, I seek!

[âshkârak frâz pavan Aharâyih fravâmênd], (c) pavan varzishnô âmûkhtishnô* (sic) i³ zak i sûd-hômandân khirađô¹ [aêtûnô chigûnô min Dinô* pê-đâk]? (d) Avô mûn zak sûd⁴⁺² pavan Vohûman yâmtûnêd?, [aigh, zak mozd pavan frârûnih barâ yehabûnd, avô mûn yehabûnd¹? (e) Li hanâ i Lak âmûkhtishnô* (sic) dôsham, Aûharmazd.

¹ See P. throughout. ² D. ins. i. ³ DJ. om. ⁴ DJ. om. sûd.

Pahl. transl. When *is* that dispensation*, O Aûharmazd, [that is, when does that time come] when the increaser* of days* the Producer-of-completed-progress *is bestowed upon us*?, [that is, they *will* cause duty and good works to increase in *that* day]; (b) *when is it that* they advance forth publicly*¹ [and manifestly*¹] in the world, by means of (or 'in regard') to Holiness, (c) *and also* through the teaching of the practices, *those increasers* (so of course after the Gâthâ) which *are* (or 'which instruction is') the wisdom of the benefactors [so as it is (or 'as they are') manifest from the Religion]? (d) To whom is that advantage thus approaching by means of a Good Mind? [that is, they will bestow that reward on account* of* piety, but to whom *will* they give it?]; (e) this Thy teaching, O Aûharmazd, do I love (or 'for me (myself) = li*¹ (sic, see the Gâthâ)) this Thy teaching do I love (or 'choose'). *¹ Perhaps pêđâkih here = 'creation' later sense, which would be near the Gâthâ, but see gl.

Ner.'s sansk. text. Kadâ tâ*¹ dâtayo*, Mahâjñânin, yâ vikâçayitryo ahnâm? [akshayakarâh? kila, sa kâlâh kadâ prâpnoti yatrâ'ntar dîneshu kâryam puṇyam pravardhayanti]? (b) Bhuvane parisphuṭam prakriṣṭam puṇyatayâ prabravanti (c) karmasu cikṣhâm lābhamatām buddheḥ, [evam yathâ Dînitāḥ

the Good Mind?, [that is, for what *actions** (or 'to whom') do they give** that reward which they bestow** through (or 'on account of') good conduct]?

(e) Thy doctrine, O Lord, do I desire, [*that is*, Thy Dîn].

*¹How far Ner. while putting down intelligible words intended to express their combined meaning is here (as often elsewhere) of course a question. **only accidentally correct. **NB. he read Pahl. franâmênd. **dadate = 'give' here not 'take'.

Parst-persian Ms. trit. [] Kih = *amat* ân pêdâish (or 'paidây'), Ôrmuzd*, [kû, ân zaman kai rasad], kih [rûz = *jôm* (sic)] afzûni-kunandah i rûzhâ (r)istâkhêz? [kû andar rûz kêr u kîrfah [kardâr = *k-*] afzûni-kunad] * (b) Andar jibân pah pêdâi (or 'paidâ'), [gâhir], frâz pavan* (sic) Şavâb ravad (?); [ân mard afzûni-kunandah = *zak gabnâ** (sic) *vakhshinidârî** (?)] * (c) Pah varzishn [u = *va*] âmûkhtan* i ân i sūdmandân khîrad-[-mandân = *-hômândan**] [êdûn chûn az Dîn pêdâ (or 'paidâ')] (d) ân kih ân sūd pah Bahman rasad, [kû ân muzd pah bahî* bih dehad, ân kih dehad, [Bahman = *Va-hôman**] ? * (e) Man in i Tû* âmûkhtan khvâham, Ôrmuzd, [Dîn i Tû = *Dîn i Lak*] *

Free tr. Who bear our Law*, these saints the faithless foeman
From wealth of herds doth hold with evil power*;
By his own deeds he cheats his folk* of weal;
Who him from life and rule shall hurl expelling
Fields* for the Kine with prospered skill he spreads.

Pahl. text translit. ¹Aêtûnô valmanshân mûn darvand hômand valman i Aharâyih varzîdâr [mûn kêr va kîrfak vâdûnyên]¹ ash netrûnd (b) Gôspend min fravâmishô, [aighash min¹ yehabûnd avô aishân² pâdirânênd] dên³ shôisar zak⁴, dên matâ⁵ zak⁶. Zak⁷ i⁴ pavan⁸⁺⁹ dûsh-stahamâk aîtô aigh pavan zak i nafshman kûnishnô frôd mûrdô¹⁰ yehevûnêd¹¹, [aighash apagayêhê yehevûnêd¹]. (d) Pavan zak i¹² mađô yekavimûnêd khûdâyih¹³, Aûharmazd, hamêstârinishnô hômand, [aigh, min vinâs lakhvâr avâyênd dâshtanô, va zanishn¹ hômand¹⁴] (e) Valman mûn valmanshân frâz avô Gôspendân anbâr khûp-farzânâkihâtâr¹⁵ kûnishnô, [aighash¹ pâhrêj i Gôspendân dânakihâtâr kûnishnô]. ¹See P. ²DJ. om. ghal. ³Sp.'s conjecture confirmed by D. and DJ. ⁴DJ. ins. i. ⁵DJ. -ân. ⁶DJ. om. zak. ⁷DJ. ins. ich**. ⁸DJ. and P. om. ⁹D. ins. i. ¹⁰D. yêmitûnd. ¹¹D. om. ¹²DJ., D. om. ¹³D. om. i. ¹⁴D. 'manand. ¹⁵so D.; DJ. farzîn^o (?). ** or 'p' as part of 'pavan'.

Pahl. transl. Thus they who *are* the wicked *are* hindering him who is the doer of righteousness, [that is, *they are hindering* such as would perform duty and good works]; they are keeping him (such an one) back, (b) *and* the Herd also from advancing, [that is, they are hindering him from gifts to others], they *are* retarding him in the District and in the Province. (c) He who is *thus* involved in unlawful violence has *thus** died down through *this** his own act, [that is, it is a decease* to him]; (d) but in that sovereignty, O Aûharmazd, *when it shall have* arrived they *are**¹ to be opposed*¹, [that is, they need to hold them back from sin], and they, *such evil doers, are therefore* to be smitten*², (e) *while* he, the husbandman* (varzîdâr*) whose is the making of a provision for* those, the Herds, with continuous advance, *does**²

(or 'her') from *giving** the gift to any persons], and *this* in the districts, or in the villages. (c) Corrupt is (or 'becomes') the violent *man* (*like these*), and he has died* down* through his own deeds, [that is, he is lifeless *through them*]; (d) but there are, (or 'will be') contenders *against such opposers*, and slayers, O Great Wise One, within Thy kingdom *when it shall have come*, [that is, they *will be such as* desire to keep men otherwise *and* away from sin*]; (e) and they, these *Thy servants*, are continuously fulfilling deeds which are wisest, among the herds of cattle, and with that wisdom which considers the end, [that is, they are exercising devotion toward the herds with a beneficent intelligence].

Parsi-persian Ms. trit. Êdûn ôshân kih darvand hend û i Šavâb varzidâr, [kih kâr u kîrfah kunand] kih ân darvandân = *mûn zak darvandân*] ash dûr-kunand (b) Gôsfendân* az raftan, [kûsh az [ashavân* = *ahlôbân**] dâd ân kasân ô*(?) dûr-kunand] andar shahr ân, andar deh ân [dûr bih kunad = *râik* banî* vâgûnad**] (c) pah = *pavan*] ân i [] bad-sitam hast, kû, pah — khvêsh kûnishn frôd mîrad*(?) bâshad [kûsh bi-jân [] [az kunishn = *min kûnishn*]]* (d) Pah ân i rasid êstêd khudâi i Ôrmuzd shikastâr hend, [kû, az vanâh awâj* bâyard dâshtan [] [ôshân ra = *valmanshân râ*] [] [zindagi = *zivishn*(?)*] hast; * (e) [] kih ôshân frâz ân Gôsfendân anbâr, nêk-dânâihâtar kardan*(?), [kû, [] pâhrêz i Gôsfendân dânihâtar kardan(?)]*

Free tr. He who as ruler helps not that assailant,
In the religious creed and treaties faithful,
In the right living, may he pure, the wicked
Aright discerning, thus to prince* give warning:
'In rising* crush they him, O Mazda Lord!'

(lege âdās (dâ = dhâ, sic fortasse melius) vastatore[m] supplicio-acerbissimo [tam merito (afficiet'), et, causa nostrum ex periculo eripiendorum, hunc vastatorem nos] aggressum [repellat[-let]] . . .; vel (semel iterum) 'Qui vel ut magister-vel-judex-regnans [sit et] tractans [vel 'afficiens' justitia honestum* civem* (a parte vastatoris)] injuria [vexatum et ad se causa defensionis et restitutionis (rerum damnatarum) obtinendae*¹, ad se, i. e. ad hunc judicem] accedentem . . .; (d) . . . hoc prorsus cognato dicat (e) [adjuvans] ad-eum-extrahendum**(?), O M., ex-miseria**, O A.'. *¹ vel *dârum(?).

Pahl. text translit. ¹Mûn² pavan zak î Lekûm shalitâih³ [dên denman gêhânô aigh Lekûm shalitâih³] aye habûnishnô* aît, [aighash mindavam lâ yehabûnishnô]; zak î dritâr⁴ yâtûnêdô⁵, [mûn pavan rêsh kardânô yâtûnêd], (b) vâfrigânô⁶ pavan khûp-shinâsakih, va pavanich⁷ mitrô, [zak⁸ mûn⁹ vinâs-kârânô pâdafrâs vâdûnyên¹; pavan¹ aê¹⁰ î¹⁰ Lak¹⁰⁺¹ yakhsenunishn¹¹, aigh shinâsak va¹² mitrôpânô], (c) pavan rashnô¹³ zivînishnô¹⁴ mûn aharûbô¹, va¹⁵ mûnich darvand, [aigh, kolâ afsh pavan dînâ-hômandih yakhsenunishnô¹⁶] (d) vijardô¹ zak¹ aêtûnô, [aigh, rôshanak zak gabrâ shapîr gabrâ], va zak¹⁷ frâzô avô nafshman gôbishnô, [aigh pavan nafshman dârishnô] (e) mûn lâla henjîdô yekavîmûnêdô¹ zak¹⁺¹⁸, Âtharmazd, min gvikhrûnôih¹⁹, [min dar-

yaḥ³, [kila, uttamo 'sti sa pumân svâdhînatayâ dhâryaḥ] (e) uchchair nigato 'sti yo, Mahâjñânin, kadârthanatvât, Svâmin, [durgatitvât].

*¹ J.². *² J.⁴ om from guddhasa- to tkâri *³ J.⁴ vyâkabhya; J.², J.⁴ vâbhyah (sic).

Ner. transl. He who comes into Your kingdom illiberal and as an homicide, [that is, who imparts no gift in this world, and comes to inflict injury], (b) or else (on the contrary) comes as one favourably-celebrated for successful beneficence, or for *fidelity* in friendship, [(by which means he accomplishes the frustration (or 'punishment') of evil doers), *such an one* is verily to be recognized as a beneficent and friendly person], (c) *he* who is righteous (free-souled) *is* living* (?) in justice (or '*is* to be maintained* alive* with justice'), and so also, on the other hand, *he* who is wicked *is to be treated justly*, [that is, every one, whosoever *he be*, is to be maintained-and-considered with legal exactness]; (d) *and* he is clearly distinguished and to be proclaimed forth in his own personality and possessions, [that is, good (lit 'highest') is this man, and *he is* to be maintained (or 'fully considered') in his own personality and possessions], (e) *that is*, the one who has been elevated, O Great Wise One the Lord, out of torment [and depravity (or 'misfortune')].

Parsi-persian Ms. trlt. [] pah ân i Shumâ pâdishâhi (sic) [[u pâdishâhi û* dahishn pâdishâhi = va pâûkhshâi* ô* (?) dâbûnishn* pâûkhshâi*] andar in jihân*, kû Shumâ] [] hast [kû, chîz* nah dahishn] [bâyad = âvâyad], [ân i [] [badtar = sarîtar(?)] âmad[-ishn = -ishn] [kih pah zakhmî kardan âyad], (b) [] [mashhûr vâ* (?) = vâfrîngânî] pah khûb-dânî [] pah [] mihr, [ân kih vanâhkârân* pâdafrâh kunand, [kih = mân] pah [chîz = mandum*] in [] dârad, kû shnâsi [] mihrbân, (c) pah rashn* [] zistan kih ashô [râ = râ] va kih ham darvand, [kû, har [dû = -] [] [sh = ash] pavan* (sic) inşâfmandî dârad], (d) va [] [buzurg = vazûrk* (?)] ân [hast = hast] êdân, [kû rûshân ân nârd veh mard [] ân] frâz ân khvêsh gôbishn, [kû pah khvêsh dârishn], (e) kih bâlâ rasîd êstêd* [kih = mân] [] Ôrmuzd [] [kih = mân] [] [bad* (?) = avârânî*] [az [] [darvand + sakht* = darvand]] *¹ + mashhûr nêz underneath as trl.

Free tr. Who having power doth not thus approach him

To Falsehood's Demon-home in chains* will go,

The wicked's friend he is, and likewise wicked,

But righteous he who loves the righteous,

Since the primeval laws Thou gavest, Lord!

[-ium M.-daemonis² [nos] terrore-[suorum flagitiorum complentis] adeat [ipse]; (c) ille(-ipse*) [valde] enim scelestus-perversus [est] qui scelesto [viro] optimus, [id est, ei maxime-favens sit], (d) [et] ille(-ipse*) sanctus-et-rectus [est] cui rectus sit amicus (e) quam (eo-modo-quo) leges*-religionis* priores, [i. e. in partu mundi operantes*] constituisti, O Ahura. *¹ Vel altera traductio 'Qui [in vicem etsi] potens [ad civem (injuris vexatum et auxilium adversus oppressorem implorantem (vide strophas supra)) non opibus suis in auxilium accedat. *² masculinum sed nihil nocet; for-

(or 'by whose*') actions we are nourishing Sanctity, O Aûharmazd, [that is, I would do duty and good works; who will (or 'would') afford me protection?]; (e) proclaim him therefore who *may be* a Dastûr of the Religion for me; [say this thus: 'accept (or 'maintain') the Religion through the Dastûr'].
 *¹ Lit, 'when mine is'.

Ner.'s sansk. text. Ke mahyañ, Mahâjñânin, mādyebhyaçcha pātâro dattâh, [cishyebhyaçcha mādyebhyaç], (b) yato* mayi durgati*, Âsmogañ viditvâ dadhâti dveshañ, [kila, mayâ saha dveshañ dadhâti, me rakshâm ke kurvanti] (c) anyâs tvatto 'gneçcha, Gvahanâchcha, [yato Yushmân vedmi, kila, me rakshâm kurushe], (d) yeshâm karmabhiñ puñyañ pâlayâmi, Svâmin, [kila, kâryañ puñyañ karomi, me rakshâm ke kurvanti]? (e) Tâñ me âdeçena Dînañ prakriṣṭhâñ brûhi, [idañ brûhi yat* Dîniñ Guruṇâ grihṇâmi*¹].

*¹ J.³, C. grihṇâñ (sic).

Ner. transl. Who are given as protectors to me and mine, [my disciples, O Great Wise One], (b) when the wicked* Âsmoga sets his hate upon me with* *cruel** sagacity*, [that is, he is fixing* his hate with (i. e. upon) me, who are affording me protection] (c) other than Thy Fire and Gvahmana? [and this I say because I know You; that is, *it is* Thou *who* dost afford me protection, (d) by whose deeds I *in my turn* protect Sanctity, O Lord, [that is, I am performing a righteous action, *but* who are affording me protection *in it*?] (e) Declare these (Thy Fire and Gvahmana) forth to me through the the commandment *represented* by (or 'contained in') the Dîn, [that is, tell me this, since I (or 'that* I may*') accept the Dîn through the spiritual Master].

Parsi-persian Ms. trlt. Kih [] ân man, Ôrmuzd, mâyan [shâgirdân i man] pâsbânî dehad, (b) kih man ân i darvand [Aharîman] pah dâshtan dârad kinah, [kûm kinah avâ dârad, ma-râ pâsbânî kih kunand] (c) dîgar az Tû Âtash u Bahman?; [chih Shumâ râ dânam kûm pâsbânî kunand], (d) kih pah ôshân kunishn Şavâb parvaram, Ôrmuzd, [kû, kâr u kirfah kunam; ma-râ pâspânî kih kunand]? * (e) Âñ i ân man Dastûr i Dîn frâz gô*¹, [in gô*¹ []] * *¹ Or 'gû'.

Free tr. He who my settlements to harm hath given,
 Ne'er may his burning* wrath* through deeds destroy!
 In hate to him come that which weal opposeth;
 That to his body come which holds from blessing;
 May naught from vengeful wrath deliver, Lord!

ejus me devorans-et-vastans-'furia' actionibus attingat*, [neve me illa saeva vastatio crudeliter contundat]. (c) Momenta-ulta (sic), [i. e. momenta res contrarias adversus eum gerentia*¹] haec [momenta ulta] huic, i. e. [ad hunc vastatorem] aggressa*-accedit[-dant] odio ([vel tentemus iterum '(c) Res damnum-rependentes*², [i. e. res damnum ab hoc v. actionibus in nos illatum rependentes*²], haec [effecta factorum suorum (vel 'alia moventia* mala, i. e. res

omnino in hac conjunctione hunc inimicum infidelem miseria afficientes) ad [vel adversus] huic [i. e. hunc] accedat[-dant odio] (d) [ad (vel 'contra') corpus [ejus] (ad) [accedant eae res] quae eum [a] bonae[-nâ]-vitae[-tâ, i. e. a prosperitate] detineat, [i. e. retardent]! (e) Non, [i. e. ne (vel 'nullo modo') res ad eum accedant quae eum a-] calamitatis[-tate retardent] omnino^{*3}, O Mazda, odio, [sed ultione ad eum omnes res usque ad exitium ejus aggressae-accedant, O Ahura]. ^{*1} Ad verbum '[negotium] adversus-agens' neut. sg. part., vel (adversus et contra ^{*gerenter} adverbialiter usurpatum. ^{*2} i. e. negotium rependens, vel (adverbialiter) ^{*rependerent}. ^{*3} ad verbum 'aliquae'.

Pahl. text translit. 'Mûn zak î li gêhânô yehabûnêd avô valman î² kinik¹, [aigh, khvâstakô pavan Dastôbar³ Aharmôkânô yehevûnêd⁴, ash⁴ pâdafrâs vâdûnând]; (b) lâ pavan zak î valman⁵ kûnishnô⁶ hôman⁷ valman⁸ asar^{*8} rêsh⁹, [pavan tanô^{*9}, va¹⁰ jân¹⁰, rûbânô, rêsh vâdûnyên], frâz rânîniðâr hômanam, [aigh¹¹, pâdafrâs bûndak barâ kardânô lâ tûbânô]. (c) Pavan pa-ðirak yâmtûnishnô pavan¹² zak î¹³ kolâ dô, [amat¹⁴ mindavam î¹⁵ minavad va stih lâ khûpô¹ vâdûnyên] yâmtûnêd [avô valman î¹⁶ Aharmôk] pavan bêsh¹; (d)¹ avô tanô¹⁷ [avô¹ gabrâ] khûdâi yâmtûnêd; [aighshân pâdafrâs vâdûnyên] mûn denman pavan¹⁸ hû-zivishniî pânakiî^{*}, [aighash denman dinâ aêtûnô aigh pânakiî î¹⁹ dâmânô pavan frârûnôih¹⁸ vâdûnyên]; (e) lâ pavan dûsh-zivishniî¹ pavan kadârchâi damânô, Âûharmazd, bêshîðâr [î saritarânô].

¹ See P. throughout. ² D. ins. î. ³ DJ. yehevûnêd; D. yakhsenun-. ⁴ D. om. ⁵ D., Mf. valman. ⁶ DJ., D. om. î. ⁷ D. hômanam (late). ⁸ D. valman î; DJ., D., Mf. asâr. ⁹ DJ., D., M. rêsh mûn pavan tanô^{*}. ¹⁰ DJ., D. om. ¹¹ DJ., D. ins. am. ¹² DJ., D. ins. ¹³ D. om. î. ¹⁴ D. om. amat. ¹⁵ DJ. va, or -ô. ¹⁶ DJ., D. ins. î. ¹⁷ P. tanân (?). ¹⁸ DJ. ins. va. ¹⁹ DJ., D. ins. î.

Pahl. transl. He who delivers my settlements to the hater, [that is, he whose wealth is through the Persecutors (righteousness-destroyers) of the Dastûr (or 'the D. of the persecutors', (ins. î)), on him let them (or 'I will' (read °ânî)) execute chastisement]. (b) Not^{*} of that wound of^{*} the^{*} consumer^{*} (hardly 'that endless^{*}(?) injury^{*}') which *is inflicted* through his deed, [i. e. they would inflict injury upon body and life and soul], *but of that* I am *not* the expeller^{*}, the driver-off (sic) (not 'instigator^{*}', (so)); see the gl.), [that is, it^{*} is^{*} not possible to inflict a full punishment *upon them* (sic(?))]; (c) in that meeting^{*} (or 'for that opposition') in relation to both *interests*, [since they (or 'he') will not fulfil the duties of the spirit and those of the world well] *one^{*}* is coming [to him who *is* the Persecutor-of-righteousness] with torment, (d) *but^{*}* to *his* body [i. e. to *that* man] a sovereign^{**}(?) [is coming]; i. e. he (or 'they') shall execute chastisement upon those *sinner*s] who shall *also* (i. e. and they shall also) effect protection for^{*} this *other saint* in his good living, [i. e. the opinion as to it is this thus [*that the passage^{*}*(?) *means^{*}*(?) that they should afford protection to the creatures in their correct-piety]; (e) not

*solely** for the sake of punishing evil living is he, O Añharmazd, (or 'is A.') a tormentor [of the wicked] at every moment. *¹ In the earlier trls. before the gl. was added *hōman* may have been meant as an accus. 'not by his deed may devouring violence wound me'; I am driving** him away'. ** or 'to that man, the evil sovereign.'. ** see Comm. especially; the trl. of this verse should be word-for-word only, and in the light of the Gāthā.

Ner.'s sansk. text. Yo vā me enām* jagadvibhūtiṁ dadāti dveshiṇe, [kila, lakshmīṁ ādeṣena Āsmogānām dhatte], (b) na tasyā' haṁ, nṛīṁśaiḥ karmabhiḥ, prakṛiṣṭaṁ prasarpayitā, [kila tasya tanau ātmanicha, chhedakariḥ karmabhiḥ* nā 'haṁ nigrahaṁ sampūrṇaṁ kartuṁ caktāḥ]. (c) Pratyābhīmukhaprāptā tena dvitayena, [kimchit* yat paralokiyāṁ ihalokiyam¹ cuddhaṁ na kurute] tasya prāpnoti pīḍayā (d) tanau [tasya Āsmogasya]. Sa yaḥ enām* sujivanitayā pātā (e) no dushtajīvanitayā. [Rājā yaḥ sriṣṭiṁ sadvyāpāratayā rakshati, sa tasya nigrahaṁ kurute]. Kadāchit* Hormijdaḥ duḥkhakartā nikṛiṣṭānām. ¹ P. om.

Ner. transl. Or* he who gives over that my worldly (or 'landed*') property to the hostile party, [that is, who acquires property through the advice (or 'instructions') of the Āsmogas] (b) on account of (or 'for') his cruel deeds I *am* not one who causes him* to creep* away*, [that is, I am not able to effect a full punishment in his body and soul on account of (or 'for') the cruel actions committed by him]; (c) on account of this opposition (or 'in that meeting face to face') with* regard* to* the two-fold interest, [since he performs nothing which concerns this or the other world aright], *our protector* (see below) is coming with his torment, (d) *that is, with torment* in the body of the Āsmoga; he who is a protector of that* (*my landed**¹ *possession**¹ *is thus coming*) on account of (or 'for the sake of') *our good-living**², (e) and not on account of evil living*², [*that is, the king who protects the creation through, and on account of, righteous zeal, he it is who is effecting the sinner's punishment*]; Hormijda is at any time (i.e. always) an afflictor*³ of the degraded. *¹ Or 'my Dīn (?)'. ** 'prosperity and adversity'. ** 'one bringing afflictions upon'.

Parsi-persian Ms. trlt. Kih ān ī man jihān* dehad ān ū kinah [] [darvand = darvand], [kū, khezānah pah Dastūr ī Āshmōghān [] [dārad = jānsūnēd] [] pādafrāh [kih = mūn] kunand]? (b) Nah pah ān ī ū kunishn [] [hastam = hōmānam] ū — zakhm [] [kih = mūn] tan u [] ruvān* zakhmi-kunand] frāz ravā-kunand* (? -ah) hastam, [kū[m = -am] pādafrāh bundah bih kardan nah tuvān] * (c) Pah pagfrah rasidan pah ān ī har dū [] [chiz ī mīnū u satyā (? sic videtur) nah khūb [kār = kār] kunand] rasad [ān ū ī Āshmōgh] pah āzār- [] [-kunand = vāgūnand*] (d) kih = mūn] ān dūd* (?) [kunad = — (?)] [ān mard khudā rasad; kūshān pādafrāh kunand] kih in pah nēk-zivishni(?) + ya'ni + zīstan pāsāni, [kūsh in inšāf ēdūn, kū pāsāni ī pēdāfsh* (or 'paidāy') pah nēki kunand] * (e) Nah pah bad-zīstan [rasad, va = jānsūnēd va] pah har-kudām zamān, Ōrmuzd*, [az = min] āzār-dehandah [ī badtarān] *

Free tr. Who is the offerer who heeds* me foremost
 How in our rites to praise Thee well to be invoked,
 Pure for Thou art above us, great Ahura,
 What Thine through Right* declared the Kine's Creator
 That seek Thy saints as my deliverance*, Lord! * 'announcement'.

in* discipleship*] unto Thee [who*¹ *is it that bestows a gift* upon me], and in that manner *also* in which Ashavahisht spoke *of it* according* to* (or 'in unison with') the Creator of the Kine, [that is, *as it* is necessary that the gift should be bestowed*¹*]; (e) *I ask this for* I desire (or 'seek Thou for me ((?) bavihân am') both*² of *those* Thy favours through a good mind, [and *as a reward*].

*¹ It seems a question (so Ner.). *² the gifts of the two worlds (?); but see Ner.

Ner.'s sansk. text. Ko¹ 'smai yo mahyam dakṣiṇām āsvādayati prathamam, [kila, me prathamam chhātratvam kaḥ kurute]? (b) Yathā Tava prito uchchair uttishthāmi [Dinau Te]. (c) karmaṇā, mahattama Svāmin puṇyātman. (d) Yathā Tubhyam śishyaḥ, [vapuh śishyatayā dadau, mahyam ko dadāti], yathā śishyāya gavām ghaṭayitre uktam, [kila, yujyate dātum]? (e) Samihe aham tau Te Uttamena Manasā [Avistāavistāartham(cha)**² yam sadvyāpāratayā svādhinam çakyate kartum].

¹ C.; P. om. here. ² P. om. avistā; other variations not important.

Ner. transl. Who *is**(?) for him who manifests*¹ liberality toward me (lit. causes me to taste*¹ the perquisite); *that is, who bestows it upon me* the first?, [that is, who effects (or 'provides') a discipleship first for me?] (b) As Thy friend am I standing up [*as within** Thy Din] (c) and with *religious* action *also*, O Greatest Lord the holy *One*. (d) As a disciple [has given himself with discipleship] to Thee, [who gives *himself* to me?], as *has* been said to a disciple as *duty*** toward the Creator of cattle, [that is, *as it is necessary and fitting thus to give one's body's self*?] (e) *As for me*, I am seeking with the Best Mind to obtain both of these *Thy means* of* grace**, [*that is*, I desire to obtain the Avista and Avista-interpretation which it is possible (or 'necessary') to make one's own by good conduct *and by study*].

*¹ Elsewhere āsvādayati undoubtedly and almost always means 'to teach' with Ner., but see the gl. here and the gl. of the Pahl.

Parsi-persian Ms. trlt. Kudām ān kih ān man sakḥavati chāshad + chashad avval, [kūm avval shāgirdi kih kunand]? * (b) Kih pah īn ī Tū khvāhishn [kunam = *vāgū-nam*] bālā —, (c) pah kunishn [andar = *dayen*] afzūni khudā ashō? * (d) Chūn ān Tū Ardibahisht [] [bāyad = *avāyad*] ān ī gōsfend pēdā*-kunandah rā guft, [kū, bāyad dād], (e) khvāham ān ī har dū ī Tū, pah Bahman [muzd] * *¹ Vel 'paidā'.

Free tr. Whoe'er to me, be he or man, or woman,
Our tribes^{*1} gift gives which Thou as best perceivest, (^{*1} Or 'our life's'.)
Prize for the holy gives and Good Mind's ruling,
Whom, praising You, I urge as comrade leading
Forth to the Judge's Bridge with all I go!

is the reverential*-recognition*, [i. e. *toward* Zaratûsht], *these men and women* are attributing to me a sovereignty with a good mind [according to that sovereignty of (or 'over') the pious which appertains unto me], (d) whom also I am inciting to Your praise [to Your Religion]; (e) forth these all (*men and women*) are walking^{*3} toward (or 'on') the Chandor* Bridge, [that is, these are Zaratûsht's disciples, *and* they belong for ever to Garôdmân].

^{*1}Note well this frequent use. ^{*2}or 'toward that which is'. ^{*3}or 'ênî = I will walk'.

Ner's sansk. text. Ye vâ mahyañ, narâh aṅganâ vâ, Mahâjñânin Svâmin, (b) dâtâro bhuvane [vapuḥ çishyatvena]; yecha Tava vettritayâ utkrishṭayâ^{*1} [Dinyâ Te] (c) bhaktyâ* bhaktâyâ^{*2} [mahyañ Jarathuṭrâya], Uttamasya râjyena Manasaḥ, [sadvyâpârapârthivatâyai³ aham asmi], (d) yâñcha utthâpayâmi Yushmâkañ nâmastutaye³, [Dinaye Yushmâkañ], (e) prakrishṭam te viçve 'pi Chandore prabruvanti uttâre, [kila, ye Jarathuṭrasya bhavanti, te sarve 'pi Garoṭhmânabhâjo bhavanti]. ^{*1}J.³ 'ṭatayâ. ²J.³ 'ṭayâ. ³J.³ 'ṭpâri°.

Ner. transl. (a, b) They who are contributors of offerings to me in the world, O Great Wise *One* the Lord, *whether they be* men or women, [*giving* themselves (their bodies*) in discipleship], and who are also thus giving themselves in accordance with (or 'through') Thy knowledge which is the best [through Thy Dîn] (c) and with a portion for* (or 'through devotion* toward') him who* should* have* a* portion* (or 'the devout') [toward me Jarathustra], and also likewise in accordance with (or 'through') the sovereignty of the best disposition, [*for* I am for the righteous sovereign (or 'sovereignty')], (d) and *still more* those also whom I am arousing to Your praise, [to Your Dîn], (e) these all are praising^{**1} upon the Chandor Bridge* (or 'on the passing over'), [that is, those who belong to Jarathustra are all likewise sharers of Garoṭhmâna]. ^{**1}NB. Ner. read Pahl. franâménd.

Persi-persian Ms. trlt. Ân man kih mard [u = va] zan hend, Ôrmuzd [tan pah shâgirdî dâd ân û kih dehad chûn Ardibahisht = *tan pavan âhavishti dâbûnd** zak ô (sic vid pro val) mûn dâbûnêd* chigûn Ashavahisht], (b) ash* [] [pah = pavan] dahishn andar jihân* [pah shâgirdî], pah in i Tû âgâhî [deh = dâbûn*] i pahlûm* (sic) [pah Dîn i Tû [âgâh deh = âkâs* dâbûn*]] * (c) pah bandagi ân û i bandagi i [Zaratusht] [hastam = hómânâ] pah ân i Bahman khudâi, [nêk [nêki = frâdrânî] pâdishâhî râ am hast [lâ'ik = pâtûkhshâi]], (d) kih âgh (sic loco ham) bar-khêzam [= Pahl. khêzam*] ân ân i Shumâ niyâyishn [ân Dîn i Shumâ] * (e) [] [Pah = pavan] ôshân tamâm pah Chinvad — âmad (?) + va raft-kunad [pul = pûnâr*], [kû, ôshân Zaratusht shâgird hend, hamâ Garôtmâ(r)ni* (sic) hend] *

11. Text.
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Verbatim transl. (with paraphrase). [Sed] cum-regibus [infidelibus (nos vastatione et rapina aggressis) se conjungebant [vel-ngent] Karpani Kavani-que [hostes nostri veterrimi] (b) malis actionibus, [(i. e. et profanis sacrificiis dis-daemonibus oblatis et factis rapacibus cruentis) ad] vitam mortea-fficiendam* [et extinguendam] humanam (c) quos [ipsos] sua anima suaque [conscientia*¹ nunc ulta] vociferationibus-exsecratur*, [i. e. exsecrabuntur (vel 'crudeliter-contudent*')] (d) quum [illuc] adveniant[-ient et attingent] ubi Judicis Pons [protendatur tum damnati de hac via angusta (vestigium fallenti) lapsi* praecipitati decident], (e) [et in] durationi[-tionem] omni[-nem in] Mendacii-daemonis domicilio [jacebunt eorum] corpora*² [vel 'erunt habitationes*² eorum']. *¹ Fortasse 'religio perversa sua sub specie personae mente concepta'; cf. Yasht XXII et Yas. XLIX, 11. *² sunt qui reddant 'subjecti imperio Drujis'.

Pahl. text translit. ¹Avō khūdāyih āyūjēnd*² mūn Kik va Karpō hō-mand³, avō³ khūdāyih⁴ i⁵ avārūnō⁶] (b) pavan zak ī saritar kūnishnō ahvānō marenchinēnd⁷ anshūtān, [aigh, Gās i⁸ tamman barā marenchinēnd⁹]. (c) Avō zak ī nafshman rūbānō khrūsishnō yehabūd, va¹⁰ zak ī nafshman Dīnō*¹¹ (d) amat madam yāmtūd avō tamman pavan Chishvadarg¹² [krūsishnō avō dahishnih¹³⁺¹ yehabūd¹]. (e) Afshānō hamāi [vad avō¹ vispō¹ vad avō tanō* ī pasīnō] dēn Drājōk¹⁴ demān astishnō aīt. ¹See P. ²P. āyūz°. ³D. hōmananend*. ⁴DJ. diff. (half spelt). ⁵D. ins. ī. ⁶D. adds āyūjēnd (late). ⁷so D. ⁸D. ins. ī. ⁹so DJ., D. ¹⁰DJ., D., M. ins. va. ¹¹DJ. ins. ī. ¹²so DJ, D. ¹³DJ. 'ih. ¹⁴so D.

Pahl. transl. They who are the Kik(?) and the Karp are uniting in a sovereignty, [that is, in an impious* (or 'improper') sovereignty], (b) and they are destroying men and the worlds by evil* action, [that is, they will utterly* destroy the Place which is beyond], (c) and they are uttering cruel

12. Text.
 .အမှတ်သတိ .အမှတ်သတိ .အမှတ်သတိ .အမှတ်သတိ
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Free tr. Karps, yea, and Kavis are with foul kings joining,
 With evil deeds our human life to slay;
 Cursed by their souls and selves, their being's nature;
 From Judgment's Bridge they fall, the final pathway;
 In Demon's home their bodies* ever lie! * Or 'their dwelling is'.

cries* against their own souls and against their own Religion*, (d) when they come up beyond upon the Chandor Bridge [there they are delivering*1 the utterance* of cruel cries], (e) and their existence is in the Abode of the Drûj for ever [unto all *duration*, until *the life* in*1 the later body]. *1 Dahishnih merely equals the syllable 'dâd; we must omit avô as = 'against' the creation.

Ner.'s sansk. text. Râjyâya upakramanti Karapâh*1 Kikâç cha, [açro-târo adarçakâh râjyâya avyâpârîṇe] (b) nikṣiṣṭaiḥ karmabhiḥ* bhuvanam nâçayanti manushyânâm, [sthânâm yat paralokiyâm] (c) ye nijâya âtmane nijâyaicha âkroçam* dadanti* Dinaye; (d) yadi upari prayânti paraloke Chandore* uttâre* [tatra âkrôçam* dadanti*]; (e) sadai'va [yâvat sarvam], Drûja-sthâne saṁsthitih, [yâvat vapuḥ pâçchâtyam* Narake saṁsthitir bhavati].

1 So J.³, J.⁴, J.; C., P. were read karapâh.

Ner. transl. The Karaps* and the Kikâs are convening* toward* (or 'to form') a sovereignty, [the disobedient and blind ones, (*as their names imply*), to *form* an evil-doing* sovereignty], (b) *and* they are destroying the world of men [the Place which is beyond] with base deeds, (c) *but* they (lit. 'who') are uttering a reviling-curse upon their own souls and upon their own Din. (d) If they advance beyond upon the Chandor Bridge, (lit. 'on the passing over') [there *also* they utter reviling-malediction], (e) *and* for ever [as long as* until* all *duration*], their continued existence *is* in the Drûja's place, [as long as* until* the final body their abode is in Hell].

Parsi-persian Ms. trlt. Ân khudâi [] [kushish*-kunand = *ayuzênd**] kih Kôr u Karp hend [ân khudâi i âvârûn*, [kushish*(?) -mî*(?)-kunênd* = *ayuzined**]]; * (b) pah ân i badtar kunishn, jihân* [] [kharâb-kunand = *marenchinênd**] âdamiyân [kû, gâh* i ânjà bih [] kharâb-kunand = *-inênd**] * (c) Ân ân i khvêsh ruvân khrûshidan*1-dehad ân i khvêsh Dîn, (d) kih avar rasad ân ânjà pah Chinvad- [pul = *punâr**] [khrûshad* [] [zakhm = Pahl. khrushishn*1 (?) []] * (e) Azshân (sic) hamâ [tâ [] tamâm [ân tamâm = *ân visp.** (sic)] tâ ô tan i pasîn andar Druj khânah kâ'im hast * *1 Vel 'khrûsh°'.

Free tr. When Right-inspired, and 'midst Tura's kinsmen
 Come from Fryâna forth, 'midst those illustrious*,
 They who Devotion's lands with zeal are helping,
 With these together God through Good Mind dwelleth;
 To them in helpful* grace commanding speaks!

Verbalim transl. (with paraphrase). [Sed inter hostes ipsos nonnumquam fides inveniri et exurgere potest]; quum sursum Sanctitate*1 inter-cognatos

*the original believers, now declare Aûharmazd a giver of joy, [that is, they say that the thing which is their gladdening*¹ is also owing to Him].*

*¹ Possibly meaning their conversion.

Ner.'s sansk. text. (a, b) Ye* uchchaiḥ* puṇyam nâbher*¹ (vel 'nâbhair'*) (sic) nâbhiḥbhyah* Turushkāṇām utthāpayanti praṇaiḥ saṁlāpaiḥcha (!), [kila, tēshām tatra pratikṛitir* bhavati], (c) saṁpūṛṇamanasā jagadvibhūteh* vṛiddhiṁ dadanti* vyavasāyatayâ*, (d) evaṁ tena Uttamena saha nivasanti Manasā, [saha sadvyâpâratayâ]. (e) Te prītiṁ Mahājñâṇinaḥ samudgiranti* Svâminah, [tat kiṁchit* nigadanti yena tebhyaḥ prasâdah prâpnoti].

*¹ J.³, 'bher; but see the Pahl.

Ner. transl. (a, b) They who raise* up* Sanctity through* the descendants of the kith*¹ of the Turushkae (Turks) through questions** and conversations(?), [for in fact, for them *those Turks* there is acceptance* (or 'honourable treatment*²') there (beyond), (or possibly 'their requital* is there')], (c) these *who thus exalt Sanctity* are bestowing an increase of worldly* possessions* upon — (?) through perfect-mindedness [and with energetic effort]; (d) and so they, the *Turushkae*, are dwelling together with *our* saints* endowed* with* the Good Mind*, [that is, together with* good* conduct*], (e) and they *also* are declaring the friendship of the Great Wise *One the Lord*, [that is, they are declaring that thing through (or 'on account of') which the grace of the reward may reach them].

Parsi-persian Ms. trlt. Kih bâlâ Şavâb az nâfân (?) u farzandân (b) i -anân (?) bulandi-dehad pah [] [javâb = *frashanân* (!) ân guft, [kû [-sh = -ash] ânâ pazîrah bâshad] * (c) Pah pur minishnî jihân [] [afzûni = *Pahl. defaced*] dehad (?) pah kushish *; (d) êdûn ôshân [] pah Bahman [] [khvânad = *karitunêd* (?) [pah nêki] * (e) Ôshân ân i Ôrmuzd* râmishn [] [gô (vel 'gû') = *jamnû* (sic)] *; [ân chîz []] [gô ('gû') = *jamnû*]; ôshân râmishnî [] [az = *az*] û bâshad] *

Free tr. Who Zarathushtra gifts 'midst men vouchsafeth
Righteous is he himself 'midst men proclaimed,
Life upon him bestows the Lord Ahura,
Farms that are his promotes with Good Mind helping;
Comrade for You through Right we think him meet.

verenter* ut dux (a me tam longe expectatus) ad declarandum*³] idoneus-et-congruens [est], (c) itaque illi-(ipsi*) Mazda populum*-[oboedientem-et-devotum (vel 'mundum, i. e. vitae-cursum in his rebus civilibus et sacerdotalibus omnino prosperum et felicem')] det [vel 'dabit'] Ahura, (d) huic, [i. e. in-gratiam-ejus ducis, (vel fortasse 'pro nobis')] colonias [nostrae patriae] Bonâ promovens-augeat[-gebit] Mente; (e) [et] eum, [i. e. talem virum sanctum] Vestrum Sanctitate existimamus bonum-socium-et-comitem. *¹ Vel 'Qui S.' (verbo 'me' omisso); fortasse alius princeps ut interlocutus* hoc loco a poeta mente conceptus sit. ** i. e.

sadvyâpârinyâ, (c) evam tasmai Mahâjñâni bhuvanam dadâti Svâmi [sthânam yat paralokiyam]; (d) tasya bhûvibhûtim* Uttamam pravardhayati Manah [Uttamamanâ amarah]; (e) tam vo dharme sadai'va dhyâyâmi çuddhasakhâyam [Dinau yushmâkam, tam Gustâçpam yah sakhâyatvam]* Dineh sadvyâpâratayâ kurute]. *1 So J.², J.⁴; C., P. °māvāya. *2 J.², J.⁴ °ryanīyah. *3 J.² °yam tva; J.⁴ sashâyam tva (sic); J.² °tvam.

Ner. transl. (a, b) That man is to be honoured among men with the gift of proclaimed praise *and* with righteous [laudation] who is a bestower of *offerings (for the Cause) upon Zarathustra of the Spitamae; (c) therefore the Great Wise One the Lord, is bestowing life (or 'the world') upon him, [the Place which is beyond]; (d) and the Highest (Good) Mind augments his landed*-estate* (or 'worldly property') [he the immortal Highest* Mind]; (e) such a man do I ever regard as your good associate in sanctity [in Your Dîn, this Gustâspa, who with good works discharges the duties* of an associate* of (i. e. in) that Dîn].

Parsi-persian Ms. trlt. Kih ân û i Spitâmân Zaratusht —, (b) azash* (sic) andar âdamiyân tâ'rif-bûd (= shnâyînêd) [v' = va] ân mard pah frâz parvarishn (= Pahl. srâyishn (?)) dahishni, [kiyash bih nek-sakhun [va = va] nek] * (c) êdûn ân û [û = varman*] i Ôrmuzd* jihân* [] [dehad [takht = dâbûnêd*] [gâs i ânjà] * (d) Ân i [] [ân = —] jihân* [] Bahman zyâdah dehad, [kû, bih afzâyad, [kû Bahisht dehad = âgh Vahisht dâbûnêd*] (e) [] [Ôshân = varmanshân] [Vishtâsp] pah ân i Shumâ Savâb [hamishah] [] [chiz = mandûm] i khûp [] [hamishah [= —], [kû, nekî dôst (vel 'dûst')] *

Free tr. Whom hast thou thus, O Zarathushtra, righteous?

Who seeks distinction* in our holy effort?

T'is he himself, the brave Vishtâspa Kavâ.

Whom in the same abode Thou, Lord, shalt gather*¹,

These in the words of Good Mind I invoke! (*1 Or 'did'st').

'quis vult [doctrinas (et postulata probata et mandata)] hujus Causae [ut nuntius pri-marius] promulgare; vel (tentemus iterum) 'quis vult se clarum fieri'. *2 vel 'quos, [i. e. cum quibus congregiaris[-dieris] in eadem domo' (vel 'in eandem domum').

Pahl. text transl. ¹Zaratûst² mûn² lak² aharûbô² dôst² [yehevûnêd³] (b) pavan hanâ⁴ mas magih [pavan aê⁵ avêzak shapîrîh?]. Afat avô mûn frâz srâyishnô⁶ dahishnih kâmak, [aighat Dînô* avô mûn avâyaq¹ amat yemale-lûnih]? (c) Aêtûnô valman⁷ i⁸ Kai Vishtâspô i⁹ kârik¹⁰ [vâdûnêd¹¹]; (d)¹² amat stâyidô, Aûharmazd*, hamdemanô¹³ aôj vardînid¹⁴, [aigh, hamdûdaq i¹⁵ aôjô barâ avô¹⁶ denman¹⁶ Dînô*¹⁷ aityûnêd]. (e) Valmanshân karitûnam avô zak i¹⁸ Vohûman milayâ [mûn min Spîtâmân hômand, ashânô barâ avô denman Dînô* hâjam¹⁹]. ¹See P. ²in D. and P. only. ³so P. only. ⁴so DJ., D. ⁵D. hanâ. ⁶D. ins. va. ⁷DJ., D. ⁸DJ. ⁹DJ., D. i. ¹⁰DJ., D. ¹¹P. ins. ¹²DJ. om. i. ¹³D. diff. as P. ¹⁴DJ., D. om. first letter. ¹⁵DJ. ins. i. ¹⁶D. hanâ; DJ. avô dîn. ¹⁷DJ., D. om. i. ¹⁸DJ., D. ins. i. ¹⁹so D.; DJ. °ênd.

Ner's sansk. text. Jarathuṣṭra, kas te muktâtma mitro (b) mahatâ mahattvena? [kila, nirmalena uttamatvena*?] kasmaicha prakriṣṭoktidâne* kâmaḥ, [kila, Te Diniḥ kasmaicha rochate*?; kasya* brūṣhe*1?] (c) Evarṁ asau rājâ Guṭṭâcpaḥ saṁgrâmi* (d) yaḥ stotâ, Mahâjñânin*2, sahaśasino vyâvartayati, Svâmin, [kila, saha-anvayikân* Dinau samânayati], (e) tân âhvânayâmi Uttamasya ukteshu Manasaḥ, [kila, ye Spitamât*3 santi tân

အသံကွဲများကို အောက်ပါအတိုင်း ဖော်ပြထားသည်။

အသံကွဲ (၁)	အသံကွဲ (၂)	အသံကွဲ (၃)
အသံကွဲ (၄)	အသံကွဲ (၅)	အသံကွဲ (၆)
အသံကွဲ (၇)	အသံကွဲ (၈)	အသံကွဲ (၉)
အသံကွဲ (၁၀)	အသံကွဲ (၁၁)	အသံကွဲ (၁၂)
အသံကွဲ (၁၃)	အသံကွဲ (၁၄)	အသံကွဲ (၁၅)
အသံကွဲ (၁၆)	အသံကွဲ (၁၇)	အသံကွဲ (၁၈)
အသံကွဲ (၁၉)	အသံကွဲ (၂၀)	အသံကွဲ (၂၁)
အသံကွဲ (၂၂)	အသံကွဲ (၂၃)	အသံကွဲ (၂၄)
အသံကွဲ (၂၅)	အသံကွဲ (၂၆)	အသံကွဲ (၂၇)
အသံကွဲ (၂၈)	အသံကွဲ (၂၉)	အသံကွဲ (၃၀)

¹ Vel simpliciter *hyad(t) = 'ut', sensu acc. cum infin. 'dicam' ut (sic) vos . . discernatis*, [i. e. 'dicam vos . . discernere']. ² i. e. *his vestris donis liberalibus et officiis ad successum conatus nostri promovendum et consummandum*. ³ vel 'ob has vestras actiones pro vobis Sanctitatem, (i. e. instituta Regni (pro vobis) constituere[-nite]) *dadyuè = dadyè inf. loco imper.(?).* ⁴ i. e. *institutis in rerum primordiis et etiam usque adhuc valentibus*.

Pahl. trlitt. ¹Haêchað Aspânêð² gôbishnô tânô³ lekûm⁴ mûn Spîtâmân [hō-manêð]; (b) aftânô dahishnô¹ barâ vijinishnô^{*1}, va⁵ mûnich adahishnîh⁶, [aightëânô mindavam i⁷ frârûnô min zak î avârûnô barâ vijinishno¹]; (c) pavan valmanshân kûnishnô î⁸ lekûm, Aharâyîh avô lekûm¹ yehabûnî-aîtô¹ [mozd], (d) mûnash¹ yehabûnd, frâtûm⁹ Aûharmazd [zak î mozd]. ¹See P. throughout. ²so DJ., D.

Dīnau samānayāmi]. *¹ J.³, J.* brūte. *² J.* ins. svāmin°. *³ J.³, J.⁴ 'mān; so P., C.; was the 'n' for 't' as often, or have we a clumsy plural?

Ner. transl. Jarathustra who *is* thy free-souled (or 'religious*') friend (b) through (or 'in') the great greatness, [that is, through the pure goodness?]; and for whom *is* Thy desire for the giving of the proclamation?, [that is, whom does Thy Dīn also please?; and whose (or 'for* whom') dost thou declare]? (c) So is that King Gustāspa the warrior, (d) who *as* a praiser, O Great Wise *One* the Lord, brings back (or 'converts') the households, [that is, he assembles the family-connection within the Dīn]; (e) and these *all* I am convoking in the words of the Highest (or 'Good') Mind, [that is, I am assemble those who are descended* from Spitama within the Dīn].

Parsi-persian Ms. trlt. Zaratusht! kih tū ashō dōst*¹ bāshad (b) [] meh khāliḡ, [pah in avēzah vehi]? Tu-rā, ān kih frāz parvarishn, [va = -] dehad kāmah, [kūt Dīn ān kih [] [ōshān = *varmanshān*] kih gūyi?]* (c) Ēdūn ū i Kaī Vishtāsp [] [kā* (?) + ya'ni + farzanak* (?) = *kāri*] [kunad], (d) kih stāyishn i Ōrmuzd* [] [hinmat = *hamā-vandah** (?)] buland -, [kū, hamdūdah i buland bih ān Dīn āvarad]* (e) Ōshān khvānam ān ān i Bahman sakhun [kih az Spītāmān hend, ashān (?) bih ān in Dīn khēzanam (?) -ānam)]* *¹ Or 'dūst'.

Free tr. To you I speak, O Haēchaḡ-aspaē kinsmen,
Since things unlawful ye discern and lawful,
By these Your deeds ye help* the Holy State
With the primeval laws which Mazda gave.

*so D.; DJ. gōbīshntūm. *M. lakō min. *D. om. va. *DJ., D. 'nih. *DJ. om. *DJ., D. ins. i. *DJ. kabad.

Pahl. transl. O Haēchaḡ Aspānēḡ! yours is the speaking (or 'ye are to be addressed') of the Spitamae* (b) *since* offering (?), and *also* what is not offering* (?) are thoroughly discriminated by you, [that is, the thing which is correctly-pious is (to be (?)) thoroughly distinguished by you from that which is improper-and-impious]; (c) Sanctity is to be attributed* to you [*as securing* a reward] for those deeds of yours, (d) according* to which* Aūharmazd first* gave [that which *is* the reward].

Ner.'s sansk. text. He Haechadaspiyāḡ*¹ vāk yushmākam, he Āpita-miyāḡ*², (b) yat* dānam vivinaktum*¹⁺², yachcha³ adānam, [kila, yushmākam kimchit* yat sadvyāpāritaram avyāpāritarāt* yujyate vivektum]; (c)*⁴ yush-mākam karmabhiḡ puṇyam yushmabhyam dāsyate [prasādaḡ⁵] (d) yāni dadau*⁶ prathamam Hormijdaḡ. *¹C. *²J.* faint anusvara. **corrected. *⁴J.³, J.⁴ ins. te; *⁵J.³, J.⁴ 'daḡ; P. 'dām. *⁶J.³, J.* om. dvau which C., P. have.

Ner. transl. O ye Haechadaspidae and, ye Āpitamidae, yours is the word; (b) what is offering *is* to be distinguished and what is not offering, [that is, it is necessary to *scrutinize* everything belonging to you, and to distinguish those which are the better works* from those which are the

sic = tân), shumâ kih Spitamân (*undecipherable*) [hast] * (b) Ôshân (?) [= Aftân* dahishn bih [] [bih- (?) guzyandah = *chinishn*] [] kih ham nâ + bih (?) sic videtur) + dahishn, [kû, tân chîz i nêk az ân i bad bih [] [chînad = *chinishn*] * (c) Pah ôshân kunishn i shumâ Şavâb ân shumâ [khvâhad = - (?) [] [dâd = *dâbûnd* (?)—] [muzd] (d) kih [] dâd avval Ôrmuzd* [ân i muzd] *

Free tr. Come Frashaostra, Thou with offerers, Hvôgva!

With those we seek, to bring* This land's salvation;

Come where Devotion blends with Holy Justice;

Where lie the Realms desired of Good Mind,

Where God in His own might* abides!

by thee in Garôdmân], (b) *thou* who art of the Hvôb, for whom is satisfied happiness, [i. e., his *is* that desired reward, his *is* an existence in happiness, [that is, there in the other world is his happiness], (c) there beyond where Ashavahisht* *dwells* with the Perfect Mind, (d) there where the desired sovereignty of Vohûman is, (e) there where Aûharmazd dwells according to *His* desire in His abode! * Forms in *ishn* are often undoubtedly used in this sense.

Ner.'s sansk. text. Pheraçaustara paratre*¹ (sic, lege -tra) tubhyam dakshinâpravrittayah, [kila, tubhyam dakshinâh¹ antar Garothmâne¹ kâryâh], (b) he Huoguâjâh*², tâbhir yah samtushṭah tasya çubhe sthitiḥ, [kila, tam prasâdam yasya rochate, tasya paratre[-tra] çubham bhavati], (c) paratre[-tra] Dharmah samâçlisṭah Sampûrṇamanasâ, (d) paratre[-tra] Uttamamanâ ip-sânâ*³ (or 'no') 'sti râjyam; (e) paratre[-tra] Mahâjñâni svecchhayâ sthâne nivasati Svâmî. *¹ All but J.* 'tre. *² so J.³, J.⁴; J.* Huo-. *³ J.³, J.⁴ etc. -nâ, but a fem. was hardly meant; yet see sampûrṇ^o in c representing (?) the fem. Âramaitiḥ.

Ner. transl. Pheraçaustara, there are to be developments* of* offerings for Thee in the other world, [that is, official gifts* (perquisites*(?)) are to be presented to Thee in Garothmâna], (b) O Huoguâja, he who is rendered content (or 'satisfied*') with these things, his position is in happiness, [that is, whose reward gives him pleasure, his *is* happiness in the other world]. (c) There in that other world Sanctity is embraced by the Perfect Mind, (d) there in that other world the one endowed with the Best Mind* is desirous* of the sovereignty; (e) in that other world the Great Wise *One* dwells in his abode, *absolute, and* according to his will, the Lord.

Parsi-persian Ms. trl. Frashôsthar ânjà [] ân sakhâvat (sic) raftan, [kût + ya'ni + tû sakhâvati andar Garôtmân] [], (b) kih az Hbôbi [hasti, va] kih pah ôshân razâ-mandî * [kû [] ân muzd bâya] ash pah nêki êstishn + kâ'im * [kûsh ânjà nêk(i) bâshad]; (c) ânjà [] Ardibahisht avâ bundah minishni*, (d) ânjà (?), kû [pah = *pavan*] Bahman khvâst êstêd khudâi; (e) ânjà kû Ôrmuzd* pah kâm (sic videtur pro kâmak) andar [kallah* (?), fortasse kâr *sic pro gâr* = *var*? = *demûn*]* mânad *

Free tr. Where I in holiest metre chant the doctrines;
 Never the measureless profane I'll utter;
 Praise with Obedience and with gifts I offer.
 Who severs keenly each the false and lawful,
 May He with wond'rous Sanctity give heed.

votes his personal efforts to priestly studies and duties]; (d) and he distinguishes thoroughly* what *is* to be given (or 'what *is* giving'), and what also *is* not to be given (or 'not giving') [and he gives to him to whom it is necessary to give]; (e) wise *is* his metrical* measure (or 'ritual'), and this *is* in accordance with the truth ('or justice') of Aûharmazd; [that is, he is intelligent through (or 'in regard to') the Religion of Aûharmazd].

* Perhaps hadâ spelt " (= h, ' = d, " = â) suggested " = aît, or " ; it is extremely unlikely that this " , ' , " means aît, at least when taken in its usual sense; see Gâthâ and Ner.

Ner.'s sansk text. Evam vah pramânam vaktâ, [kila Dînim Yushmâkam vaktâ]; (b) na apramâni* Gurur Jâmâspo*¹ Huoguâjah², [kila, yat* Dînivât* ((?)-vat)*³ na prakânam, tat* na brûte], (c) sahadâtyâ* vah âste* namaskritaye Çroçadakshinâdânenâ*⁴. [Sahadâtir* iyam yat* Dînim Yushmâkam brûte, vapuçcha dakshinî* kurute*], (d) yo vivinakti dânamcha, adânam cha, [tasmai dadâti yasmai yuyjate dâtum], (e) jñâtâ pramânam*⁵ satyatayâ Mahâ-jñâninah Svâminah [Dînyâ Hormijdasya]. *¹ All Yâm-. *² all should be read Huo-. *³ all 'vât. *⁴ see forms of râd often rendered by dakshinâ, etc. *⁵ so J.⁴.

Ner. transl. Thus he* is a proclaimer of Your legal (or 'ritual') regulation, [that is, a proclaimer of Your Dîn]; (b) the spiritual Master Jâmâspa Huoguâja is not a proclaimer of an irregularity, [that is, he does not declare what is not evident (or 'evidently') according*¹ to*¹ the Dîn]. (c) He is devoted to (or 'at') Your Service with a an ever*² accompanying*² (or 'joint')* gift to You, even with Çroça's presentation of offerings; [and this is an ever*² accompanying*², (or 'joint') gift, because *it both* declares Your Dîn, and makes the person an offering*³]; (d) and he (lit. who) distinguishes the gift* and what is not a gift*, [that is, he gives to him to whom it is necessary and fitting to give], (e) and he understands the legal (or 'ritual') regulation through the truthfulness of the Great Wise One, the Lord, [through (or 'in accordance with) the Dîn of Hormijda].

*¹ Hardly 'supporting the Dîn 'vât', see min Dînö. *² see the Gâthâ. *³ not literally meaning 'goes to the right of the body'.

Parsi-persian Ms. trlf. Êdûn ân i Shumâ andâzah [], [kû Dîn i Shumâ gôbishn [gûyad kû gumâni nah bâshad = jâmûnêd* âgh* gumâni lâ jânûnêd*] * (b) Nah [] [hî-gumâni* = avêgûmângi*] Dastûr Jâmâsp i Hbobi [ham-pusar = bûman* (sic loco benman)], [kû, ân i az Din nah pêdâ (vel 'paidâ') nah gûyad [ân gôbishn kunand = zak gôbishn

chinad kih dahishn va kih ham nâ-dahishn, [[] ân û dehad, kih bâyard [] [dâd = —], [ân Jâmâsp = ân Jâmâsp]] * (e) [Pah = pavan] dâdâ andâzah, pah rûstî i Ôrmuzd (sic) in, [kû, pah Dîn i Ôrmuzd* âkâh (âgâh) [hast = hast]] * *¹ Hastî (?).

Free tr. Who Sanctity on me bestows for blessing
Him of my wealth give I through Good Mind best;
Grief upon him I send who sends oppressions;
Thus, Lord, I justly seek your will to gladden;
'This is mine understanding's choice and aim.

[that is, *he is his teacher because he is giving him a reward for his offerings to me*]. (c) Atheistic-falsehood (*with* its results**) is for him who produces that profanity toward us; (d) O Aûharmazd and Ashavahisht, I *will* content You as to Your desire; (e) therefore I will scrutinize that [*Your Religion*] with wisdom and also with attention.

*¹ Not 'his it is even in the body of heaven'; see the gloss and also Ner.

Ner.'s sansk. text. Yo madartham sadai'va sa evam vapushâ utkrish-tatarah, [kila, jagati kinchit* idam eva utkrishâtaram, yat chhâtratvam*¹ me kriyate]. (b) Mahyam lakshmin vatah² (*sic ?) Uttamam âsvâdayati Manah, [kila, yo mahyam lakshmin dadâti tasmai Gvahmanah prasâdam dadâti]. (c) Anâstikatvam tasmai yo 'smabhyam anâstikatvam* datte; (d) he Mahâ-jñânin, he Dharma, Yushmân svechchhayâ satkârâyâmi; (e) tām aham bud-dhyâ manasâcha vivinajmi [Dînin]. *¹ J.³ seh^o (?). ² J.³, J.⁴ vatah; P. vaintah; all v-; it seems the possessive termin. which Ner. intended to use; or read atah.

Ner. transl. He who *toils* for my sake remains for ever the most exalted through his bodily condition, [that is, the most excellent thing on earth *for any one* is just this, that discipleship *should* be formed for me]; (b) *thence** it is that the Best Mind assigns property* (?) to me (or 'inculcates and stimulates the bestowal of riches upon me'), [that is, Gvahmana rewards him who offers me bounty]. (c) Infidelity* is for him who practises* infidelity* toward us; (d) O Great Wise *One* and Thou, O Sanctity, I propitiate You according* to Your own* desire* (hardly 'spontaneously'), (e) and I discern this [*this Dîn*] with wisdom and intelligence].

Parsi-persian Ms. trlt. Kih ân man [] [jân = gân (sic)], [kû, shâgirdî i man kunand], û pah ham tan pâhlûm (sic), [kûsh pah gêtî chiz in pâhlûm (sic)] * (b) Kih ân man khezânah, [kûm khezânah dehad] az-(sic)-ash Bahman chashad, [kûsh muzd dehad] * (c) Nah + hastî (sic) ân û kih ân mâ [] [nêk*-hastî (!) = hâ-**(?) -hastî] dehad (!) * (d) Ôrmuzd* u Ardibahisht, pah kânah Shumâ sitûdam [kunand = vâgând* (?), an alternative conjecture (?)] * (e) Ân man pah khirad pah ach (? sic fortasse) minishu bih [] [(-defaced purposely) = vazinad] [Dîn] *

.ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . အာဟာရဗုဒ္ဓကမ္မဋ္ဌာနာယံ . ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . 19. Text.
 .ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . အာဟာရဗုဒ္ဓကမ္မဋ္ဌာနာယံ . ဗုဒ္ဓကမ္မဋ္ဌာနာယံ .
 .ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . အာဟာရဗုဒ္ဓကမ္မဋ္ဌာနာယံ . ဗုဒ္ဓကမ္မဋ္ဌာနာယံ .
 .ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . အာဟာရဗုဒ္ဓကမ္မဋ္ဌာနာယံ . ဗုဒ္ဓကမ္မဋ္ဌာနာယံ .
 .ဗုဒ္ဓကမ္မဋ္ဌာနာယံ . အာဟာရဗုဒ္ဓကမ္မဋ္ဌာနာယံ . ဗုဒ္ဓကမ္မဋ္ဌာနာယံ .

Verbatim transl. (with paraphrase). [Immo utinam omnes principes ad Causam meam se adjungerent et mihi opibus (ad civitatem sacram nostram constituendam sufficientibus) subvenirent (vide supra)] qui [enim adjutor] mihi, [i. e. in gratiam (vel 'gratiâ') mei] Sanctitate, [i. e. secundum praecepta et significationes sanctae legis] re vera [id] efficiet (b) [meâ] Zarathustrae [causâ] id quod [cum larga-benevolentia (vel 'secundum voluntatem meam') meum conatum magnum] maxime-promovens-et-prosperans*¹ [sit, i. e. prosperet], (c) huic [adjutori liberali et generoso* ut] praemium pro-eo-consequentes-dant* [Ahura et Asha (vide stropham XVII (17), d.) praemium] ad-mundum-illic-pertinens (i. e. ultramundanum*) (d) [cum omnibus] mente acceptis [emolumentis] (cum omnibus) [causâ*-]Bove*²[-vis] materna[-nae*]; (e) haec-etiam [vel 'omnino'] mihi nuntiavisti*³ [vel nunties*(-tiabis*)] Tu, O Mazda, [qui eorum] scientissimus [sis]. *¹ Vel lege haneñtê, 'huic praemium merenti' in-vitam-ulteriore-validum [dabunt Ahura et Asha] . . *² Doctus certus reddit 'duas-boves-duas-maternas'(?). *³ sunt qui 'fecisti tu' vertant.

Pahl. text translit. ¹Mûn zak i² li Aharâyih âshkâarakô min zak varzêd¹ (b) ³avô Zaratushtô ['numûdô yekavimûnêd] mûnash kâmak⁵ frâztûm¹, [aighash avâyêdô vêsh aigh kardô⁶], (c) zak i pavan mozd arjânik yehevûnêd⁷ dên kolâ dô ahvânô, (d) mûn avô li nivêkêd¹ (vel 'navidêd*'), [aigham mindavam yehabûnêd], ash levatman yehevûnêd pavan harvisp⁸ [damânô] Tôrâ i⁹ Az! (e) Zakich li¹ khûrsandih amat hanâ i¹⁰ Lak, Aûharmazd âkâs hômanam, [Dîndô¹¹ i Lak]. ¹See P. throughout. ²DJ. om. ³D. ins. i. ⁴DJ., D. om. frâz. ⁵DJ., D. om. va. ⁶DJ., D. kardânô; D. ins. denman dîn, but very late. ⁷DJ., D. ins. ⁸so DJ.,; D. harvist. ⁹DJ. ins. i. ¹⁰D. ins. i.

Pahl. transl. *To him who practises my* (?) Sanctity (or 'acts from Sanctity toward* me* (?) so better* ; see the original) openly (or 'with open reality' or 'truth') and from that*¹ motive*¹, (b) i. e. toward Zarâtûstô, that [is revealed]*

Free tr. Who from the Right for me true welfare worketh,
For Zarathushtra help most wished and mighty,
Him give they the reward than earthly better
With all mind-blessings gained from holy* pasture*;

These teaching me, O Lord, art Thou most wise!

which is his most advanced desire, [that is, he* desires for him (Z.) more than has been accomplished*], (c) to him who is deserving as to the reward in both worlds, (d) who *also* makes*² an*² acquisition*² for me, [that is, bestows something *as a offering for the Cause* upon me], with him, (i. e. *with such an one*) as that reward the Kine called 'Az' abides for all [time]; (e) this is likewise my satisfaction*, O Aûharmazd, when I am acquainted with this which is *pre-eminently* Thine, [Thy Religion]. *¹NB. zak is inserted as if to make* sure* that min = hachâ should be applied to Aharâyih (totally impossible in ordinary Pahlavi; see p. XIV, Introd. fig.). *²so far better than 'announces' as I formerly rendered; see vistâisf. *³probably reading vâs (see Y. 49. 4, c.) for sâs.

Ner.'s sansk. text. Yo me punyañ prakāṣaṁ tasmāt samācharati (b) Jarathuṣṭrasya yaḥ kāmāḥ prakriṣṭatamaḥ, [kila, yo Jarathuṣṭrasya nidarṣita* āste], (c) sa prasāde anurūpo bhavati ubhayaḥ bhuvanayoḥ. (d) Mām grihītuḥ* (sic, lege grah°) samṅliṣṭā sadai'va Goajināmnī¹, [yo mahyañ kinchit* dadāti, tena saha samṅliṣṭā bhavati sadai'va Goajināmnī]. (e) Tayai'va me santoshah* Tvadiyayā, Mahājñānin, vijñātyā* [Dīnyā Te]. ¹C.; J.², J.⁴, P. gauaj°.

Ner. transl. He who practises my righteousness publicly from this (b) which is Jarathustra's most pronounced*¹ desire, [that is, *from that* which is the revealed *desire* of Jarathustra], (c) is fitted for *and deserving* of the reward *prepared* in both the worlds. (c) To the one who receives me*² the Cow named Aji belongs and she is for ever united *with him*, [that is, whoever bestows anything as an offering upon me, with him the Cow named Aji is united for ever]; (e) and just by this means, O Thou Great Wise *One*, is my contentment* *realized*; *that is*, by means of Thy known doctrine, [that is Thy Dīn]. *¹ So meaning *² lit. 'of the seizer of me'.

Parsi-persian Ms. trlt. Kih ân man Şavâb âshkârah az ân (*n. tr. p. varzêd*) [ku-nam = *vâgûnâm**] (b) ân Zaratusht [] numûd êstêd] kiyash kâmah [] frâz [kûsh bâyard (sic) zyâdah [= *vêsh*], kû [] [kardan = —] (?) [în Dîn = *gûman** (sic) *Dîn*] * (c) Ân i pah muzd arzânî (?) bâshad andar har dû jihân*, (d) kih ân man [] [va'dah + dehad = *navidînêd*], [kû, ma-râ chiz dehad] ash av(â) bâshad pah tamâm [zamân] Gât i (*indecipherable*) * (c) Ân ham [] razâmandî, kih in i Tû, Ôrmuzd*¹, âgâh hastam [Dîn i Tû] * *¹ Ôrmuzd seems oftener written in some parts of this MS., Hôr° in others.

Yasna XLVII.

I.

The Anthem 'Bounteous Spirit'.

Free tr. By Thy blest Spirit moved and Mind the Better
Through Holiness *revealed* in words and actions
Immortal Weal to us* Ahura giveth
Mazda through Power* and Devotion master.

yehabûnd¹⁰ Haurvadaḡ va¹¹ Amerôdaḡ [¹² mozd avō anshûtâânō] (d) zak ī
Aûharmazd¹³⁺¹ khûdâyi¹⁴ pavan bûndak mîuishnîh.

¹ See P. ² DJ. om. ³ D. ins. ⁴ DJ. lak. ⁵ D. 'nêd. ⁶ DJ., D., M., râi. ⁷ D. ins. va.
⁸ D. ins. ⁹ DJ. om. ¹⁰ DJ., D. yehabûnd. ¹¹ D. ins. ¹² DJ., D. om. va. ¹³ DJ. has ī; DJ., D.
om. va. ¹⁴ DJ. khûdâi.

Pahl. transl., etc. Praise to You, O holy Gâthâs! From the Bountiful spirituality and the excellent (or 'best') thought, [since that which has come *from the bountiful spirit* is thoroughly performed by me, and that which has not come *from him* (or 'it') is not at all regarded by me], (b) and from* that which *is* the deed and word of Aharâyîh, [*that is, it is* according to my pious action *that the deed is* done, and *it is* according to my pious speech *that the word is* spoken], (c, d) *and thus, from that spirit*, etc., He who *is* Aûharmazd has given us [his own *blessings*] Haurvadaḡ and Amerôdaḡ [as a reward to *us* men] through the perfect-mindedness (sic) of His sovereign authority. (Mere translation as ordinary Pahlavi is wholly misleading.)

Ner.'s sansk. text. Namō yushmabhyai, Gâthâḥ punyâtmanyah¹. (a) Mahat-tarât* adriçyatvât* utkrîṣṭatarâccha manasaḥ [yat* prâptam asti asmabhyam kritaṁ; yat* na² prâptam asti, tan (na³) mayâ âlokitam], (b) samçliṣṭât* puṇyena³, karmaṇaçcha, vachasaçcha [karmaṇe sadvyâpârîṇe* asmâkam kritaṁ vachasecha sadâcârîṇe* asmâkam uktaṁ], (c) asmabhyam [svâdhînebhya manushyebhya*] dadau Avirdâdam, [udakam], Amirdâdam, [vanaspatim], (d) Mahâjñâninaḥ* râjyâya sampûrṇamanasâ Svâmi. ¹ Sentence not in C. ² J.⁴ om. ³ supplied; J.², J.⁴, C., P. om. (NB. Sandhi is only intermittingly applied, and Sanskrit of every period occurs as used with unusual application.)

Ner. trl., etc. Praise to you, ye sacred Gâthas. (a) From the Greater (greatest) Spirit and from the more (most) excellent Mind, [what has reached us *from these* is fulfilled *by me*, and what has not reached *us thus* has not been observed by me], (b) and from our action and speech *each* united with sanctity, [for good actions our deeds are done, and for beneficial speech our words are uttered], (c) *from and on account of this Spirit, words, and actions* (see line a) the Lord has given to us [men] Avirdâda [water] and Amirdâda [the tree], *to us* as belonging* (?) to Him (or better here, 'to us as having (i. e. 'to have') them in possession'), (d) for *His Kingdom as that* of the

u páhlûm (sic) minishnî*, [kih ân rasid êstêd (so) ma-râ bih kard, wâ'n i nah rasid êstêd [] [râ = râ] ma-râ bih [] [nigêrend (so) = Pahl. 'nd)] * (b) [] Az ân i Şawâb kunishn u gôbishn [u kunishn i frâfînî râ am ô (or 'û') guft], (c) mâyan* khwêshân dâd Khôrdâd u Amerdâd [[] badlah ân âdamiyân], (d) ân i Hôrmuzd khudâ pah pur minishnî * (w = v).

Free trl. That *gift* the best of His most bounteous Spirit
By words from tongue of Good Mind *uttered*
Let Him with hands of Reverence complete
Father of Right* through wisdom Mazda.

correctly-pious with tongue and mouth], (c) *yea* he effects *that best of benefits* (see line *a*) with perfect-mindedness and with the action of both the hands ([or 'he performs action with full energy']), [he, the Gâthic man, i. e. they (such persons) should accomplish the matter in a perfect-minded (sic) way]; (d) he who is wise *will do thus*, [i. e. he who understands the conclusion of the matter through his correct-piety], he who is the father of Sanctity through wisdom*, [i. e. they, such persons, will effect the nourishment* of the creatures through (or 'with') correct piety].

* NB. Mazdâo is rendered as 'wise one' and applied to the human subject, or Mazdâ = dânakih the abstract was read; see also Ner.

Ner.'s sansk. text. Asya adriçyamûrteḥ* mahattarasya utkrishṭatarasya, (b) jihvâyâm vâchâm*¹ uttamena mukhecha manasâ, [kila, yat jihvayâ mukhenacha yujyate kartum² sadvyâpâritaram brûte], (c) sampûrṇamanasâ hastâbhyâm karmâṇi kurute; (d) sa nirvâpajñânî³, [kila, nirvâpajñânâṃ sadvyâpâratayâ veti], sa pitâ punyasya mahâjñânatayâ, [kila, pâlânâm* sṛiṣṭeḥ sadvyâpâratayâ kurute]. ¹ P. later corr.-âmsi. ² J.* vaktum = ('fitting') to say'. ³ so J.*.

Ner. trl., etc. (a, b) *It is* with* the tongue and utterance* of words through the best mind and through the mouth of* the greater (greatest), and more (most) exalted spirit, [i. e. *the one referred to* declares with tongue and mouth that which is the better (best) work, and the one which it is fitting to do], (c) and he also performs actions with a perfect mind and with energy (with both the hands), (d) he, *a man* wise as regards (or 'in') the end, [i. e. he possesses through his good conduct that knowledge which concerns the end], he, the father of sanctity through the greatness of his wisdom, [that is, he effects the protection of the creation through good conduct].

Parsi-persian Ms. trlt. Ū i Minû i — i buland, [Gâth(h)â padash], (b) kih pah zabân-dahan*¹ [] [ân i pah(?)] Vahôman (sic) [sakhun, kû, pah zabân dahan*¹ zak (sic) i nêk gûyad], (c) wa pah pur minishnî*, pah har dû dast kunishn varzêd*² [ân mard i Gâsânî, kû, chîsh* (? sic pro chîz) pur minishnî* kunand (or 'nad')] * (d) Ân i dânáî, [kû âkhir* i chîsh (sic) pah nêkî dânad] [] ân i pidar i Şawâb pah dânáî, [kû, parwardan i pedâîsh*³ pah nêk(i) kunand] * *¹ Or 'dahân'. *² perhaps 'zênd'. *³ or 'paidâyish'.

Free tr. Of this *blest* Spirit art Thou thus the bounteous
 Who him* the Herd joy-making one hast* given**
 With joyful fields for her grant him*¹ Devotion
 Since he* hath counselled with Thy Good Mind, Mazda. (*¹ the faithful saint.)
 Or (b) Who Herds joy-making hath* for us** created (* i. e. the Spirit created.)
 (c) With joyful fields for Her grant us* Devotion
 (d) Since with the Good Mind she hath sought Thy counsel.

mindfulness*, (d) since *Thou* (mûn = amat as often, or 'mûn = *Thou* who') also, O Aûharmazd, *did'st* (so with the gloss) *bestow them* in continued conference with Vohûman [when Vohuman was created by Him, *for* all that was done by Him was done in conference with Vohûman], ([or without gloss (d) 'since he (mûn = amat, or mûn = 'they were given to him who'), O A., *held* continuous conference with Vohûman]). *¹ Intelligently understanding the 2nd pers. under the third hēmtashad(t).

Ner.'s sansk. text. Asau adriçyamûrtiḥ Tvam asi mahattarah (b) yo 'smabhyam svādhīnebhyah Gām dakṣiṇākaram (*? sic) samāsrijat, (c) evam tasyā āhārāya ānandāyacha adāḥ sampūrṇamanasā, (d) yah samçliṣṭaḥ Uttamasya, Mahājñānin, samam* praçnena* Manasaḥ, [yasya Bahmano datto 'bhūt. Samarthaṁ (?) yat* chakre*¹ sampraçnatayā* Gvahanasya chakre].

¹ J.³, J.⁴ have chakre ṇa.

Ner. trl., etc. Thou art that greater[-test] spirit, (b) the one who created the Kine, the producer of gifts for us as belonging* *to Thee* (or 'for us as *her* possessors*'), (c) therefore Thou did'st make provision for her sustenance and her gratification *and* with a perfect mind, (d) *Thou** who *as that spirit*, O Great Wise One, *art* alike engaged in conference with the Highest (i. e. 'the Best') Mind, [whose Bahmana *also* was* given *for her*, *for* He did everything* (so meaning) which He* did* in conference with Gvahanana].

Parsi-persian Ms. trl. Ān i minū* i afzūnī pah Tū hast, [Gāsānī], (b) kih [] [tān = tān] [] khwēshān Gāv [] i sakḥawatī kardār [] ham tāshīd (c) Tu-rā ēdūn ān ān [] [Gāv u = — (?)] rāmishn ham dād pah pur minishnī * (d) kih ham, Hōrmuzd, pah ān i Bahman ziyādah* hampursagī, [kiyash Bahman dād būd ō'sh*¹ har chih kard pah hampursagī i Bahman kard] * *¹ It seems ō'sh (sic) = Pahl. ash as dat., so in v. 5.

Free tr. By that blest spirit *curst* false foes are wounded
 By Mazda's bounteous one, not thus the saints,
 Though feeble men alone here serve the faithful
 And foemen* rich in might help sinners on.

Verbat. trl., etc. (Extended paraphrase is again necessary). Ab hoc Spiritu [damnatī] multo-, [i. e. acerbissimo-]supplicio-afficiuntur*[-ientur] scelesti-infideles (b) [a] Mazdae [Spiritu] benefico (vel lege 'ōdā =, O Mazda'),

sed [longe] non ita [se habet res] sancti civis nostri ([vel lege ashavanô pl.* 'non sic sancti [cives nostri supplicio-afficientur; sic tamen fiet adversus inimicos nostros in die victoriae nostrae (ut sequitur); inimici-infideles impediuntur et ad postremum die summo delebuntur, (c) etiam si nunc in hoc tempore casus adversi nostri vir]) parvi[-vae quidem dignitatis solius, (vel 'vir parvarum virium (et tenuis opum) solus']) (vir) sancto [principi vel 'civi' nostro] ad placendum sit, [i. e. promptus ad ei gratum faciendum in auxilium ejus stet (vel 'stabit'), (d) sed vir] potens-quidem [in omnibus rebus] ens* [et] magnae-dignitatis ([vel 'vir magnarum virium' nunc in hoc tempore imperii sui nefandi stet (vel 'stabit' vir dives)]) pravus (infidelis) scelesto-infidelī [socio suo ad placendum, i. e. ad omnia grata (in auxilium) ei facienda promptus erit].

*¹ Fortasse significat kasēš . . . paraoš, 'quantum ad-rem-minorem [actio sua valeat] vir-sanctus sancto [civi] ad placendum (i. e. ad auxilium gratum ei ferendum promptus) sit . . . ad-rem-majorem tantumdem [vir-infidelis] scelesto-infideli . . .

Pahl. text translit. ¹Min zak i² zak i minavadân¹ râdih rêshênd³ mûn darvand [hômând⁴. Min zak, chîgûnshânô⁵ Shêdayyâ⁶ pavan tanô* mâhmân⁷, ⁸nihâdqakô⁹ i shapîrânô¹⁰ pavan frârûnôih hankhetûnd barâ ramitûnd Aharmôk]. (b) Âûharmazd zak i valman¹¹ afzûnik gabrâ, [barâ hankhetûnd]; va¹² lâ âêtânô zak i¹³ aharûbô¹⁴, [maman zak lâ ramitûnêd]. (c) Pavan kû-takihich gabrâ i¹⁵ aharûbô khvâstâr âitô [pavanich¹ kûtakô pishakih¹⁵ kâr va kirfak ghal vâdûnyên]. (d) ¹⁶Amat khvâstâr âitô¹ (aigh shalitâ¹⁷⁺¹ âitô) kubed¹⁸⁺¹ zadâr i¹³ darvandân. ¹See P. ²DJ. ins. i. ³D. 'înênd. ⁴D. hômanend. ⁵DJ., D. shânô. ⁶DJ. 'dayyâ. ⁷DJ. ⁸D. om. va. ⁹so DJ., D.; M. ins. va. ¹⁰DJ., D. 'rânô. ¹¹DJ. ânô or avô. ¹²DJ., Mf. om. ¹³DJ. om. i. ¹⁴M. ins. va. ¹⁵so DJ., ¹⁶DJ. ins. va. ¹⁷DJ., D. shalitâ; K.⁵ pâdqakhshahih. ¹⁸D. ins. kubed.

Pahl. trl. and expl. From (or 'by') that bountifulness of the spirits *moved** (râdih is part of the intensive)*¹ they are wounding those who are wicked, [and because of that, as the demons are lodged within their (the wicked's) body, the natures of the good established in piety will reject the Apostate-persecutor]; (b) *they* will reject* (so necessarily understood to complete the sense) him who is the bountiful man of Âûharmazd (gen. by pos.) [*who is* firmly established*²]; not so the holy [for he does not reject *the good**]. (c) In a little matter even a man is a supplicant for (or 'of') the holy (gen. by pos.)*³, [i. e. they will treat *him* thus even by means (or 'for the sake') of the duty and good works of an humble calling], and when *he* is a supplicant [or (alternative and correct translation of isvâchîd(†)) 'where he is one in authority' (so D.)] he is much (possibly 'of much importance (gen. as = paraoš)') as a smiter of the wicked. *¹ Aside from the original 'From that which

is the bountifulness of the spiritual beings they are wounding those who are wicked'.

*2 Aside from the original 'A. has thoroughly established (set up) the bountiful man', but see the context; is it 'A., he who *is* bountiful [has uprooted* (?)] the *evil* man'.

** (c) without the original: 'Even for the sake of a little the holy is a supplicant', etc.

Ner.'s sansk. text. Tasmât paralokinâm dakṣiṇâm chhindanti durgati-mantah, (b) Mahājñānin, mahattarât [tasmât mahattarât uttamât purushât niṣchaladharmaçcha¹ yah sadvyâpâratayâ* samjâto 'sti. Tam vibhramçayanti* ye Âsmogâh kapatakarmânah, yeshâm vapushi Devâh sadai'va abhyâgatâh santi], na evaṁ puṇyâtmâ [yato*² 'sau na vibhramçayati*]. (c) Karṣṭritayâcha nâ puṇyâtmâ kṛitasyacha pâtratayâ**³ (or 'pâkṛitasya* (?)')⁴ [kāryam puṇyam karoti, kṛitamcha rakshati]. (d) Abhilâshukaçchâ'sti prachuraturam*⁵ hantâ durgatinâm [atyartham⁶ nihanti durgatimantah*⁷]. *1 So J.³, J.⁴; others 'chhal'. *2 J.³ ye tau 'so; J.⁴ ye to 'sau. *3 so perhaps J.³ (I corr. Comm.); J.⁴ yâtritayâ(?); J.* pâtrit°, or pâtrat°; C., P. pâkṛitasya* (?). *4 J.* uram. *5 J.* anyartham. *6 J.⁴, J.* 'mantah.

Ner. trl. and expl. (a, b) The wicked, O Great Wise One, are cur-tailing (or 'cutting off') the reward (not 'the offering' (here)) of the other world from the greater *one* [from this greater[-test] and best man *who is* steadfast in sanctity and *one* who has been engendered through (or 'in') good conduct; the wicked who are the deceitful Âsmogas in whose body the Devas are always lodged are causing* him* to fall* away], not so the holy [since that *one* does not cause *persons* to fall away]. (c) In (or 'by') his occupation the holy man *is thus engaged* and through the ... (?)^{*1} of his action (? or 'through the protection^{*+1} (?) of what he has produced'), [he practices duty and sanctity or ('a holy deed') and keeps to (or 'preserves') them (or 'it') when done]; (d) and he is very desirous *to chastise sin as being* more (most) thoroughly a smiter of the wicked, [i. e. he smites the wicked with a severity beyond measure]. *1 Pish° (so reading) in the Zend has been rendered pânâkîh in the Pahl. and rakshâm in Ner. at Y. L, 2, c; here pish° in the Pahl. obviously gave rise to the curious *pâtratayâ or *pâkṛitasya, explained by rakshati. If we were looking for an independent meaning we might read *yâtritayâ = 'through the capability of ...', but it is mere child's play to lose sight of the Pahl. and Gâthâ.

Parsi-persian Ms. trlt. Az ân i ân i madônadân* [û (or 'wa = va')] sakhâwatî zakhm-kunand kih darwand [hend; az ân chûn [shân = shân (?)] Dêw pah tan mihmân [] nihâdah* i vehân pah nêkî nihâd bih afganad Shemôgh] * (b) Hôrmuzd ân i û afzûnî mard [bih nihad], [] nah êdûn ân i ashô [chih ân nah afganad] * (c) Pah kôdaki* ham mard i ashô khwâstâr hast, [pah [] kôdah** [] [- Pahl. pâyagi* (?)] kâr u kîrfah ô (or 'û') kunand (?) * (d) Kih khwâstâr [] [hastîd = hómûnêd] kû, [] [pâdishâ = pâtrâkshâ*] [] bisyâr zanandah i dôzakhiyân *

Free tr. These through that spirit bounteous, O Mazda,
Thy saint Thou 'lt give, as they are all things better;
Far from Thy will*¹ the faithless has his portion, ^{*¹(Or 'love')}
In deeds rejoicing from the evil Spirit.

[i. e. in accordance with that *liberality* (?) happiness has always been conferred*¹ by him upon the good]; (c) *but* the wicked [-dân] have their portion*² apart from Thy love, [i. e. they possess wealth not in accordance with Thy desire], (d) and he whose deed that *deed** is has his abode *appointed* from (or 'by') Akôman, [i. e. whenever one commits (lit. they would commit) iniquity it is owing to the lodging of Akôman (the evil mind) within one's (or 'their') body]. *¹ Altern. trl. for chôis, see châshidô. *² 'bestow their benefits' as Ner. seems to render bakhshênd is improbable; see both Gâthâ and gloss.

Ner.'s sansk. text. Tataçcha, mahattara adriçya Mahâjñânin Svamin, [kila chet dakshinâm na chhindati] (b) puṇyâtmabhyo âsvâdayati yâm kâmachit utkrishṭatâmatâm(?)*¹, [kila, tasmât çubham sarvaṁ uttamebhyo 'dattam], (c) ãte Tava samihitân² durgatino* varshanti, [kila, lakshmiṁ na abhîpsitena Te dadhate], (d) tasya karmaṇi nikriṣṭasya ânivâsât*³ manasaḥ, [kila, asyâ 'gatavani* Akamanasya vapushi tasya yah pâpam kurute].

¹ J.⁴, J. -tatamatâm. *² so J.⁴, C., P.; J.* samih°. *³ J.⁴, J.* âni°, C., P. aniv°.

Ner. trl., etc. And thence, O Greater Spirit the Great Wise One the Lord, [if one does not cut off (or 'curtail') his offering* (but see v. 4, a)], (b) he teaches the religious whatever is the most elevated (the best), [i. e. from that cause every advantage* is bestowed upon the most exalted ones (the good)], (c) *but* the wicked rain down (or 'bestow', or perhaps 'choose' (?) varsh° having been intended as an aorist present of var*¹ (vri)) *their gifts* (or 'advantages') apart from Thy desire, etc. (trl. shortened, as elsewhere occasionally, to save space). *¹ Yet see Y. 50, 3.

Parsi-persian Ms. trlt. [] [Kih = —] in ham, [kih sakhâwatî nah shikanand], afzûni Minû i Hôrmuzd, (b) [ô'sh° ân âshavan châshad har-kudâm buzurgî, [kû] ['sh = -sh] ân râ nêki tamâm ô [] [vehân = shafirân*] dâd] * (c) Judâ az in i Tû khwâhishn darwand bakhshand, [kû, khâstah (sic) nah pah bâyad* (?) i Tû dârad (?)] * (d) Kih ân i û [] [guft (?)** = kunish* (?) gôbishn (?)] ash az Akôman [] [mânad* (?) = —], [kû, mihmâni i Akôman pah tan i û râ, kih wanâh kunand] * ** A slip of the pen, see the Pahl.

Free tr. These Lord Thou 'lt give and through that spirit bounteous,
By Fire for good to strivers twain in judgment
Through growth of Reverence* and Truth*, Ahura,
For she* instructs her many seekers.

Verbatim trl., etc. Eas res duas, [i. e. Salubritatem et Immortalitatem (vide supra s. V(5) et I(1)) des [vel dabis per Tuum] Benigno[-num] Spiritu [-tum*¹ (in sanctis Tuis vivum*)], O Mazda Ahura, (b) per Tuum igne[-nem]

in-bona distributione (vel 'addictione') ($^{\circ}t\acute{e}^{*3} = ^{\circ}ty\acute{a} = ^{\circ}ty\acute{a}m$, loc. sg. fem.) [praemiorum bonorum et in bona, i. e. in justa et aequa compositione et impositione suppliciorum] certantibus-duobus [vel (iterum et fortasse certius) (b) [eas-duas res, vitam bonis abundantem et longaevitatem [des (vel 'dabis')] per-obrussam-sacri-Ignis-Tui in-bono, [i. e. de bono (adverbialiter), i. e. ad additionem praemiorum et suppliciorum aequam et justam efficiendam] distribuit (vidâitî^{*2}) [hic Tuus Spiritus(?) Benignus] certantibus-duobus^{*3}-controversiam-habentibus (de auctoritate legitima causarum suarum duarum inter se contrariarum)], (c) [sic distribuit Tuus Spiritus] Pietatis per-promotione[-nem vel per incrementum Devotionis] Sanctitatisque; (d) illa enim multos (vel [pourâ(n)s (?) = viros] [ad se] cum-desiderio-venientes [scientia vera plene et sine amphibolia] instruit[-struet].

^{*1} Vel voc. (?) 'O Tu Benigne Spir. M. A. ^{*2} Vel etiam fortasse (tentemus iterum) est 'vidâitîm' legendum, 'et (tâ=) ex eo distributionem dabit, etc.'; sed vide annotationes. Fortasse est vidâitê (sic) pass. cum neut. pl. ^{*3} vel 'e duobus lignis'.

Pahl. text translit. ¹Avō kolâ dôân* yehabûnêd² afzûnik Minavad î Aôharmazd (b) âtâsh³ vijârishnô barâ yehabûnêd avô patkârdârân, [afgh, bûkht va⁴ âirikht^{*5} (?) pêdâk vâdûnyên] (c) amatash zak mûn zak î⁶ stôbar⁷, bûndak minishnih⁸ Aharâyihich [padash var sardâr], (d) maman zak⁹ kated, amat nikirênd ashân, hêmnunînêd¹⁰, [darvandân zak¹¹ nîrang î¹¹ var vad¹¹ aharûbân¹¹ râi lâ padkâr]. ¹ See P. 2 D. ² bûnd. ³ DJ. ins. va (?). ⁴ DJ. om. ⁵ so DJ., D., M.; Sp. cites K.⁵ âirîq (?). ⁶ D. ins. i. ⁷ so D. ⁸ D. ins. va. ⁹ DJ. ins. i. ¹⁰ M. hêmnûnêd î¹⁰ nêd; DJ. written over. ¹¹ DJ., D. as above; K.⁵, M. darvand Nirang var aharô, etc.

II.

Yas. XLVIII, 1.

1. Text.
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(N. B. The Commentary here refers also partly to my former printing.)

Verb. trl. with paraphrase. Si factis [i. e. per facta vel consilia* capta sua] Sanctitate Mendacii-daemonem [hostes inimicosque nostros instigantem] vincet [vel destruet [sanctus^{*1} noster civis princeps vel propheta]] (b) quum sit (sint^{*2}) promotae (sic, lege as(t) âshutâ), [id est, quum ad nostram prosperitatem augendam vere et manifesto advenerint eae dispositiones vel res promissae] quae [prius falso a malis ut] fallaciae pronuntiatae [et declaratae-sint] (c) in-Immortalitate [advenerint] a-Daevis(que) [daemonibus sic ut fraudes declaratae^{*3} sed] ab hominibus[-(que)-sanctis promotae], (d) tum Tibi [Tuam per] beneficiis[-ia]-utilibus[-ia] adorationem augeat [hic civis sanctus, i. e. vim et beneficium Tuæ adorationis amplificabit et propagabit], O Ahura.

Pahl. trl., etc. For the two *contending* parties** (hardly 'in reference to the two, Haurvadaḡ and Amero' (?) the bountiful spirit of Aûharmazd bestows the decision; (b) He will give the decision of* fire to the contenders*¹, [i. e. they will render (or 'render Thou*(?)') the true (or 'certain') and the untrue (lit. impure) evident]. (c) Since His is the powerful perfect-minded-one and Aharâyih also, [and by his means *does that perfect-minded-one become* the chief (the prevailing one) of the var (or 'ordeal')]; (d) for when they behold those *things* she* (Âramaiti) causes* many to believe, [and the wicked are not opposers of that Nirang i var which *decides* for the righteous, (or 'the wicked, owing to that N. etc., are not (i. e. no longer) opposers . .')].

¹ Was vanhau not translated because it was taken in the sense of 'bright' and included within the idea of the 'fire'? Âtâsh oblique by position; see also Ner.

Ner's sansk. text. Tasyâm dadau mahattaro 'driçyo Mahâjñâni Svâmi (b) agniñ vivikter*¹ dâtâram prativâdakṛitâm, [kila çuddham açuddham prakṛti-kurute*²], (c) sampûrṇamanase mahattarâya punyâyacha, (d) sa yataḡ prachurân paçyataḡ pratibodhayati [durgatinah]. *¹ J.⁴ 'ktir. *² so J.⁴ (Trl. om.)

Parsi-persian Ms. trlt. Ân har dûân* (sic) dehad afzûni minû i Hôrmuzd * (b) âtash (space) guzârishn* (?) (or gazûr^o, guwâzishn* (?) = vazârishn) bih dehad ân dalil-kunandahgân, [kû, khâliṣi u [] [nâ-khâliṣi = *airâd** (sic ?)] [] zâhir kunand] (c) kiyash ân kih ân i buzurg-pur minishni Şawâb ham [padash [] sardâr], (d) chih ân bisyâr, kih nigirâd ashân (sic) khwâhad, [darwandân ân (*the Pahl. has, I think, an abortive Nirang, it seems nar* or tar*, no trl.*) [] tâ ashavân* râ, nah dalil] *

II.

Free trl. If through his* deeds by Right he** slays the Falsehood,
When *hopes** by* foes* called false at last shall triumph
In Immortality through saints*, reviled by faithless*,
Thy praise shall this, O Lord, through grace increase.

¹ Vide Ashavâ in secunda strophâ. ² vide annotationes. ** vel 'per Dævas et homines effectae' (?).

Pahl. text translit. ¹Amat, pavan zak¹ dahishnô, [pavan tanô** i pasinô], Aharâyih Drûjô vâned, [Ashavahishtô andar*² (vel 'gôndak*²)], (b) amat zak yâmtûnêḡ mûnshân³, pavan friftârîh⁴, frâz gûftô, [aigh lâ yâmtûnêḡ], (c) amarg-rûbishnîh i⁴ Shêdâân⁵ va⁶ anshûtâân, (d) aêtûnô hanâ i Lak sût¹ niyâ-yishnô vakhshêḡ, Aûharmazd⁷, [Dînô* i Lak]. ¹ See P. *D. andar; DJ. gôndak(?). * DJ., D. 'shân. * DJ., D. om. i. * D. shêdayyâm. * D. ins. va. * DJ. om. va. ** not 'nû'.

Pahl. trl., etc. If, in that dispensation [in the final body] Sanctity smites the Drûj, [i. e. if Ashavahisht *smites* Andar (Indra (?)), (or 'the foul one' (gôndak))], (b) when that takes place which was *declared* by them to be*¹ in deceitfulness, [that is, *that it was* not to happen], (c) (*viz.* the immor-

tality (the declared fate) of Demons and of men), (d) then this which is Thy benefit increases *Thy* praise, O Aûharmazd, [Thy Religion]. *¹Or om. 'to be'.

Ner.'s sansk. text. Yam tasyām dātau¹ Dharmo Drūjam vighaṭayati¹⁺², [kila, vapushi pācchātaye Aḥavahisto amarah Drūjam vighaṭayati]. (b) Ye Avistā-vānīm cikshati** [teshām bādharākāḥ[-ān]* prakriṣṭam abrāvīt] yat idam [lege imām] prāpnvanti, vipratārakā* prakriṣṭam⁴ vadanti [kila, na Avistā-

[illegible]

* J*. vñ añ°. နိဗ္ဗာန်၊ သောတာပန်၊ မဂ္ဂါဒမ္ဘဝေါ၊ အရဟံတေ။

Verbatim trl., etc. Dic [vel ‘Declara’] mihi [eos eventus* futuros* spe victoriae et rerum secundarum impletos, vel facta in tempore praesenti animos nostros confirman] quae [quorum] Tu gnarus [sis], O Ahura, (b) prius quam [ad]-me [eae-res] quae [adversus] me (mēñg = mām^{*1}) [ut] contentiones advenit[-ient], ([vel quae contra me ut mentis^{*1}-contentiones vel crises^{*1} (mēñg-perethā = man-p.) accedent]). (c) Utrum [vel ‘quando’ hic noster civis] sanctus, O Mazda, vincat[-cet] scelestum-infidelem [necne]? (d) Ea enim [a me] mundi [vel ‘vitae’ (fortasse ‘populi nostri’^{*1})] bona inventa [est] perfectio [et consummatio]. ^{*1} Vel (tentemus iterum) ‘prius quam [ad] me [de eis] quae (sic, adverbialiter^{*}) meas [meae] contentiones [sint ille probus* ultione vincens] accedit[-dat]; vide primam stropham (a).

Pahl. text translit. ¹Amat yemalelūnānī¹ li hanā i Lak ākāsih, Aūhar-mazd [Dīnō* i Lak¹], (b) pēsh min zak vad amat² avō li zak i pavan³⁺¹ damik vadarg yāmtūnēd, [rās i⁴ Vahisht¹ i⁴ Dūshahūō* vad zīndakih], (c) chīgūn⁶ aharūbān, Aūharmazd, vānān¹ darvandān [min karđō¹ i li], (d) maman zak dēn ahvānō pēdākō zak i shapīr karđārīh, [rōshanakō aīgh tanō* i pasīnō ghal yehevūnēd¹]. ¹See P. ²Mf. om. ³DJ., D. ins. ⁴DJ. ins. i. ⁵or 'ahvō'.

Pahl. trl. When I* shall declare this which is Thine intelligence, O Aûharmazd, [Thy Religion], (b) before (till when* (sic)) that* which is on the Bridge of the earth comes to me [*the Bridge which is the way to* (or 'until') the life of Heaven *and* of Hell] (c) how shall the holy, O Aûharmazd, smite the wicked [*assisted by* (or 'from') my influence]? (d) *I ask Thee,*

၆. နေပြည်တော် . မြန်မာနိုင်ငံ . ၁၉၇၀ . ၃. Text.
 ၇. နေပြည်တော် . မြန်မာနိုင်ငံ . ၁၉၇၀ . ၃. Text.
 ၈. နေပြည်တော် . မြန်မာနိုင်ငံ . ၁၉၇၀ . ၃. Text.
 ၉. နေပြည်တော် . မြန်မာနိုင်ငံ . ၁၉၇၀ . ၃. Text.
 ၁၀. နေပြည်တော် . မြန်မာနိုင်ငံ . ၁၉၇၀ . ၃. Text.

na prâpnuvanti. No'chyate] (c) amṛityupravṛittim Devânâm manush-
[âste**]. (d) Evaṁ Te lâbhaḥ namaskṛitiḥ⁵ adhyavasâyaḥ^{*} Svâmino
[Dîniḥ⁶ Tava]. ¹ J.*; others⁷ °tiin. ² J.* on marg. tālayati. ³ J.* bādhyak°. ⁴ J.* cha.
⁵ J.* namaḥ°. ⁶ J.*. ⁷ **lege °anti, or çikshayanti, so better. ⁸ **âste = iti. (Trl. struck out).

Parsi-persian Ms. trlt. Kih, pah [] dahishn, [pah tan i pasin], Şawâb Druj shikanad
[w'Ardibahisht [] [andar = andarg**], (b) kih ân rasad kih [] [-shân = -shân] pah friftâri
(vel 'faribtâri') [û râ = varman râ] frâz guft, [kû nah rasad], (c) amarg-raftani i Dêwân []
âdamiyân, (d) êdûn in i Tû sûd [az = min] niyâyishn afzâyâd, Hôrmuzd, [] [Dîn i Tû] *

Free tr. Tell me, Lord, then what Thou so* well* perceivest
E'er those* draw near which are my storms* and* battles,
Shall, Lord, our saints at last smite down the sinners?
For this is known as life's good deed and gain*.

for that is the manifest good (or 'salutary') efficiency *which shall appear* in
the world. [It is clear that the* final body appertains to *this* (or 'that this
refers to the final body')].

Ner.'s sansk. text. Vadâmi* aham evaṁ Te avabodhaḥ Svâmino, Dîneḥ
Tava] (b) pūrve(?)^{*1} manushyâḥ pṛithivyâṁ² antarâle prâpnuvanti, [mârge Svar-
gasya³ Narakasyacha³], (c) yathâ muktâtmanâm Svâminâḥ uttamadânâṁ [vadanti],
tathâ durgatimatâm, (d) yat tat antaḥ^{*4} utkrishṭabhuvane prakāṣṭam sundarâṁ
kartum⁵ [kāmasya nirmalasthânâṁ, tanoḥ paçebât akhshayatvaṁ jâyate*].

¹ J.*, J.* sarve. ² J.* pṛithvim. ³ J.*, J.* svarakasya°. ⁴ so all. ⁵ J.*, P.

Ner. trl. Thus I speak as* Thy servant (or 'Thine' ('dham')) intelligence,
the Lord's, [the wisdom* of Thy Dîn] (before)^{1**} men come upon the enclo-
sure (the Bridge*) upon the earth [upon the way to Paradise and Hell], (c)
and as they declare^{*2} a good gift for (or 'of') the free-souled (or 'righteous')
so also *the recompense* for (or 'of') the wicked, (d) because this is that evident
good action* in the excellent world, [the pure (or 'clear') occasion of desire
after the perpetuity of the body *shall have been** produced].

^{*1} So with Spiegel, hardly 'sarve'. ^{**2} vadanti is an altern. trl. for vânanad.

Parsi-persian Ms. trlt. Kû (? kih) g . . (defaced) man in i Tû âgâhî, Hôrmuzd, [[]
Tû [nist nah bavâd = rôit (lôit) lâ jânûnêd]], (b) pêsh az ân tâ kih ân man an i pah
zamîn râh (?) rasad, [râh i Bahisht u Dôzakh tâ zindagî] (c) chûn [ân = zak] i ashavân,
Hôrmuzd, veh (?) [= Pahl. vohû- (or 'v-h-d-) + hend (? sic vid.)] darwandân [az kar-
dan = —] i man], (d) chih ân andar jihân pêdâ, ân i veh-kardâri, [rûshan kû tan i
pasin ô (or 'û') bâshad [âgâh =

Free tr. Yea to the wise is that the best of doctrines,
Which that best-*helping* One doth teach through Asha,
With honour* owning those who deep truths utter,
The one like Thee through Good Mind's wisdom, Lord!

Verbatim trl., etc. Sic [viro in-officium-suum] scienti [vel ratione doc-

he [in that matter] whose is Vohūman's wisdom, [that is, he possesses an original intelligence which is acute (lit. good) because of its piety].

Ner.'s sansk. text. Evam yat jñānam [avabodhamcha jānāti], tasya atah param bhuvanam bhavati, ciksh(ay)et^{*1}. (b) Çobhanajñāninaḥ Ervadasya samīpe ciksh(ay)et² satyavānīm Svāmināḥ [Dīnim]. (c) Vṛddhiḥ³ jñānamcha idam [Ervadasya samīpe ciksh(ay)et⁴] yat tat adhyāgamināḥ⁵ [Āharmanasya] vākyaṁ [tasya upāyaṁ vadati]. (d) Te utkrīṣṭabhuvanāṁ (sic), Svāmin, yat kimchit etat Gvahmanasya buddhiḥ [kila, naisargikā^{**} buddhiḥ sundarā suvāpārā⁵. Dehi].

^{*1} J.³, J.⁴, J.* çishyet^{*} (?). ^{*2} J.³, J.⁴ (?) here çikshyet. ^{*3} J.⁴ vṛddhiṁcha mana; P. buddhiḥ. ^{*4} here J.³, J.⁴, J.* again çishyet (?). ^{*5} J.⁴ adhyāg^o (so). ^{*6} J.³, J.⁴ suv^o; others sad^o.

Ner. trl., etc. Thus let him teach (or 'learn'(?)) what knowledge [he knows as intelligence^{*}], for his (or 'its'(?)) is the world^{*1} beyond^{*1}. (b) Let him teach^{*1} [in the presence of the Ervad] who is beneficently wise the true word of the Lord [the Dīn]. (c) And let mental augmentation^{*} (nom. not °dhim, see the Gāthā) and this knowledge^{*} impart instruction [in the presence of the Ervad which (or 'because he') declares a remedy] against that which is the discourse of the underhanded [Āharmana], etc. (trl. curtailed). ^{*1} Or 'learn'.

^{*1} Pāhlūm as = vahisht = 'heaven'. ^{*2} mistaking 'havand' for 'hū-ahvānō'.

Parsi-persian Ms. trl. Êdūn ū āgāh-dāhishn [shāgird], ash buland āmūkhtan, [ān i] (b) kiyash ān i dānā [Hērbad] āmūzēd (sic) rāstī i Hōrmuzd, [Dīn i Hōrmuzd], (c) afzūnī āgāh [ān i Hērbad] kih ān ham i nihānā [= nihā(n)ashā (sic vid.)] sakhun [i] [Āhariman] (?) = *Āharmōgi* ash chārah bih gūyad] * (d) Tu barābar, Hōrmuzd [pah ān chiz] kih ān i Bahman khirad, [kūsh āgadah* (vel āgah* chūn ham) = asūn (sic)] khirad nēk pah nēki dārad] *

Free tr. Who bends his mind on holier things and better**

Holds by the Faith in every word and action;

His will must follow close his creed's profession

And in Thy knowledge stand distinct at last.

ultimum varie ([vel 'quisque vir (de sua propria indole et de eo quod ad mores suos et ad facta suae vitae attinet) a malis']) se junctus sit [vel 'erit'].

^{*1} Fortasse 'qui mentem [suam et mentes nostras meliores et puriores reddat].

^{*2} utrum verti potest 'ad melius et ad pejus'? sic traditio.

Pahl. text translit. 'Mūn yehabūnēd minishnō, Aūharmazd, avō shapīrīh¹, amatich² avō saritarīh, (b) valman Dīnō^{*3} pavan kūnishnō va⁴ gōbishnō¹ [kūnishnō⁵ ghal vādūnyēn⁶, gōbishnō⁷ ghal yemalelūnēdō, ash Dīnō* barā yehevūnēd]. (c) Mūn zak ī⁸ valman dōshishnō pavan nadūkīh^{*1} ash kāmākōch levatman, [mūn kār va kirfak pavan avibīmīh⁹ vādūnyēn¹ pavan hanā dārishnō¹, aīghash minishnik karđō]. (d) Pavan hanā ī Lak khirađō afdūmich gabrā neshman hōmand, [aīgh Gāsānik barā yehevūnd]. ¹ See P. ² D. va mūnich. ³ DJ., D. ins. f. ⁴ D. ins. va. ⁵ DJ., D. ins. f. ⁶ DJ. ins. va. ⁷ D. ins. f. ⁸ D. om. f. ⁹ DJ. avibīmīh.

Pahl. trl., etc. He who devotes his attention to goodness, O Aûharmazd, *even* when also to wickedness* (sic), (b) that man *serves* the Religion in action and speech, [that is, they (that is, such as he) would do actions for it, and he speaks words for it, it is thoroughly his Religion]. (c) He whose *is* friendship by (or 'for') benefit (or 'toward (?) goodness'), with him also there is a desire *accompanying** with* it, [i. e., *it is thus with those* who will fulfil duty and charity without fear, *and* with this consideration, that they have done a spiritual action (or 'are made spiritual' by it)]. (d) *Both* men and women at last become *endowed* with this Thy wisdom, [that is, they will become devoted to the Gâthic doctrine].

Ner.'s sansk. text. Yat tat*¹ dehi manasâ, Svâmin, uttamam yat nikrish-tataram². (b) Ayam [iyam*] Dîniḥ karmanâ vachasâ kâryâ, [kila, kartavyâ, tat sarveshâm kathanîyâ ye Dîner* antaḥ* samjâtâḥ]. (c) Teshâm mitratvam sundaratvam abhilâshayet* samam, [yat kârṇaḥ puṇyena nirbhayatvam³ kârayet. Puṇyagrahanâya manasâ¹ kâryam], (d) yat ayam [i. iyam*] Te bud-dhiḥ nirvâṇe narâṇâm nârîṇâm âste, [kila, dâtiḥ Te bhavishyati].

¹ J.* yat tat. ² so J.*; others utkrishṭo.

... 5. Text.

...
...
...

¹J.* khshayañtâ. ...

Verbatim transl. Principes-bonum-regimen-exercentes regnanto! Ne [quidem] nos [in nos reges] malum-regimen-persequentes [regnent] (b) bonae sapientiae [in] actionibus, O Pietas (prompta mens), (c) ut-rem-sacram-red-dentes (vel 'dantes', °dâo nom. pl.) [illi boni-rectores] homini (i. e. viro sancto) progeniem* (aipi*-z°), O* Optima, ([vel et fortasse melius, 'O Âramaitis*, ut-sacram-reddens (°dâo voc. sg.), vel (semel iterum), 'O Â., sacras-reddas (°dâo 2nd sg.) homini-Tuo-devoto post*¹ ortum*¹ res-optimas*'), (d) [Pro-] Bovi[-ve] fac-ut-laborent*² (med. loco pass.). Eam [eum gregem] nobis victui valde-Tu-augeas*³. *¹ Fortasse verti potest 'praeter partum'. *² vel (d) 'Pro B. laborato* (loco act.) sanctus agricola' *³ vel fahuyô, nom. sg. (P).

Pahl. text transl. ¹Zakatô hû-khûdâi pâdakhshâyinishn°, va° al lanman zak î dûsh-khûdâi shalitâ° yehevûnâdô, [²aigh, mânô khûdâi î nadûkô yehe-vûnâd°, al¹ zak î saryâ], (b) î shapîr, farzânakô, [aigh farjâm¹ î mindavam pavan frârûnôih khavîtûnêdô], zak mûn kûnishnô pavan bûndak mînishnfh, [aigh, mindavam° bûndak-mînishnfhâ° vâdûnyên¹]. (c) Yôshdâsarîh° î° an-

Ner. trl., etc. Which thing do Thou bestow (reading-êð as 2nd pl.), O Lord, which is the best, and *also* the more base (so J.², see the Pahl, or 'the more exalted' (? utkrishť° = ashyaschâ' = 'the more holy')) with thought. (b) This Dîn is to be fulfilled in word and in deed, [that is, it is to be fulfilled, and proclaimed by (or 'to') all who are born within *it*, *this* Dîn]. (c) Let *one** therefore seek the friendship of these persons *and* happiness* (or 'goodness') together with *them*, [which may produce fearlessness through righteous action; *but that* action must be *performed* for the purpose of apprehending sanctity with the mind], (d) because in the end this Thy wisdom *shall** *be** that of *both* men and women, [that is, it shall be Thy gift to *them* hereafter].

Parsi-persian Ms. Kih dehad minishn, Hôrmuzd, ân [] [veh = *shapîr*], [wa = *va*] kih ham ân badtarî, (b) û Dîn pah kunishn, gôbishn, [[u = *va*] kunishn û (or 'ô') kunand, gôbishn û (or 'ô') gûyad; ash Dîn bih béd + ya'nî + bâshad * (c) Kih ân i û (or 'ô') khwâhishn-kunad pah nêkî, ash kâmah ham awâ, [kih kâr u kirfah pah bi-tarsî [kunand (?) = *vâgûnand*], pah in dâshtan [kunad = *vâgûna(ê)d**], kûsh andêsidan kunad * (d) Pah in i Tû khirad âkhir (or 'akhar') ham [mard zan] hend, [kû Gâsânî bih bûd] *

Free tr. Let the good lords bear rule; those evil never,
With well-planned deeds of wisdom, thou Devotion,
Hallowing to man his* children's* highest blessing. (* or 'from birth his'.)
For holy herds use toil; yield thou us food.

shûtâân akhar min zerkhûnishnô¹⁰ pâhlûm, [akhar min zerkhûnishnô avinâsih¹¹ pâhlûm¹]. (d) Zak¹ i⁸ Gôspend varziđâr [vâstryôsh] zak i¹² lanman râi khûrishnô fshûvinishnô¹³, [aighash khûrishnô i li mûn Zaratûstô hômanam, [i]* hâvishtânô i¹⁴ li barâ sâzishnô]. ¹ See P. * D. pâdôkh-. * D. has va (?). * D. pâdôkh-shâi (?). * M. om. to 5. * DJ. ins. i. * D. 'ishnih. * DJ. 'asar. * DJ. om. ¹⁰ DJ. ins. i or I. ¹¹ D. ânô (or avô) âkâs (so). ¹² D. om. i. ¹³ DJ., D., M.-inishnô. ¹⁴ D. ins. i. * [i] supplied.

Pahl. trl., etc. That Thy good monarch *is* to exercise*¹ rule*¹ (or 'to be made king'), and let no evil ruler be our sovereign, [that is, let ours be a good, and not an evil monarch], (b) one who is good *and also* wise, [that is, one *who* understands the conclusions of things through his piety], and one whose actions *are performed* with a perfect intention, [that is, they should accomplish a thing with perfect-*mindedness*]. (c) The sanctification of men after birth is the highest* good*, [that is, innocence from birth *is* the best (the 'highest good')]. (d) That which appertains to the Herd's labourer* [to the husbandman] for us, i. e. *as duty*, is to make food abundant, (or 'thriving') [that is, by him my food (mine, Zarathusht's) is to be thoroughly prepared (or 'provided'), and that of*² my disciples *as well*]. *¹ Infîn. for imper 'His is the ruling'. *² or 'to be prepared by* my disciples'.

Ner.'s sansk. text. Eteshâm surâjyam prithivîpatitvam* bhûyât; mâ

eteshām dushṭarāḥyaṁ bhūyāt, [kila, grihaṁ surājñāṁ sundaraṁ bhūyāt; mā eteshām nikṛishṭānām bhūyāt]. (b) Uttamo nirvāṇajñāḥ, [yat nirvāṇam¹ kinchit suvṃpāraṁ jānāti], yat kartavyam, tat sampūrnmanasā sarvaṁ karaṇyam]. (c) Pavitrikaraṇam manushyāṇām paçchāt yat jātānām utkṛishṭabhuvanam², [paçchāt yat jātānām evam avabodham* (? -aḥ) utkṛishṭabhuvane]. (d) Gavāni virachayitā*, [paçupātā kuṭumbinaḥ] so 'smabhyam khādyani* sphīṭayati, [kila, asmattanum vardhayati³. Ahaṁ Jarathuçtro* bhavāmi, ete çishyāḥ me sam-sarge* bhavanti]. ¹ J.⁴ °vāṇe. ² J.⁴ °kṛishṭāni-bh°. ³ J.* °dhayitum.

Ner. trl., etc. Let the earthly authority^{*1} of these *rulers* be a beneficial sovereignty; let no misrule be theirs, [that is, let the house of the good sovereigns be well-ordered, and let not *the rule* of these degraded *ones* prevail]. (b) The best (i. e. the good) man is wise concerning the end, [which means (see aigh) that he understands *that* the end* is to be something practically* righteous ([or °vāṇe 'he understands matters piously in the end'])]. Whatever is to be done *by him*, is to be done, all of it, with a perfect

6. Text.
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 6. Text.

Verbatim trl., etc. Illa Bos sacra ([vel fortasse 'Âramaitiś*']) enim nobis felicitatem-domesticam, Illa nobis continuam (b) det [vel 'dabit'] vim Bonae Mentis [in-]beatitudine [vel, O Tu beata (°dhê = °dhyâ)]. (c) Itaque [ad id consilium gratiae plenum reddendum ei [Bovi, i. e. in gratiam (causâ) hujus Bovis vel Â-tiś*, i. e. ad nostram Â-tim, (i. e. diligentiam* in laboribus agri-culturae) remunerandam] Sanctitate (i. e. causa sancti nostri in agri-cultura studii) Mazda arbores-herbasque augebat [vel-gebit, faciens-ut-crescerent [-scant]] (d) Ahura mundi [vel 'vitae'] in-partu [vel 'in-ortu'] prioris.

Pahl. text translit. ¹Mamman zak lanman khvârth² [min gôspendân] va³ zak lanman tûkhshishnô* [nîrûk⁴] (b) yehabûnêd tûkhshishnô* zak î Vohûman arzûk, (c) aêtûnô pavan zak î valman⁶ tarsakâsh⁷, [amat Tôrâ khadûk-dâd tanô*⁸ barâ dâd⁹] Aûharmazd âûrvar (or 'hûrvar*') vakhshînâd⁹, [aighash barâ afzâyînêd] (d) Aûharmazd dên ahvânô zâk î fratûm râi, [dahishnô¹⁰ î Vohûman râi]. ¹ See P. ² DJ. °ishn. ³ DJ., D. ins. va. ⁴ so D.; DJ., M. kîrûk. ⁵ all tûkhishn (or 'tvakhishn'). ⁶ DJ. ins. î. ⁷ so D.; K. °agahîh (?), DJ. °agâhîh. ⁸ so DJ.; K. yehabûnd. ⁹ so DJ. possibly (?); others °êd. ¹⁰ so K.; DJ., D. (?) dakhshak (altern.).

Pahl. trl., etc. For that one *gives** us (see *b*) comfort* [from the herds], and that one *gives* us [strong] vigour, (b) *yea, that one gives us* vigour, the

mind]. (c) The purification of men after *their* birth* is for* the best world* (utkrisht-in as adj. vahištā = bahisht = 'heaven'(?)), [*that is* their intelligence, after *they* are born *appertains** to* the better world*]. (d) The one who arranges* for* the Kine, [*that is*, the agriculturalist's herdsman] is increasing the supply of food for us, [*that is*, he causes our body to increase in vigour. I say* this*, and I am Jarathuṣtra; and these are my disciples in their association*(?) with me (or 'in their production' (see the Pahl.))]. * 'landed'(?).

Parsi-persian Ms. Ân at nek-khudâ pâdishâh [= (?)] [bâd = jânûnâd] [] ma* mâ ân i bad-khudâ pâdishâh bâd, [kû, mân khudâ i nek bâd [] [ma* = var (sic loco va + al)] ân i bad] (b) i veh, dâna, [kû, âkhir* i chiz pah neki dânad], ân kih kunishn pah pur minishni*, [kû, chiz pur minishni* kunand [û râ nek khudâi — = valman râ hû-khûdâi jânûnêd] * (c) Bêd + bâki + kunandah i âdami pas az zâdan buland [pas az zâdan ân(?) âkâh (sic = anâgâh) buland [dârad = jânsûnd*] (d) [] gôsfend varzidâr, [vâstryôsh*] ân i mâ râ khûrishn + ya'ni (sic) [] [afzûni-dehad = fshuvinishn], [kûsh khûrishn i man kih Zaratusht hastam, shâgirdân i man bih sâzad [= sâzishn]] * * Or 'âkhar'.

Free tr. For they will give us pleasing homes and power,
Long-lasting strength in grace of Good Mind, Lord,
For her He grew through Holiness the pastures,
The God, in birth of all primeval life!

desired* (as nom.(?) or accus.) of Vohûman, (c) *and* therefore will* Aûhar-mazd cause the plants to grow for the sake of blessing* (or 'reverential* recognition* toward her') [since He created the body of the *one* only-created Kine, i. e. he will cause *them* to increase for her], (d) *He* Aûharmazd in accordance with (or 'on account of') His first *production* in the world, [in accordance with the creation of Vohûman*]. * See the Gâthâ.

Ner.'s sansk. text. Yat idam sarveshâm çubhapramodam gavâm paçûnâm vyavasâyo [vichitro¹] (b) deyât balavataḥ* uttamamanasaḥ* priyataram. (c) Evaṁ tat* yat* dakṣhiṇâdânâṁ [guroḥ² Ervadasya Gauḥ* ekâ pradadyât], ³Svâminâḥ vanaspatiṁ dadyât³ [teshâm muktâtmanâm¹] vṛddhir bhûyât. (d) Dâdârasya* (sic?) [lege daditur** asya] antaḥ* utkrishṭabhuvane janani-jâtaḥ [-tâ*] prathamâ [sṛishṭidâtih Bahmanasya]. ¹ So C.; J.³ ² tratâ. ³ J.⁴ ⁴ ruh. * J.⁴, J.* om. from 3 to 3. ** or 'dhâtur'.

Ner. trl., etc. (a, b) Wherefore let the zealous [and distinguished* (thinking of nûri(?))] *person* produce this joyful benefit for* (or 'of') all the herds and flocks, the more desired* *disposition* of the strong* and best mind. (c) *And* so let the [one *only* Cow* give* forth (sic) that which *is*] the bountiful gift [of the spiritual master *and* Ervad]; let her* give the tree of the Lord, and let her* become *the source** of increase [to these emancipated (or 'righteous') ones], (d) for this was the creator's (so N. B. = Ahura*M.*) first engendered production within the better* world, [*it was* the gift of the creation of Bahmana*].

Parsi-persian Ms. Chih ân mâ âsanî [az Gôsfendân], [] ân mâ kushîshn, [kût [dehad = *dâbâna*(s)â*]] * (b) Dehad tuwânâf w'ân i Bahman ummîd (c) êdûn pah ân i tî bandagî, [kih Gâv* yûdâd (? , vel êwadâ*, vel yakdâd) = *Pahl. ayûkdâd**] tan bih dâd] Hôrmuzd

7. Text. 7. Text. 7. Text.

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7. Text. 7. Text. 7. Text.

Verbat. trl., etc. Deorsum Furia-incursionis [nomadum hostium nostrorum minime agrum-colentium] subjicitor [-jiciatur]! Contra ictum-invidiae [ejus, id est, contra et aggressum obtrectationum et contra impetum armorum ejus] (contra) ferite*¹!, [id est, eum successu omnino reperiunt] (b) [vos] qui ad [apud] Bonae[-am] Mentis[-tem] manentes (vel 'in praesidio et potestate B. M. stantes et agentes')]tenere[-vel melius sustinere-] cupitis (c) Sanctitate [illud] refugium*² [vel illam viam (? lege veyam*²)], cujus consociationis* est] vir benignus [i. e. sanctus civis noster]. (d) Itaque [illud refugium*²(?), vel illam viam*²(?)] huic [pro hoc viro sancto] in domo[-mum*(?) vel in creatione*(?)[-nem]] Tuo[-um, Tuam] (in) ponam [i. e. constituam], O A.

*¹ Vel 'cum ultione attingite'(?). *² vel lege vidyam (nt., vide annotationes) 'sustinere-cupitis Sanctitate illam sacram-doctrinam . . itaque pro sancto illam doctrinam . . '.

Pahl. text trl. ¹Barâ Khêshm (or 'Aêsh°'), barâ¹ yehabûnêd¹ pađîrak² i arêshkô³, va³ pađîrak nasînêd, (b) mûntânô⁴ pavan Vohûman dahishnô dârishnô⁵ yehevûnishnô¹, [aîghtânô tanô* i nafshman pavan frârûnôih yakhseunishnô¹]. (c) Avô zak i⁶ Aharâyîh navîdih⁷ ash¹ zak i⁸ âsâ(n)-mînishnô*(?)⁹ gabrâ i afzûnîk, [aîghash¹ nafshman tanô* avô zak navîdih¹ vâdûnishnô¹⁰]. (d) Aêtûnô zak dâm⁶ Lak¹ dâm¹, Âûharmazd! ¹see P. ²DJ., Mf. om d. ³so K.⁴; DJ., D. and P. om. ⁴D. mûn perhaps altered to min. ⁵D. om. ⁶D. om. ⁷so P., others falsely write nevêk°. ⁸DJ. ins. i. ⁹or 'hêmnûnishnô; not *asmanishnô(?); all seem âsâ°, or âsâ°. ¹⁰DJ., D. and P. kûnishn; K.⁵, M. vâdûnishn.

Pahl. trl., etc. Against the Wrath of the envious deliver ye a meeting (or 'an encounter*'), and destroy ye him, attacking* (so*, not 'destroy his attack') (b) ye* whose should be the having* (sic) of the gift of (or 'through') Vohûman, [that is, your own body is to be maintained in piety]. (c) To that which is the tidings (or 'invitation', reading 'vidyam(?)') of Aharâyîh, to this

úrwar afzûn-kard, [kûsh bih afzûn^{*}-kard] * (d) Hôrmuzd andar jihân pêdâ^{*1}-kard i awwal râ [pêdâish^{*1}, [pêdâish^{*1} (?) = *dâm*] i Bahman râ] * ^{*1} Or paidâ^o.

Free tr. Down be curst Raider* cast! 'gainst Fury smite ye,
Ye who through Good Mind's grace still wish to hold by
That help* whose bond of Truth bindeth the holy;
So in Thine house*, O Lord, place I that help.

he who is the man of peaceful mind *belongs* (so*)¹, [i. e. his own body (or 'person') is to adapted (formed) for that invitation (or 'tidings')]. (d) And thus, O Aûharmazd, *does*** that creature *become**² Thy creature.

^{*1} See the Gâthâ. ^{**} or 'is that creature of (i) Thy creation'.

Ner.'s sansk. text. Nitântam kopam nitântam dadyât pratikûlam irshyâlumanushyasya yo 'pramânam¹ vadhati (so reading, or 'pramânam¹ (?) vadati' (?)), [tasya pratikûlam çishyâpayâmi*]; (b) yat sarvaiḥ Bahmanasya dâtigrahaṇâya bhavitavyam, [kila, sarvaiḥ çarîram sviyam² suvyâpâreṇa dhâraṇyam³], (c) yat idam punyam manonyam* ((?) lege '*manenyam' (?) [prakaṭam] nareṇa gurutareṇa⁴, [kila, sviyasya* (?) tanoh tat yat manonyam* (?), [i. e. manenyam* (?) kâryam]]. (d) Evam asau srishtiḥ Te srishtiḥ, Hormijdasya.

¹ J.⁴ 'pra' (= apra^o (?)). ² J.³, J.⁴, J.*. ³ J.³, J.⁴ dhâr^o. ⁴ J.⁴ guruṇa.

Ner. trl., etc. Let him who smites beyond measure, [or 'let him who speaks* (?) prudently*' (pramânam (?) vadati (?)))] offer an excessively great resistance to^{*1} the anger of the jealous (or 'envious') man, [for I inculcate resistance against him], (b) which ought to be *done* by all for the securing Bahmana's gift, [that is, their own bodies* ought to be maintained in* the works of practical piety by all], (c) because this Sanctity is to be [manifestly] understood* ((?) manenyam = vidyam (?)) by, (or 'through') that greater teacher (or 'more (most) powerful man'), [that is, what appertains to his own person (or 'self') is to be* thought* of*, and accomplished]. (d) Thus that creation *becomes* Thy creation, Hormijda's. ^{*1} Or 'excessive anger', but nî.

Parsi-persian Ms. Bih khêshm ((?) vel hêshm* sic etiam in aliis codicibus) [] [hamishah = hamâ (?)] dehad [dûr az = râik* min] pazîrah i hasad [] pazîrah nist-kunad, (b) kih *ân (?) [= tân] pah Bahman pêdâish^{*1} [] bavad [= jânûnishn*], [kû, 'ân (?) pro tân] tan i khwêsh pah nêkî dârad] * (c) Ân ân i Şawâb [] [khwâhishn (= navîdî) [] [ôsh = vadash] ân [âsâni] (?) [= âsâminishn*² (? or âsa*) mard i afzûni, [kû [] khwêsh* tan ân ân khwâhishn- [sic vid.] -kunad = navîd*-kunishn] * (d) Êdûn ân pêdâish^{*1} i Tû, [kû = âgh] pêdâish^{*1} i [Tû = Rak], Hôrmuzd. * ^{*1} Or 'paidây^o'. ^{*2} for âsân- (?); or it might be âdmunishn (sic).

Free tr. Which is for me the prayer for Thy good ruling?

Which for Thy recompense for me, O Lord?

How shall I search out face to face the givers

While I the Good Mind's deeds help on?

[that is, the generous-liberality which is manifest to Thee (or, 'as for Thee'), which *is it*?], (d) whose possession** *is acquired* through the deeds of Vohūman? [That is, it is necessary to make the possession** of it one's own through piety]. *NB. Tarsakâsih* distinctly means here 'honour from God to man' hence 'reward' (see mozd in the gl.) = ashôis.

Ner.'s sansk. text. Kadâ Te Svâminah Uttamasya samîhe rājyaṁ? [Kila, rājyaṁ gurutaram, Tvadiyâ vṛiddhiḥ, kadâ?] (b) Kadâ Te bhaktiçilân* ye¹ manonyân*(?)² (sic, lege madiyâh*(?)), Svâmin, [me çishyâh çighram prasâdanî te³ prâpnuvanti?] (c) Kadâ Te parisphuṭam prakāṣam[-ân*] dakṣhiṇâm samîhe, [yat dakṣhiṇâ* ayam*(?) Tvam⁴ prakāṣah* ([lege 'dakṣhiṇâ yâ Tava* prakāṣâ' (?) vel 'dakṣhiṇo 'yam Tava* prakāṣah'?)]) kadâ bhavishyati], (d) yat Bahmanasya karmaṇah dhâraṇâm sadvyâpâreṇa⁵ dhârayishyanti, [yat sviyena çakyate kartum]?

¹ J.³, J.*², yat. ² so J.³; J.⁴ manyonyân. ³ J.³, J.⁴, J.* ins. te. ⁴ J.³, J.⁴* 'nâ ayam tvam; C. dakṣhiṇayatvam; P. 'ayam tvam. ⁵ J.⁴, J.* suvy°. ** Comm. corrected.

Ner. trl., etc. When *shall* I desire (or 'pray for') Thy Kingdom, that of the most exalted (or 'best') Lord? [that is, when *is* the greater kingdom coming, *that* development (or 'increase') of Thine]? (b) When *does it** *come** *to** Thy*¹ religious devotees who *are* . . .*, O Lord? [*when* do my disciples arrive expeditiously at their reward?]. (c) When *shall I* seek* for* Thy bounty so illustriously* (Asha° recalling the fire) revealed, [which* *means** (aîgh) the bounty which Thou *receivest*, when shall it be manifest? ([or 'this liberal one of Thine, when shall he appear'?)]. (d) when they shall acquire the possession of Bahmana's action through good conduct, [when it shall be possible to do thus of one's own *power**?]. *¹ Manonyân, or manyony° (so) here translates manikânô simply as = 'mine'; see me çishyâh; but man = 'to think' may possibly have been seen, as in v. 8.

Parsi-persian Ms. Kudâm Tû, Hôrmuzd, ân i veh khwâhishn i khudâi, [kû, khudâi i veh i Tû ash afzû (? lege -ûn) az chih? [Ma-râ bih — = am banâ jamnûn*]] * (b) Kudâm in i Tû bandagî kih 'az Tû mâyan, Hôrmuzd, [kû, shâgirdân i man ashân muzd padash rasad? * (c) Kudâm Tû Th(S)awâb* + buland [= Ashavahisht] zâhir sakhâwat khwâhishn, [kû, sakhâwat(i)] i Tû [ân = zak] zâhir kadâr (sic), (d) kih pah Bahman kunishn dâstârî, [kû, pah nêk[i = -i] dâstârî ân khwêsh shâyad kardan]? *

Free tr. When shall I know if aught for me Ye govern,

O Lord, through Holiness o'er griefs* and fears

Aright for joy to me show* Good Mind's favour;

Let Thy true** prophet find how grace is his!

Verbatim trl., etc. Quando (vel 'Nonne') scivi [scio, vel 'sciam'] si cujusquam* [i. e. aliquid] regatis? (b) O Mazda, Sanctitate cujus, [id est, si in eam

Ner.'s sansk. text. Kadâ asyâḥ siddheḥ avabodhaḥ (verb.* f.* not meant) [-budhyamāno(?)] bhavāmi, yat sarveshāḥ kiṃchit [abhilāshaḥ (prob. a second trl. of chahya, thinking of chan!)], rājyaḥ [sundarataraḥ (*tara points to barā(?))] yat āchāraḥ (= dād, K.⁵, as = 'law'), [kila, ayaḥ kālāḥ kadâ prāpyate]? (b) Svāmin parisphuṭam asmin samaye kadâ me ṣishyāḥ* prakatâ bhavishyanti? [Asya samayasya me saṁdehaḥ]. (c) Saralatayâ me yat [asmin samaye] satyena jivitaḥ bhavet, yat tat Uttamamanasaḥ* vinācanaḥ bhavati. [Yat suvypāreṇa jivitaḥ bhavet, sarve (am mistaken for ham*) nikṣiṣṭatārâ* balishṭhâ bhavanti vinācayituṁ]. (d) Avabodho* (sic ?) bhavāmi (reading Pahl. °āu) lābhavatāni manushyānāni, yathâ ete [svāmināḥ] ye bhaktiçilāḥ santi. (Variations not important).

Ner. trl., etc. When shall I become aware*¹ (or 'conscious*') of this success, when the desire of all *things*, (sic, not 'the desire of all', see the Pahl.) the [better] kingdom which the precept *teaches, shall have been* somewhat realized, [that is, when does* this time approach*]? (b) When shall my disciples be revealed (that is, 'appear') in a marked* manner* (like Asha, see the Pahl.) in this time, O Lord, [as to this time is my doubt]. (c) It is through my honour (or 'justice') when life may be *passed* [during this time] in rectitude, when that destruction takes place *which is* of ('or through') the Good Mind. [*That is*, when life is passed in good works all the most powerful*² baser*² ones are to be*² destroyed*²], (d) *for* I am cognizant*¹ of the beneficial men, *and I understand* how these [lords*³] who are religious, *proceed*.

*¹ Not 'the awaking, or intelligence of'. *² hardly 'the baser are most powerful to destroy' (?). *³ or 'pious ones of the Lord'.

Parsi-persian Ms. Kai ān pēdāish*¹ āgāh bavam (vel bōm*), kih Tū (? = tām) pah har kas, pādishahī i nēk-i bih dehad, [kū, ān zamān kai rasad], (b) Hōrmuzd, [| [az = min] Ardibahisht, kih pah ān i ū zamān, ān i man shāgirdān [rā = rā] zāhir bed + ya'ni + bāshad ān i pah gūmāni, [kū, judā gūmān bāshad = āgh javid gūmān jānūnēd]? * (c) Rāst [-ī = -i] man pah ān i rāst [-ī = -i] zistan, ān i pah Bahman kharāb-kunam, [kū, kih pah nēki ziyam, am shak*²(?) i badtarān tuwān bād kharāb-kardan] * (d) Āgāh [| [bavam [vel bōm] = -] sūdmand ādamī, chūn ān i ōshān [īz(a)dān (?)] bandagi hast * *¹ Or paidāy°. *² slip of pen.

Free tr. When, Lord, shall come the men of mind's perfection?
When drive* they* hence* this soil* of drunkard's rage,
Through whose foul zeal the murd'rous* Karpis would plunder,
And by whose plottings tyrants reign.

militaris(?)* praediti-] viri veniunt? (b) Quando [vel 'Nonne umquam'] expellent maculationem [vel emittent* urinam* (sic ad verbum)] ejus ebrietatis [sceles-torum infidelium a potu somae suae (sibi falso sacrae) ebriatorum] (c) qua per-versa-strenuitate, [i. e. malitia] Karpani [hostes nostri veterrimi potu somae

madhye mânavâh¹ pratikarapatâ*(?) bhavanti, [kila, asmin kâle kadâ prâpnuvanti yat me çishyâh prachalanam* sampûrnam bhavanti²? (b) Kadâ utthâpayanti uttamânâm? [Kadâ nirmalatâ* nikrîshṭatarâ bhavanti? (c) Yat anyâyinaḥ santi [yat nihantâraḥ santi] açrotâraḥ santi, kiñchit hânim kartâraḥ [adarçakâḥ santi] rakshakâḥ [yat rakshâkarâḥ* srisṭhînam rakshâm na kurvanti], (d) yat tat buddhiḥ* duṣṭapârthivânâm [aste] yat nagareshu grâmeshu³.

¹ J.⁴ -ânâm, but h over the line. ² J.², ³ J.⁴ adds vâḥ (sic).

Ner. trl., etc. When is this time, O Lord, when men*¹ become an acceptance* (i. e. are accepted* (?), or '*happily requited**²') in the midst of these men? [That is, when are they coming in this time when my disciples are a complete advance (or 'success' (sic)), ([or 'when the progress* of my disciples (çishyânâm*) becomes (bhavati) complete?']) (b) When do they* arouse* *those who belong** (?) to the good*²? [And when do the baser *ones* become purity (or 'pure')? (c) For since they are lawless [and murderous], and deaf to *appeals*, and to some extent perpetrators of a desertion (or 'riddance') [they are blind] guardians, [because they do not *as* guardians effect the protection of the creations], (d) when*³ this* is the *perverted** sagacity of evil monarchs in the cities and villages. *¹ Ner. does not accept the Pahl.'s avö li = mâ. *² was this an intentional curtailment with an omission of mûtrishn? *³ not 'opposed'. *³ or 'which'.

Parsi-persian Ms. Kai ân dahishn, Hôrmuzd, kih û i [man = ra] mard andar mardân pagîrah, [kû, ân zamân kai rasad, kih shâgirdân i man rawâ tamâm bâshad], (b) [kai ân dahishn, kishân khûhan (or 'khwa⁰' -kunand = *jûsinêd*] [] kharâbî [= *Pahl. mûtrishn*] ôshân pah ân (no text) [ân = zak] i khâlishi, [pah ân i khâlis [kû = *ûgh*] badtari [afganad = *raminûnêd*] ? * (c) Kih bad hend, [kû, zadâr hend] [] Karp hend, [kû, [] chiz i Îz(a)dân kar u kôr hend] rândan + ya'nî + rawâ-kunand pâsbânî, [kû, pâsbânî i pēdâishi* (or 'paidây⁰') nah kunand], (d) [] kih ham pah khirad bad-khudâ [hend] pah Deh *

Free tr. When cometh, Lord, through Holiness Devotion?

With pastures rich and pure* well-ordered homes?

Who peace from murd'rous infidel shall give us?

By whom shall Good Mind's skill* be won?

* Vel si 'dregvôdebis khrûrâis' in hoc sensu non accipiatur, tum directim loco ablativi (c): 'Qui a scelestis-infidelibus [i. e. in defensionem contra eos nobis] quietem [pacis] dent'; sed fortasse stet instr. loco dativi: 'qui crudelibus quietem submissionis per victoriam nostram in deletionem eorum dent'.

Pahl. text translit. (a, b) ¹Aimat zak dahishn², Aûharmazd¹ amat¹ Ashavahishtô, levatman Bûndak Minishnih¹ va³ Khshatraver, yâmtûnêd pavan hû-mânishnih¹ avö¹ kâr? (c) Mûn avö darvandân khrûkih [rêsh¹], va¹ armêsh-tih⁴⁺¹ [akârih] yehabûnêd? (d) ⁵Avö¹ mûn zak i⁶ farzânakh¹ i⁷ pavan⁸ Vo-hûman¹ yâmtûnêd? ¹ See P. ² DJ. ins. i.(?) ³ D. om. va. ⁴ so D. ⁵ D. ins. va. ⁶ D. om. f.

Pahl. transl. (a, b) When *shall* that dispensation *arrive*, O* Aûharmazd

Ner. transl. (a, b) When is this gift (or 'dispensation') *coming*, O Lord, when^{*1} it is to be manifestly^{*2} established^{*2} with the Perfect Mind, and when the toiler^{*3} comes with good intention, and good work? (c) When may he deliver the blow upon^{*4} (or 'fitted for') the wicked and upon^{*} the angry^{*}, lame, and impotent one^{*} (d) when they *may* attain to all of this in the final state of the Good Mind? ^{*1} Reading *aimat*, see Pers. ² or read *kārye* = *avôk*. 'when it is evident in action'. ^{*3} 'the agriculturalist'(?). ⁴ not 'the blow of anger, etc.'.

Parsi-persian Ms. Kai ân dahishn, Hôrmûzd, [wa = va] [] [kai = *admat*], Ardî-bahisht awâ Pur Minishnî [bavad = *jânûnd*]* wa Shaharêvar, rasad pah [] [nêk-mândân = *hû-mânishn*] ân [nêk = *nadûk*]* kâr? * (c) Kih ân darwandân silâh [zakhm [kunad = *vâgûna(ê)d**] [] bi-pâi [bi-pâi = *armêшти*] nah-kârî* dehad? * (d) [] kih ân i [] Vohû** -rasad* -man** (sic) [dânâi = -] (?) *** '*rasad dâdâi*' misplaced, '*Vohû-man*' being divided.

Free tr. Aye, such shall be the Region's future Saviours
Who with the Good Mind's help Thy worship* serve
With Truth, O Lord, and deeds of Thy monition,
For set are they as every Raider's* foe.

and this which is Thy *doctrine*, O A., they are* teaching* [Thy Religion],
(d) for as an opposition against that Wrath-demon are they given.

Ner.'s sansk. text. Evaṃ teshāṃ santi lābhmatāṃ yat nagaraṃ, [grāmaṃ, deçaṃ, akshayatvāṃ karishyati], (b) ye jñātāraḥ yat Bahmanasya samāṃ [manushyāḥ suvāpāraṃ vilokayanti]. (c) Yat karmaṇa satyena(?) [santi anyāyinaḥ* (?)] Tava Svāmīnaḥ [jānanti], çishyanti, [Dīniḥ Tvadīyā]. (d) Yataḥ teshāṃ dadantaḥ santi pratipakṣhāṇāṃ teshāṃ kopena^{*1}. ¹ Trifling variations.

Ner. trl., etc., *Those who understand* (see below) belong to (or 'are for') these beneficent (lit. 'profitable') *men* when* [one (i. e. they) shall render] the city, [village, and region the Indestructibility (i. e. the State of the Deathlessness)], (b) who are knowers of (who know) what belongs to Bahmana together with [men, and they discriminate good works]. (c) When they, *the adversaries* (see below) are lawless^{*1} as regards^{*1} truthful action, *these who are* Thine, the Lord's [perceive (or 'understand') it], and give instruction, [that is, Thy Dīn *gives instruction*], (d) because they are bestowers of* *chastisement** upon^{*2} these their* adversaries, and with^{*3} anger. ^{*1} Or read *nyāyinaḥ* 'being lawful [they know] and teach'. ^{*2} gen. for dat.; or 'because *the lawless* (see above) are bestowers of these opponents in their wrath'. ^{*3} or 'on account of'.

Parsi-persian Ms. Êdûn ôshân hend, sûd [] [-hend (sic) = -hômûnd*] i pah Deh [Ristâkhiz* kardan (? = kardâr)] * (b) Kishân khushnâsi (sic?) [kunad = *vâgûna(ê)d**] pah Bahman awâ, [kû, âdamî pah nêk[i = -i] ô (or 'û') shnâish(?) shnâsi]-kunad, (c) [] pah kunishn râst hend, wa in i Tû. Hôrmûzd, âmûzad (?) = âmûkhtênd (sic) [Dîn i Tû]; (d) chih ôshân pêdâ*-kard* [] [hast = *jaknimûnêd** (sic)] shikastan i û i Kheshm [Dêw râ = - *râ*] *

XLIX.

Free tr. Bēndva the foul hath met* with* us and conquered,
Though I* with Holiness would win his* ruthless* hosts*.
Come, Lord, with gift of good to heal my sorrow;
Through Good Mind gain for me that Bēndva's fall.

[that is Vohūman *is to be brought* into the bodies of persons], and where *there is* to me that which (or 'he who') is no source of joy [let it (or 'him') become a source of joy]. (d) And that which is their destruction (that of *those* Persecuting Infidels ([or 'hōsh for aōsh*¹' 'an understanding, i. e. skill (see Ner.) against the Infidels']) is to be distinctly*² known through Vohūman, [that is, a remedy against the Persecuting infidels is to be known through piety].

¹ Zend aōsh stood in the Pahl. characters which also spell hōsh. *² barā = vi, which is therefore twice, or alternatively, translated.

Ner's sansk. text. Evaṃ me sarveshām yāvat atra nikriṣṭatāre [yuge], rakshām*¹ mahattarāṇām kuru**², [kila, yāvat tanoh* akshayatvaṃ sarveshām [-āśām] śṛiṣṭīnām rakshām kuru*²]. (b) Asau duṣṭādhartā [Āharmanah*]. Āsvādayet* Svāmīno [Dīniḥ*], (c) yat³ Te uttamasya dātiḥ prāpnoti Bahmanasya, (d) yat teshām uttamatā jñānatā*⁴ Bahmanena, [kila, upāyaḥ Āsmogānām yataḥ suvyāpāraṃ jāniyāt]. *¹ Follows the error of the Pahl. **² taking kūnīshn as infin. for imper. (?). *³ J.⁴ *⁴ reading Pahl. hōsh.

Ner. trl. and expl. Therefore afford me the protection*¹ of (or 'for') all the greater ones so long as *I am* here in this baser [age], [that is, effect the protection*¹ of all the creatures *for me* so* long* as* until* the indestructibility of the body]. (b) That *one* [Āharmana*] is the sustainer of evil, *but* may [the Dīn] of the Lord instruct *us**. (c) That which*¹ is Thy gift (or 'when* Thy gift') of the Highest (i. e. 'of the Good') Bahmana is arriving (d) and that which*¹ is their goodness*¹, *that of the greater* ones** (see above a), *becomes* an intelligence* *which exists* through Bahmana, [that is, *it becomes* a remedy against the Āsmogas from which* one may understand pious conduct, ([or possibly meaning 'because* then one may understand *that remedy* piously' (see the Pahl.))]. *¹ See the Pahl. (Sansk. is irregularly used throughout).

Parsi-persian Ms. Êdūn man hamā* (?) [= —] tā ān ān i [dīgar = (Pahl.) bitūm*] [zamā*] (sic) pāspānī (?) meh [kunad = —], kūm tā tan i pasīn hamā pāsbānī i pēdāish*¹ ō (or 'ū') [] [kunī imper. for infin. = *kunīshn*], (b) tā ān i kih bad-didār [i Āshmōgh] chāshad [] rāstī i Hōrmuzd, [] Din i Hōrmuzd] * (c) [] Ān at = *zīt* i veh dahishn, [dādan = *dahishn*] rasad (?) [Bahman ān tan i kasān], kū man ān ham i man bī-rāminishnī* [hastam = *hastam* rāminishnī* [= rāminīdār] bād] * (d) Ān i ōshān [pah = *pavan*] hūsh [] [pah = *pavan*] dānad pah Bahman, [kū, chārah (*space*) i Āshmōghān pah nēkī [] dānad (Pahl. -ishn), [kū shāgirdan i man = *agh dhūstān** i ra]] *

*¹ Or 'paidāy'.

2. Text.

[illegible]

Verb. trl., etc. Immo [vel 'Sic'] hujus me Bēndvae (vel fortasse 'Societatis*') tardat, [i. e. me a mea re perficienda impedit, vel fecit ut haesitaverim] (b) [ille] traditionis-doctor pravus decipiens-infidelis [et ex eo fraudator] a-Sanctitate damnum-multum-accipiens ([vel experts*-Sanctitate [-tatis me] vulnerare-cupiens, [i. e. mea consilia proposita (id quod velim) perimere-cupiens (vide primam str.)). (c) Non benignam sustinuit huic nostrae-patriae [pro nostra patria] Pietatem (promptam mentem), (d) nec [omnino] cum] Bona, O Mazda, interrogavit, [i. e. consuluit] Mente, [i. e. de-nulla-re umquam Bonam M. in consilium adhibere-vult].

Pahl. text translit. ¹Aetūnō zak ī li pavan zak¹ ī valman [kūnishnō] pavan¹ vimārīh, va² mānīnēd, [aigh, Dīnō* vimār barā vādūnyēn³, hanā ī aish¹ avō¹ pēsh⁴ yemalelūnam]. (b) Dastōbar ī darvand ī⁵ frīftār, mūnash min rāstīh rēsh¹, [aigh, amatash⁶⁺¹ vijīr ī rāstō madam¹ vādūnānd¹, aflash rēsh yehevūnēd]¹, (c) mūn lā¹⁺⁷ Spendarmađ, amatash¹ nikēzēnd, avō zak¹ yekavīmūnēd pavan būndak mīnishnih, [aigh, mindavam būndak mīnishnihā⁸⁺¹ lā vādūnyēn⁹⁺¹], (d) va¹⁰ lāch yehabūnēd, Aūharmazd, pavan zak ī pavan Vohūman frāzō hampūrsakīh¹, [aighash hampūrsakīhich¹ ī¹¹ I pavan¹²⁺¹ frārūnīh¹ lā avāyadō¹]

¹ See P. ² K.³ ins; P. om. ⁴ D. nāñd. ⁵ D. levinō. ⁶ D. ins. i. ⁷ DJ. om. ash. ⁸ D. ins. dēn (recent). ⁹ D. 0ñh. ¹⁰ D. 0nāñd. ¹¹ DJ. ¹² DJ. ins i; D. I i. ¹³ DJ. om. pavan; D. ins

Pahl. trl., etc. Thus that which *is* mine (or 'That which *is* I*', so literally) he causes to delay (or 'to ponder') by that which *is* his [deed as by a] disease, [that is, they would make the Religion diseased (or 'decrepit'), this *Religion* (or 'this thing') which I declare before the face of persons]. (b) The Dastûr who is wicked is a deceiver whose wound is from justice, [that is, if they should fully enforce a just decree in reference to him, the wound *would be* even for him], (c) for he (or 'who') does not abide by Spēndarmad with a perfect mind when they observe her (or 'expound *her* to him'), [that is, they (i. e. 'such as he is') will do nothing with a perfect intention], (d) nor does he, O Atharmazd, even afford a conference with

Free tr. Bēndva's false judge retarding thus hath foiled me,
Faithless from Right afar* he seeks* to* harm*.
Blest Piety he aideth not in this our nation
Nor counsels with Thy Good Mind, Lord.

(or 'through') that which is a Good Mind, [that is, not a single conference even is desired by him from a pious motive].

Ner.'s sansk. text. Evaṃ me ayaṃ [karma] yat māndyasya* asya dṛiṣṭāntaṃ, [kila, Dīneḥ mandatā* karoti. Idam agre brūmahe]. (b) Nyāyī durgatimān chhadmakah* yaḥ saralatayā¹ chhedat [kila, yo balishṭhaḥ satya-tayā upari karoti, tasya kleṣo bhavati]. (c) Yat na, pṛithivyāṃ durāgach-chhan**, āste saṃpūrṇamanasā, [kila, kiñchit saṃpūrṇamanasā na kurute]. (d) Na yat uttamānāṃ dadyāt, Svāmin, Uttamamanasaḥ prakriṣṭaṃ sarvaṃ praṇaṃ vidyate*, [kila, sarvaṃ praṇaṃ suvyāpāraṃ na karoti].

*¹ J.⁴ ins. upari; other trifling variations.

Ner. trl., etc. Thus this one is doing for me [an action] which is the manifestation of this malady*, [that is, the malady* (or 'lethargy') of the Dīn does this (or meaning 'it produces the lethargy (-tām) of the Dīn'). And we declare this before men's* faces]. (b) The wicked spiritual-ruler is a hypocrite who *is* afflicted* (?) through the truth, [that is, he who *is* the most strong (mistaking vijīr for va chīr) inflicts it upon* him in accordance with the truth; *and* the torment is his] (c) because he is not of a perfect mind, coming with evil intention upon the earth, [that is, he accomplishes nothing with a perfect mind]. (d) Every question of the Good Mind is* (vidyate) not what*¹ he may deliver to* the good, O Lord, ([or possibly with uttamanaśaḥ meant for 'manāḥ 'nor *even* when he may give forth every question to (or 'of') the good is he of good* mind*']), [that is, every pious question he does not put]. *¹ yat as = a 'zak ī'.

Parsi-persian Ms. Êdûn ân i man pah [] û [kunishn] pah bîmârî [] mânad [sic], [kû, Dîn bîmâr bih kunad (?) []], [kû gurûh i Dînyân âzâr = âgh stîh i Dinigân âzâr] pêsh gûyam * (b) Dastûr (?) i darwand i farîb*-dehandah kiyash as rastî (sic) zakhm [kunand = vâgûnand], [kû, []] [kiyash = amatsân (?)] hukm i râst awar [nah = lâ] [] [kunand (or 'nad) = vâgûnâ* (or 'na(ê)d')] [azash = ajash* zakhm bēd [Dîn = Dîn]], (c) kih nah [andar = dayen] Spendarmad, kiyash [nah = lâ] binand, ân [] êstêd (so for afash) pah pur minishnî, kû, chiz bundah [] [minishnî = —] nah [] [kunand = —], (d) wa nah ham dehad, Hôrmuzd, pah ân i pah Bahman frâz hampursishn [nah kûnand = lâ vâgûnand*], [kûsh hampursishn [= hampûngî(?) [or 'ôgâi'] ham i pah nêkî [] lâ'ikâ (sic) [= âvâyad (or 'âvâyast' (???)) [hast = hêd (sic)]] *
* Frêb was formerly preferred in view of frêv.

Free tr. Thus for our cause, O Lord, is Asha founded,
The Law to help. The Demon-Lie be^{*1} slaughtered!
For Good Mind's guidance would I now beseech Thee;

All allies of the faithless I abjure! ^{*1} Infin. for imper.

a good mind, (d) and (in the interval) between (or 'apart') I declare all the wicked, *yea* in the interval (or 'apart') from *my* company, [that is, I am separated from *all* friendship which is *friendship* with them].

¹ Or possibly: within and by itself (?) I declare the company (om. min) of all the wicked (or 'of every kind'); by itself (?) *I declare it to be*; see Ner.

Ner.'s sansk. text. Evam asmākaṁ avabodhaṁ Svāmīno dātīḥ* [yat* dātīḥ* āste, evam agre brūmahe, prakriṣṭāni vachasā jñānaṁ vidyate]. (b) Tat yat puṇyaṁ* lābhaṁ** dātīḥ, jñāyāḥ (fortasse 'nyāyāḥ*¹) [yat pra-sādadanāṁ]. Yaḥ chhinatti, tasya Drūjo; [nigrahaṁ kurute], (c) yāvat adhipateḥ abhilāṣaḥ, yat* Bahmanasya; (d) antarāle sarve durgatigāmināḥ santi, yat sadai'va antarāle bravīmi, [kila, yat* mitratām[-tāyāḥ*] samam etaiḥ* vibhinno bhavāmi]. ^{*1} All jñāyāḥ* (?).

Ner. transl. Thus (or 'Verily') the gift of the Lord *bestows* intelligence upon* us* [and what *this* gift is we declare forth just (or 'thus') in *your* presence, *and* science (religious intelligence) becomes known through the word]. (b) *That which is* the gift, the religious knowledge (or 'the system (read 'nyāyāḥ' (?))') *is bestowing* a righteous acquisition, [*i. e. it bestows* that which *is* the reward of grace]; but he who injures (or 'cuts off') *a benefit*, his is the Drūja, [that is, he causes the discomfiture, or (*his own*?) punishment] (c) as long as until* the desire for the sovereign, which *is** (or 'that *is*') for Bahmana, *is experienced, or realized*. (d) Upon the enclosure^{*1} (*i. e. enclosed and so, 'shut off'*) are all the wicked, for I declare them ever thus enclosed, *or shut off*, [that is, from *all* friendship with them I am separated].

^{*1} 'Antarāle' 'in (or 'upon') the enclosure' means elsewhere 'on the Chandor Bridge' with Ner.; but see the Gāthā and Pahlavi.

Parsi-persian Ms. trlt. Êdūn ham ān [] ū, Hōrmuzd*, kāmāh bih dehad (?) êstēd + hast; [in [] [ash ū = *ash varman*] pēsh gūyam] *; (b) kih pah šawāb sūd dahishn i Dastūr¹ [ash muzd dehad (?)]; kih zakhmī-kunad pavan (sic) Druj, [ash pādāfrāh kunand] * (c) Ān am sardāri kāmāh i pah Bahman (d) * — * *no tr. for (d), text as in mine omitting Sp. and DJ.'s min, and their gloss.* ¹ imperfect.

Free tr. They who with madness* Raid and Rāma cherish
By tongues their own, and nomads* 'midst our toilers;
Who strive with evil rites, with holy never;
These Demons bring through foul creed of the foe!

Verbatim transl. (with paraphrase). Qui mala-intelligentia, [*i. e. propositis suis crudelibus excogitatis*] Furiam-incursionis augebant[-eant-ebunt, *i. e. campum et fines caedis ejus daemonis propagent[-gabunt, et saevitiam*

from *its* decrease; [and which it is (or 'was') not necessary (or 'desirable') to increase back again *from its decrease*]; (c) by*¹ them good actions are not desired*, for* they* are malefactors [when (or 'if') we are in any doubt *as to the meaning* thus we must hold]; (d) and they are Dastûrs of the Demons, whose is *also* the Religion of the wicked. *¹ Oblique by position, or 'as theirs'.

Ner.'s sansk. text. Te dushtabuddhayo bhavanti ye kopam¹ varshantah** santi sahmârjanam² yat, [kila, svâmino³ antah tanau² praçnam (l) kurvantaḥ santi²]. (b) Yat svîyajiḥvâyâm vinâçanam tat avinâçanam, [punar api na* abhîpsayet¹ vinâçayitum]. (c) Te çubhoditâ na vâñchhitâḥ, ye dushtasamâcharitâḥ santi. [Te nirmalatvam dhârayet]. (d) Teshâm Devâ guravaḥ santi, ye [antah], durgatimatâm Dîniḥ. Variations unimportant.

Ner. transl. They are of evil intelligence (or 'disposition') who are raining* down* anger, which *is** yet a purification* (?), [that is, by this means the masters are instituting an investigation (?) within the person (or 'body') (sic)]. (b) What is destruction in (or 'through') their own tongue (or 'language') that *is* no destruction, [because again also (at another time) one may not desire to destroy]. (c) Those who are well-born(?), or 'well spoken of*'? are not desired *by them*, but* they who are evil in their ways; [let a person therefore *all the more* hold Thy purity fast]. (d) The Devas* are their* spiritual masters, they who [are within]; and their Dîn is that of the wicked!

Parsi-persian Ms. trll. Ôshân bad-khîrad hend kih* shân kheshm* [] [khîrad = *va khîrad** (? sic)], êstêd [] hasad ham, [kûshân andar tan [] [frêb = *frîfi*] kard hast], (b) ân i khwêsh zabân afzûni-kunandah az ân i nah-afzûni-kunandah [] [az ân = *min zak*] i nah bâyard afzûni (sic)] * (c) Ôshân nah nek-kunishn kâmah kih bad-ikhtyâr*-kunandah hast*; [andar shakmandi [] pah in dâsthan (?)]. (d) Ôshân [] [Dêw = *Shâh**] hukhm hast, kishân* ân i darwand (?) Dîn, [bar hast darwandân darwand = *madam hast darvandân darvand*] *

Free tr. But he will bring us blessings, Lord, and riches
Who guards our Faith, through Good Mind's ruling power.
Through Holy Law shall each true patriot devoted
With all Thy saints within Thy Kingdom dwell.

talibus civibus*² honestis] in Tuo Regno, O Ahura, [ut fidelis erga patriam defensor noster agnitus honorabitur, et semper sic clarus manebit].

¹ Vel etiam fortasse 'valde-sapiens'. *² utrum 'his omnibus (i. e. ubertate et abundantia) praeditus' vertere possimus, necne?

Pahl. text translit. Aêtûnô valman i¹ Aûharmazd shîrinîh va charpih, [aîghash mozd yehabûnd²], (b) mûn zak Dînô* sardârîh pavan Vohûman, [aîgh, zak i³ min Dînô¹ pêdâk pavan frârûnôîh vâdûnyên²⁺²], (c) pavan bûndak mûnishnîh kaqârchâi Aharâyîh khûp shinâsakiḥ², [aîgh, kaqârchâi kâr va⁴ dînâ shinâsakiḥâ vâdûnyên]. (d) Valmanshân harvisp-gûn⁵ hanâ i Lak khûdâyîh,

âdhipatyam suvâpâram kuru. Teshâm adhipatih Pâtasâha Tvam]. *¹ J.⁴ tim.
^{**} J.⁴ ins. çuddham tat. *² J.³ ute.

Ner. transl. Therefore, O Lord, [do Thou grant] that which is goodness* and greatness* [as a reward], (b) since Bahmana is the supreme master of the Dîn, [that is, do Thou effect *for* (or '*in* (?) *us*') that which is the evident teaching (or 'result') of the Dîn, which is good works]; (c) and that which is good*¹ to any (i. e. to all) persons through the Perfect Mind, as an act of propitiation, do Thou produce, [that is, produce duty*, law, and reverential propitiation for any (or 'all') persons]*; (d) and because Thou, O Aûharmazd, art King and Lord over them all [do Thou also make *that* which is their*¹ sovereignty one abounding in good works. Their sovereign and*² Pâtasâha Thou art]. *¹ Hardly 'clear'; see the Pahl. *² or 'their sovereign P.'.

Parsi-persian Ms. trlt. Êdûn û i Hôrmuzd*¹ shirînî u charbî, [kûsh muzd dehad(?), [û kih az dil shak dêrad = varman* mûn mîn rabemman* gumân* jânsûned*], (b) kih ân Dîn sardârî [] [kunad = —] pah Bahman, [kû, ân az Dîn [râ=râ] pêdâ** pah nêkî kunad(?) [û râ nah dehad=varman* râ* lâ* dâbûnêd*]; (c) pah pur minishnî* [] har-jâi* (?) (vel *har kas*(?))* [= Pahl. kadârjâ* (sic)] Şawâb khûb shnâsî [kunand = vâgûnanêd*], [kû, har jâ [= kadârjâ* (sic)] kâr [] insâf dânaî (?) kunand *; (d) ôshân tamâm in i Tû khudâi, Hôrmuzd*¹; [ôshân kih sardârî pah nêkî kunand, ashân (sic) pādīshāhī az Tu] * *¹ Or *⁴Orm'.

Free tr. Forth will I speak, O Lord, with saints* inspired
 What in Your understanding's thought abides;
 Teach* us* aright how we Your words should utter,
 The holy creed which Your devoted* leads.

videtur khshmvâo ut subjectum verbi 'sraotû' ad explendum esse, tum in ea re est 'Vestri (vel 'Vobis') devoti' sensus aptior. *¹ vel 'Vestrum ipsorum'.

Pahl. text translit. Frâzô avô zak î Lekûm farmâyêm, Aûharmazd, [va¹ kâr, va¹ dinâ î Lekûm] va² Ashavahishtôch³ râi, yemalelûnam, [aighash dâdqak-gôbîh⁴ vâdûnam-ê], (b) va² zak î Lekûm pavan khiraðô, va⁵ zak î³ pavan minishnô [2Dînô* î Lekûm pavan khiraðô minishnô barâ vajînam]. (c) Râstô barâ vajînam⁶, aêtûnô denman srâyêm⁷ (d) zak î Dînô* î Lekûm, Aûharmazd.

¹ D., P. om. va. ² DJ. ins. va. ³ DJ. ins. î. ⁴ DJ. om. k. ⁵ DJ. has va displaced; P. om. va. ⁶ DJ. and P. ins. va. ⁷ See P. ins.

Pahl. transl. I am speaking* forth* commandments* for* (or 'to*') You, O Aûharmazd, [that is, I am speaking forth the duty and the decree which appertain to You], and according to (or 'for') Ashavahisht also am I speaking, [that is, I would perform the judicial pleading (or 'mediation') for him]; (b) and I will proclaim that which is Yours with (or 'through') wisdom, and that which is Yours with (or 'through') consideration*, [that is, I will discern (or 'explain') Your Religion with wisdom and with thought]; (c, d) I will distinguish that which is right, and this do I thus proclaim, O Aûharmazd, that which is the Religion which is Yours.

Ner.'s sansk. text. Prakṛiṣṭaṁ yat Te ādeçayāmi, Svāmin, [kāryaṁ Dineḥ Tava] parisphuṭaṁ yasmāt vadāmi, [kila, nyāyavachanaṁ karomi]. (b) Yat Te buddhiḥ* manasā [Dīniḥ, Te buddhiḥ*, manasā vivejayāmi, parikṣhayāmi]; (c) satyena parikṣhayāmi; evaṁ idṛiṇaṁ samudgirāmi, [kila, Dīniḥ pravartamānāṁ karomi]. (d) Asau (?) Dīniḥ Tava, Svāminah. Variations unimportant.

Ner. transl. I issue Thine* instruction, O Lord, [that is, I declare the duty of Thy Dīn] from* which* (or 'wherefore') I am now speaking forth clearly*, [that is, I am making a declaration of the religious system]; (b) [and I investigate] with attention that which is Thy wise establishment*, [i. e. I cause

7. Text.

.

Verbatim trl. (with paraphrase). Hocque Bona, O Mazda, audito [Tuus*-devotus princeps discipulus meus*¹ (vide stropham VI (6))] Mente (b) [immo] audito Sanctitate, [i. e. unā cum cive socio suo sanctitate praedito, audito id quod Vos rogaturus sum]; aurem-da [bene] Tu quoque, O Ahura, (c) quis [meus] par-amicus [in meo tam enixo conatu]; quis cognatus-princeps donis adsit?, [i. e. quis cum opibus sufficientibus ad Causam nostram sacram ex praesenti tam gravi periculo eripiendam adest?] (d) qui [auxilio suo tam vehementer a me nunc expetito] plebi-vicanae bonam constituat[-tuet] laudem, [i. e. celebrationem sacrorum bene actam?; vel 'quis populo lucem-dei tam ardentem exoptanti cultum legitimum, i. e. carmina metrica vere sacro-sancta a Te sine ulla dubitatione inspirata constituet?; respondeat]. *¹ Utrum *kshmvāo hoc loco explendum sit, necne?, et utrum ksh. sensu 'Vestri-similis' hoc est, 'Vos ipsi' (ut saepe in aliis strophis), an sensu 'Vobis-devotus' intelligatur?; vel fortasse 'quis constitutionibus et legibus . . . famam' (?) populo claram det [vel 'dabit']?

Pahl. text translit. Aētūnōch, Aūharmazd, amatam¹ nyōkshēdō² Vohūman, (b) afam nyōkshēdō³ Ashavahishtō, afam nyōksh³⁺¹ Lak, mūn Aūharmazd hōmanih, [aigh, zak⁴ yemalelūnam², am bara⁵ nyōkshēd]. (c) Am mūn⁶ ayarmānih, va mūn khvēshih dādār aītō, [aigham khvēshih va⁴ ayarmānih⁷, mūn⁸ vādūnyēn]; (d) mūnat⁹ avō varzishnō¹⁰ shapir yehabūnēdō⁶ frāz vāfrīgānih¹¹? [Aigh, kardō¹² i Lak¹³ pavan¹⁴ vāfrīgāntar* yakhšenunēdō. At zak i nafshman ayarmānū]. ¹ D. om. am. ² Sp. diff. spell'g. ³ DJ. nyōksh (corr. from 'shēd). ⁴ DJ. om. ⁵ P. ins. harvisp. ⁶ DJ. ins. va. ⁷ DJ. and P. om. va. ⁸ P. ins. zak. ⁹ P. tân. ¹⁰ DJ. ins. i. ¹¹ P. prob. āfrīgānih. ¹² P. kardō here. ¹³ DJ. and P. om. kardō here. ¹⁴ P. om.

Pahl. transl. Thus also, O Aūharmazd, since Vohūman listens to me, (b) and Ashavahisht also listens to me, do Thou who art Aūharmazd also listen to me, [that is, give me full hearing in that which I shall say]; (c) 'who is the bestower of*¹ alliance upon me and who is the recognizer* of*¹ kinship**?',

that *which is* Thy Dîn, Thy wisdom, to be examined with thoughtfulness*]; (c) I cause it to be examined with exactness (with truth), and therefore as such *wisdom* do I announce it, [that is, I render the Dîn progressive], (d) *for this* (lege iyam) Dîn is Thine, the Lord's. *¹ Thy wisdom.

Parsi-persian Ms. trlt. Frâz ân ân i Shumâ farmâyam, Hôrmuzd*¹, [] kâr [] inšâf i Shumâ] Ardibahisht ham râ gûyam, kûsh jâdangôî kunam] * (b) Ân i Shumâ pah khirad [] ân i pah minishn*, [Dîn i Shumâ pah khirad minishn bih vazinam + ya'ni + shnâsam] *; (c) râst bih vazinam + ya'ni + shnâsam [wa = va] êdûn in gûyam, [kû, rawâ kunam = *agh rūbak vâgûnam**], (d) ân i Dîn i Shumâ, Hôrmuzd*¹ * *¹ Or 'Ôrm.^o.

Free tr. This let our *zealot** hear with Good Mind, Mazda,
With Holiness give ear, and Thou, O Lord,
Who with his gifts* as ally or as chieftain,
Who for the people saving rites will found?

[that is, who may form an alliance and *recognize** a kinship* (sic) for me], (d) who will *also* give forth a good* (?)² ritual-blessing for Thee for *Thine* action*²?, [that is, he considers what Thou hast produced as a more *potent** blessing *because Thou hast produced it*; Thine own ally *he is*].

¹ So according to the gloss; or 'what is the alliance, what the kinship (sic) as a giver?' *² or 'for good labour', so DJ.

Ner's. sansk. text. Evaṃ, Svāmin, saṃpādayitā Bahmanah, (b) me vachanam parisphuṭam çriṇu Tvam Tava, Svāminah, [kila, yat aham vadāmi tat sarvaṃ çriṇu]; (c) kaḥ âdeçaḥ?, ko 'bhilāshaḥ', svādhinatā, dātṛitā', âste? [kila, abhilāshaḥ, svādhinatā, âdeço yat karaṇiyah]? (d) Yat tat samācharaṇam* uttamaṃ dehi; prakṛiṣṭam âçirvādayāmi, [kila, kartavyam Te yat âçirvādataṛam dhārayāmi yadi svīyābhilāshaḥ]. ¹ Variations unimportant.

Ner. transl. Thus, O Lord, *is* Bahmana the acquirer (so, perhaps thinking of nadûkih (same letters as nyôksh) = happiness, or 'bringer-together for the conversation', or read 'sompād° = converser*'); (b) hear Thou *therefore* my enlightened* speech, *for it is* Thine. (or 'for Thee') the Lord's, [that is, listen to what I say; listen to it all]; (c) what is the command (sic)? [i. e. what is the petition?], the possession (sic) *and* the giving?; [that is, *what is* the prayer and the possession, an order because* it is to be carried out]? (d) Do Thou therefore grant (or 'produce') the best work, for I am uttering my benediction *upon it*; [that is, that which is to be done for Thee I hold as more blessed if *I* do it as* following my own* (or 'Thine* own') wish].

Parsi-persian Ms. trlt. Êdûn ham Hôrmuzd, kih (?) [] shunavad Bahman (b) ma-râ shunavad Ardibahisht, ma-râ shunav(ad (?)) Tû, kih Hôrmuzd*¹ hastî, [kû, ân i gûyam ma-râ bih [tamâm = *harvisp*] shunavad [ma-râ bih shunavad = *am bana* nyôkshêd*] * (c) Ma-râ kih farmân, wa kih kweshî dâdâr hast?, [kûm khwêshî u farmânî + ya'ni + farmân-burdârî [] kih [ân = *zak* (?)] kunand], (d) kih [] [tân = *tân*] kardan i veh dehad + ya'ni + dehad buland + u + zyâdahtar (sic) mashhûr [hast = *hast*] ? [Kû kard i Tû [] mashhûrtar* dârad * At ân i khwêsh farmânî + u + irmânî] * *¹ or 'Ôrm.^o.

Free tr. To Frashaoshtra give Thou power helpful,
 Headship*¹ through Holiness, for this I pray.
 Grant me to reign*¹ within Thy Realm the blessed*.
 Foremost*² for ever let us rule the land.

Altern. (b)*¹ A home . . (d) There more*² than* all men . .

they, [the disciples of Frashôshtar] who [will increase] this sovereignty of Thine* in goodness, (d) and may I also be one endowed with authority for ever unto all *duration*, [that is, bestow the authority of (or 'upon') Frashôshtar, and the disciples of Frashôshtar, for ever, *even* until the final body]. (Read tanô for tanû).

Ner.'s sansk. text. Phiraçaustrasya vanaspater agneḥ puṇyam dehi, [kila, puṇyasya kâryam uṣṇataram kuru]. (b) Adhipatitvam Te evam yâchayâmi, Svâmin, [dvâreshu Ervadasya*¹ nirmalatvam dehi]. (c) Madyâḥ [çishyâḥ; Phiraçaustraçcha²⁺³] yo mahattaraḥ, tasya Tvam svâmitvam [vridhdim dehi]. (d) Ete sarve âdeçakâriṇaḥ santi. [Kila, Phiraçaustrasya apareshâm çishyânâm yâvat tanoḥ* akshayatvam sarveshâm râjyam dehi]. ¹J.* seems dvâresh ervadasya (?); J.* dvâreshu eravad°, so J.*; P. prob. dvâresheravad° (or 'dvârerh° (?)'); C. *she eravad° (or 'rhe°'). ² all *traçcha. ³ J.* ins. saṁ*, or maṁ*. I corr. note in Comm.

Ner. transl. etc. Grant to Phiraçaustra the sanctity of the fire* of the tree*, [that is, render *his* deed of sanctity more fervent]. (b) Thus do I pray for Thy sovereignty, O Lord, [do Thou therefore grant purity (or 'clearness' (?), reading hôsh) within the doors of the Ervad*]. (c) *And* mine *be* [the disciples. And Phiraçaustra] who *is* the greater (or 'greatest'), [grant Thou *also*] his*¹ sovereignty [as an increase ('a decided advantage')]. (d) For these all are (reading hômanând) exerting* authority* (hardly 'carrying out commands' here), [that is, grant the sovereignty over all other disciples to Phiraçaustra as long as until* the indestructibility of the body].

*¹ 'Or to him (?)'. *² otherwise 'and my disciples and F. are paying for it'.

Parsi-persian Ms. Ân Frashôshtar dôstî i pah Şawâb dehi*, [kûsh pah kâr u kirfah kardau garm [= garmûk] bih [] [kunand = —]], (b) wa sardârî ân az Tû khwâhad, Hôrmuzd, [[] ân (tr. indecipherable = Pahl. garpatî*) azash (?) = *ajash** (sic) deh*] * (c) [[] [Mâyân = —] [[] [shâgirdân i Frashôshtar] kih pah veh (?) in i Tû khudâi [bih afzûn-dehad*] * (d) Tamâm tâ ân tamâm şahib + hukm [] [bâshad = —], [kû, Frashôshtar, [[] shâgirdân i Frashôshtar, tâ tan i pasîn hamâ pâdishâhi deh*] *

Free tr. Laws let the zealous hear to help us fitted;
 Let no true saint hold rule with faithless,
 Souls should unite in blest rewardings only;
 With Jâmâsp thus united is the Brave!

Verbat trl. etc. [Aure et corde] audito mandata-et-doctrinas [vir] in agri-cultura-diligens (i. e. sanctus civis) prodesse, [id est, ad nobis omnibus prosperitatem et mundialem* et spiritaalem* afferendam] creatus [et idoneus]. (b) Non [Ne] verum-dicens [i. e. Fidem veram (corde addictissimo) professus

Ner.'s sansk. text. Yat çriṇu (sundareṇa) çishyâpanâm* (sic) paçchât lâbham abhilâshasya¹, [kila, Phiraçaustasya* Dînim mahattaram[-âm] dehi]. (b) Na satyavachanasya râjyam dehi asya durgatimataḥ, [kila, Phiraçaustasya* râjyam dehi; asya durgatimataḥ na dadyât*²]. (c) Yat Dîneḥ ataḥ param niyojayet prasâdam, [kila, prasâdadânam dehi]. (d) Paçchât puṇyam niyojayet kâryam nyâyam Jâmâspasya, [kila, yat asau suvyâpâram² pracharati].

¹ J.², J.⁴, 'aya. ² cp. dadmi, etc.

Ner. trl., etc. Wherefore listen (with* goodness* . . (altern. trl., transliterating nyôksh nadûkih* (same signs)) to the doctrines, after the acquisition of *our* desire *has been made*, [that is, grant to* Phiraçaustra the greater (or 'the greatest') [Dîn]. (b) Do not bestow the sovereignty of the truthful upon the wicked. [That is, grant the sovereignty to* Phiraçaustra (or 'grant us Ph.'s (?) sovereignty'); may one (or 'may he') not grant it to the wicked]. (c) Let him*¹ join* on*, i. e. continue* (or 'unite* with* (?) us', or again 'enjoin upon us') the reward which is hence on, beyond (*in Heaven* (see pâhlâm = vahištê)), and which* appertains* to* the Dîn*, [that is, grant him *for his righteousness* the gift of the reward]. (d) And let him* *also* afterwards in the future continue (or 'enjoin') that righteous action *which is* the rule of* Jâmâspa, [that is *to say* that *person* proceeds with (or 'practises') good conduct].

¹ Possibly meaning, 'let what belongs to the Dîn attach the reward'. ² or 'let him enjoin the rule upon* Jâmâspa'.

Parsi-persian Ms. Kih shunavad [wa = va] [] [âmûzad + âmûzânad (sic) = Pahl.-êd] ân i afzûni sūd tâshidâr (sic), [kû, Frashôshtar i Dîni shunavad, [wa meḥ ân dehad = *va mahist zak dâbûnd*], (b) nah ân i râst gôbishn sardâri dehad ân darwandân, [kû, Frashôshtar pâdishâhi ân darwandân nah dehad], (c) kih [] Dîn buland [] [kushishn-kunad = Pahl. *âyûzêd* (sic)] muzd, [(defaced) muzd dehad (?)] * (d) [] [azash (?) = *ajash*] Şawâb [] [kushishn-kunad = *âyûzêd*] [no tr. for va kâri] i Dastôbar Jâmâsp, [kûsh pah nêki raftan].

Free tr. These give I safest, Lord in Thy protection,
The saints on* earth*, and souls* long* since* in* Heaven*;
Self-humbling praise I give with blest Devotion
With wisest* Ruling and immortal* strength*.

[mea (cp. Y. 34, 14) et] cum-potestate [ad officia tibi praestanda] advenio (avēmī (sic)) divitiis (râ = rayâ); vel semel iterum (d) simpliciter: 'magna regna [mala (?)] potestate [Tua] moribunda* [sunt, i. e. pereunt]'. * The Comm. here refers to the old edition.

Pahl. text translit. ¹Aêtûnôch, Aûharmazd, hanâ i Lakô dâm barâ netrûnd¹, (b) Vohûmanô, zakich i aharûbânô rûbân, (c) zakich i² nîyâyishnô-hômand Spendarmadô³ afzûnik hômand, [va nîyâyishn-hômandih hanâ¹; aigh, mindavam¹ i Aharâyih¹ barâ yehabûnêd]. (d) Mûn mînishnô avô khûdâyih vâzinêd⁴ [i² avârûnô⁵] frôd yemîtûnd⁶ yehevûnêd, [aighash apagayêhê⁷ yehevûnêd]. ¹ See P. ² DJ., D. ins. i. ³ DJ. ins. va; D. ins. i. ⁴ so DJ., D., M. ⁵ D. seems to ins. i or I. ⁶ so DJ.; D., K. ⁷ mûrd. ⁸ Zend. characters.

Ner. transl., etc. Thus, O Lord, do I^{*1} protect that which is Thy creation, [that is, over Thy creation do I keep a guard], (b) *and* over Bahmana [the Highest (i. e. 'the Best') Mind], who (or 'which') is the soul* of the pious*. (c) That which is his worship is *ever offered* through the Perfect Mind of increase (i. e. increasing blessings), [that is, let his worship grant *me* some holy acquisition]. (d) He who does not see according to the mind of the Lord [on account of his evil works (or 'idleness')] *let* his death take place below in Hell, [that is, let it be an 'apagaiahi' to him]. *Ner. read netrûnânî; so corr.

Parsi-persian Ms. Êdûn ham, Hôrmuzd*, in î Tû pêdâish*^{*1} bih [no tr. for netrûnd], (b) [pah = pavan] Bahman ân ham i ashavân rûbân (sic) [-râ parwarishn kunad (?) = râ (so for râi) parvarishn vâgûnad (or '-ûnd')] * (c) Ân ham i niyâyishbend (sic pro -mand) Spendarmad afzûnî hast, [[niyâyishmandî [], kû chîz i Şawâb bih dehad (?) * (d) Kih minishn ân khudâi [] [ravâ*^{*2} -kunad (or 'dûr-kunad = avinêd (-inîd') (?), see Ner.))] [i bad [mard râ = gabnâ rá]] frôd [] [kunad andar Dôzakh mîrad (?) = vâgûnêd dayen Dûshân jemîtû[-nd]] bâshad, [kûsh bî-jân bâshad] *^{*1} Or paidâyish. *^{*2} so I now think the Parsi-writer meant.

Free tr. Then evil rulers, evil doers, speakers,
Those believing* ill*, and false men evil-minded (*or 'of evil soul')
With evil food the souls to meet are coming.
In Falsehood's* home at last their forms abide!

him the souls* of those-who-have-the-vilest food* (adj. compos.) come meeting, *even* meeting *him* ([or 'to him that which is the vilest food* *and* the soul come meeting']). (d) His very existence also becomes really*^{*1}-and-manifestly*^{*1} *fixed* in the abode of the Drûj [in Hell. The Demons, the Drûjes, are manifestly*^{*1} present*^{*1} to him. *^{*1} I think that âshkârah where it translates haithy^o means more than 'manifest'.

Ner.'s sansk. text. Evam dushṭapârthivatvena, duṣṭakarmanâ, duṣṭa-vachasâ, (b) duṣṭadînyâ*, duṣṭamanasâ, durgatigâminah [santi]. (c) Nikriṣṭataram khâdyam*^{*1} saṁmukham âtmanah** saṁmukham pracharati**. (c) Yaḥ antaḥ* Drûjasya praṇâman* kurute te*^{*2} [antar Narake] prakaṭâ vidyante^{*3} [ye santi prakaṭâ Devânâm, Drûjânâm, madhye]. *^{*1} Allshâd°(sic). 2J.³ had karo te sa with karo (mi completing karomi on the margin); it therefore ins. te sa; see P. ins. v. 10, a; sa was a begun santi. ^{*3} so J.⁴, C. ** corr. or 'âtmânah (MSS.) pracharanti**'.

Ner. trl., (c) And the most disgusting food goes forth to meet the souls (âtmanah) [or 'the souls (âtmânah*) go forth (pracharanti*) to meet the vilest food']).

Parsi-persian Ms. Êdûn ân i bad-khudâ, i bad-kunishn, i bad-gôbishn, (b) i bad-dîn, wa bad-minishn i darwand, [andar Dôzakh afganad = dayen Dûshân ramitûnêd (?) * (c) ash ân i badtar khûrishn pazîrah ruwân [dehad = dâbûnêd] pazîrah rawand * (d) [] [(Indecipherable, but looks like Dîn*^{*1} ham) + ya'nî... [û râ = dîni (?) (in the sense of 'soul* (?) varman râ] andar Druj, [] [pah Drujân = pavan Drûjân] [andar Dôzakh*] âshkârah hast kâim * [Âshkârah Dêwân Drûjân, [râ = rá]] * *^{*1} We should expect vash = 'visha' = 'poison'.

Free tr. What aids from Holiness hath Thine invoker,
Hath Zarathushtra?, what with Good Mind's bounty?
I ask it, Mazda, Lord, with praises praying,
For what within Your power is best! * or 'through wish'.

Your wealth, [that is, may my* desire *thus* become possible to me]. *¹ It is possibly not interrogative (?), see Ner.

Ner.'s sansk. text. Yathâ Te [vel lege Tvâm] parisphuṭam prakṛtaṁ jânâmi* âkârayâmi* aham saḥâyî¹ (b) Jarathuṣtro [bhavâmi], yathâ te Bahmanah [uttamamanasaḥ*] (sic, but probably meant for a nom.), (c) yas te stutikarah, tasya susamṛiddhatvanî* bhûyât, Svâmin. (d) Evaṁ çikshâmî¹ âvochat yas te ârâdhayati²; [ârâdhanâm¹-nam] kurute tasya âtmâ. Ataḥ param svarga-bhuvanam [bhûyât. Susamṛiddhatâ bhûyât]. ¹J.², P. ²J.* 'yanti*.

Ner. transl. (a, b) As* I know* Thy manifest* characteristic (or 'Thee the manifest one') clearly, *and* invoke* Thee, I *who* [am] Jarathustra*, *Thine* associate, as Thy Bahmana [the best mind (nom.(?))] (or '*as the associate* [of*¹ the Best Mind' (gen.)]) *also appeals to Thee*, (c) *so* may prosperity (or 'good success') be his who is *thus* Thy praiser, O Lord. (d) Thus he who propitiates Thee has uttered *Thy* doctrine, [his soul is making propitiation*³]; *wherefore* let the heavenly world beyond [be *his*. *His* be the good success *in attaining it*!] *¹ Altern. trl. as considering the reading karitâ⁰ for khavi⁰. *² or simply 'the associate'. *³ or 'is making the doctrine propitiatory'.

Parsi-persian Ms. Chûn Tû, Ardibahisht, khwânâṁ ân [û = varman] yârî [rasad = jâmtûnéd], (b) [kih] Zaratusht [hastam]; [] chûn Tû [] [hend = hómûnd (sic)] [[hast û râ khwânâṁ = hast varman râ karitûnam]], (c) kih pah ân i Shumâ ta'rif-kunam, khwânâṁ, Hôrmuzd, * (d) êdûn khwâhish-kunam ân i Shumâ khezânâh i buland; [kûm tuwân bâshad khwâstan, [kûm ruwân andar buland jihân mândan khûb bād = âgham rûbân dayen* pâhlûm akhân* mûnishn khûb jânânâd*]] *

L. 1.

IV.

Free tr. Aye doth my soul obtain a real* assistance?
Who for my flock, or self, is found protector
Other than Holiness and Thou, Ahura,
Invoked, desired One, or Mind the Best?

Teque [Tuque], O Mazda Ahura, (d) [O Tu] desiderium-excitans*(?), ([vel, O Tu desiderate, vel fortasse 'hoc nobis dicite (2nd pl. az = ah')]), O invoke [(vel semel iterum 'in mea invocatione' (loc. of 'ti'))? Quis etiam alius] Optimâ Mente, [id est, quis alius atque Optima Mens mihi talis est conservator]?

* Vel 'cujus' (?); fortasse est चाह्या quaestio altera et secunda. (a) Altern. trad. 'Num (vel 'utrum') mea anima [precibus] adipiscitur auxilii[-lium]'.

Pahl. text translit. Chîgûn avô¹ denman li rûbân khvâstâr hōmanam chîgâmchât² tûshakô, [âgham kâr va kirfakô tûbânô kardânô, mûnam³ mozd³

pālanam* dātim* alabhanta? [Aparam sâhâyyam dehi]. (c) Anyam yat parisphuṭam* Tava hetoḥ jânâmi, Svâmin Mahâjñânin. (d) Dîner upari suçilam** [sattvamcha**] kâryam* tataḥ ataḥ param bhuvanam [svargam] manasâ âkâryate** [paççhât yathâ ataḥ param bhuvanam sarve jânanti]. *P. 2J. 4 aṁtaḥ. **reading 'am' as 'khim*.

Ner. trl., etc. As that which I seek as (? or 'for [-no hetos(r)]') the soul is what is the desire for somewhat of strength* (or 'sustenance'), [that is, as being able*, I am performing the duties of sanctity, wherefore let one (or 'him') grant me what is its reward]? (b) Who will (or 'may') thus grant me herds? And which men have obtained for me protection for them* as* a gift? [Do Thou therefore grant me a different (or 'a further') succour]. (c) Another which*¹ is distinguished* (so = Asha°) for Thy sake*² do I know, O Great Wise One the Lord. (d) It is owing to (or 'concerning') the Dîn that the kindly nature [and character*] is to be invoked* (so meaning, see the Pahl., not 'deed') with the mind, and hence* and thence* (afterwards) the world which is beyond, [Heaven] is invoked** with the mind, [that is, they make this invocation afterwards, as (or 'when') they all become acquainted with the world which is beyond].

*¹ Hardly 'another than', yet see the Pahl. and Gâthâ. *² or 'in Thy stead' (?).

Parsi-persian Ms. Chûn ân ân man ruwân khwâstâr hastam har-chih kût? [kûm kâr u kirfah tuwân kardan []?] * (b) Kih ân man —; [kûm [] kih dehad]; [wa = va] kih ân man mard i parwarish hâšil-kunad [] [bi-kushishn = aparini*¹ (sic) yârmandi] (c) digar az Ardîbahisht [] [u = va] Tû ham, Hôrmuzd, [chih Shumâ râ [u = va] dânam?] * (d) [] [Dân(ân) — = Pahl. azdîn (?) -am] pah khwândan buland minishnî [kih [] ô guftan ân chîz i, kih [] [andêsidan = minidan], buland hast, ma-râ bih [] [dânam (?) = vintânin (?) anitânin*¹]] * *¹ Perhaps meant for apariyânî (?) = nâ-p°.

Free tr. How, Lord, shall he the joyous Kine be seeking

Who seeks her rich with pastures? : -How?

Just living lands (-t'is thus-) in years of glory;

Known holy homes! O thus that blest gift give.

*² esse, infin. (aegre). *³ vel pourushû hvarê-p° = 'inter homines solis-splendores-habentes (i. e. praecipue beatos)'. *⁴ vel 'optandas = nishâsyâ' (?).

Pahl. text translit. Chîgûn, Âûharmazd, zak râdîh kardârîh î Gôspend bavîhûnam, (b) mûn denman [khim (¹altern. text)], [mûn râdîh paḍash vâdûn-îâyên² denman Gôspend]? Ash pavan valman î varziḍâr khûrsandîh, [aigash khûrsandîh pavan zak damânō amatash zak³ vâstryōsh yakhsenûnêḍ⁴]. (c) Pavan râstîh⁵ zivishnîh zak î aharûbō [aê⁶⁺¹ yakhsenunêḍ], afash pavan kabed khvârîh pânakîh aê⁷ bavîhûnêḍ, [pavan kabed nadûkîh]. (d) Âshkârak stî, va¹ zak î valman î dehakash⁸ (sic, vel 'nashkash*(?)')⁸ avō lî nisastak (or 'visastag'* (?))⁹⁺¹ dên ahvânō dahishn yehabûnêḍ [frâz¹ vakhsh¹⁰]. ¹ See P. * D. vâdûniânêḍ., Mf. no iâ. * D. ins. î. * so DJ., D.; K.⁸ dâreq. * D., and P. râst. * so DJ., D. * so DJ.; D., P. hanâ. * or 'nashkîh*(?)'. * DJ. n-î-s-t-kō (?) (or 'vis-t°; D. nâs-t-k (or 'vâs-t°'); M. vîs-s-t-k (or 'nîs-s-t-k'); K.⁸ nâs-st-k (or 'vâs°'). ¹⁰ D., P. vêsh.

mamo 'pavishtasya sataḥ antaḥ* grihe, dātim dehi², [prabhūtam dehi! ' J.⁴ margin. ² so J.³, J.⁴, P.; C., P.* pra^o; J.* praditi (sic).

Ner. trl., etc. In which manner, O Lord, do Thou provide this giving* one* ((?) or 'this liberal gift') the Gospinda [the *sacred* Herd]. Thus do I desire (or 'beseech'). (b) *And I desire also* this [(properly altern.) or** 'the disposition'] which may effect the liberality there, *and* which may bring satisfaction to pass through activity* of (or 'on behalf of') the cattle [and herds, and which may possess (or 'maintain') that period of the husbandman's *tutelage* as a satisfaction *for them*]. (c) When that religious *man* may be living in righteousness, [and when he may have it (or 'them') in possession], then he *will bestow upon it, or them*, this abundant fodder, protection, and welfare, (or 'splendour'). (d) Openly *therefore* give forth in the earth that which is the gift, this nask* (or 'book') of him *who*, being mine, is seated in my house, [give it abundantly]. ** Hīm used as khīm and so mistaken.

Parsi-persian Ms. Chūn, Hōrmuzd, ān sakhāwat(i) kardan i Gōspend khwāham, (b) kih īn [hīm (sic pro khīm) kih sakhāwat(i) azash kunad (?) īn Gōspend] * Ash pah ū i varzidār razāmandī [kūsh khōshī pah ān zamān kiyash ān vāstryōsh dārad] * (c) Pah [] [rāst = —] zīstan ān i ashō [] dārad azash (sic) pah bisyār āsānī pāsānī [] [īn = anā] khwāhad [pah bisyār nēki] * (d) Āshkārāh gurūh [] ān i ū [] [dehī (? vel dahī) Pahl. indecipherable * ¹] ān man [] andar jihān dahishn dehad [frāz [] [az ziyādah = min vēsh]] * * It seems to be va dāi (?), or va vāi.

Free trl. Aye, his may be through Holiness, O Mazda,
That Herd through Rule and Goodness of the saint
Who with the strength of holy wealth enricheth
Fields even next the foeman's land.

mūn¹⁵ valman¹⁶ i¹¹ darvand bakhshēd, [aighash zak dēn dārishnō barā yanse-gūnyēn¹⁷]. ¹ DJ., D. om. i. ² DJ. as others. ³ D., M., P. rāf. ⁴ see P. ⁵ see P. ⁶ DJ., D., and P. om. ⁷ D., P. om. ⁸ so D.; DJ. tarsagāih (sic vid.); M. tarsagāih (so?). ⁹ P. ins. min. ¹⁰ P. om. ¹¹ DJ., D. ins. i. ¹² so D., P.; others levatman. ¹³ DJ., D. yakhsenunēd. ¹⁴ DJ., D. ins. va. ¹⁵ DJ., D., M. min. ¹⁶ DJ., D.; see P. ¹⁷ DJ.; D. gūnānd (written aūd.).

Pahl. trl., etc. Thus *is* he also, O Aūharmazd, worthy (or 'meritorious*') through Sanctity, [that is, he who is the warrior, owing to his Sanctity, is worthy for the Herd], (b) which Khshatraver, and Vohūman also, is pointing out to (or 'teaching') him, [that is, (through his self-government and his own internal excellent disposition he is teaching) himself (? so perhaps meaning)]; (c) and he is raining down* (?) *favour* through the strength of the revering-recognition* for us (or 'through our devotion') ([or possibly, 'causing strength to increase' (*vahrinēd**?) through our reverence (or 'reverence toward us')]), [that is, he is maintaining strength through reverence toward us (or 'in us')] (d) *and he maintains* (?) that which is the nearest settlement which he who is

the wicked shares (or possibly 'gives up*'), [that is, *such righteous warriors* shall seize it from him in possession].

Ner.'s sansk. text. Evamcha asmākām, Svāmin, yat puṇyasya yogyam, [kila, eteshām kshatriyānām puṇyasya hetoḥ* paçavaḥ [-çor*(?)] yogyatarāḥ santi], (b) yat idam rājyam Bahmanasya āsvādayet, [kila, svīyena], (c) yat asmākām bhaktiçilānām balam [prāpaṇi] varshet*, [kila, balam tat bhaktiçilānām sam-dhārayet¹], (d) yat antaḥ* prithivyāḥ [-yām] ayam durgatimān vibhañjanām²(?) [lege vibhāgam] dhārayet [tat ākrishyet*³ (sic, read perhaps āgrahishyat**)].

¹ J.* samadh° (corr. from samain°)**. ² J.* vibhajanām. ³ so C., P.; J.* ākraḥshyet (sic), J.* ākrayet, or ākriyet (sh left out). ** The Comm. is corrected here.

Ner. transl. And Thus, O Lord, ours is *that* which is the adroit* characteristic of Sanctity, [that is, on account of the Sanctity of these warriors they are more clever (or 'worthy') for (? sic) the herd¹], (b) which this sove-

4. Text.

Trilit. (d) Ākâo ar(e)drēng (De)mânê Garô sraoshânê!

Verbatim transl. Sic Vos venerer[-abor] celebrans, O Mazda Ahura, (b) semper cum-Sanctitate Optimaque Mente, (c) Regnoque, [per] quo*¹ [quod Regnum (vel 'per quam potestatem divinam')] precator*¹ [dilectus] stetit [stabit exorans] in viâ [ad caelum], (d) [et etiam] manifeste (loc. adverb.) ([vel 'praeclaros'*³ (acc. pl. masc. (sic)), vel etiam semel iterum 'illuc-attinentes'*³, accessum invenientes']) adjuutores-colentes ([vel efficacia-solemnia sacrificii']) in Habitatione Sublimitatis [vel Cantus] audiam* [vel 'faciam-ut-audiantur (?)', vel etiam fortasse 'ad-audiendum [propensus sis], i. e. audi' (infin. loco imper.)].

*¹ Vel simpliciter 'ut'. *² vel 'precatoris dilecti (gen.)'. ** ākâo = ôas = ôans, r. ach.

Pahl. text translit. Aêtûnô Lekûm stâyêm va¹ yezbekhûnam, Aûhar-mazd, (b) pavan aîtô dahishnih Ashavahishtô va² Vohûmanôch, [aighatô levat-man valmanshân avô³ yezbekhûnam], (c) va⁴ Khshatraverich⁵ mûn⁶ valman⁷ î⁸ khvâstâr⁹, [aigh, kar va kirkakô bavihûnêdô] ash astinêd avô râs, [aighash dên avô râs î⁸ frârûnô yekavimûninêd⁹]. (d) Āshkâarak valman¹⁰ î¹⁰ râdô¹¹ [Aûharmâzd,] amat dên Garôdmânô ash¹² srâyêm¹³, [aigh, yazishnô î¹⁴ val-man¹⁵ âshkâarak vâdûnam]. ¹ DJ. om. ² DJ., D. and P. ins. va. ³ D., P. ghal. ⁴ D., P. om. ⁵ DJ., D. om. î. ⁶ P. yazam min. ⁷ DJ., D. and P.; K.* ânô, or avô. ⁸ DJ. ins. î. ⁹ so DJ., M.; D. astinêd; others 'mûnêd; see P. ¹⁰ so Mf.; DJ. ghal.; D., K.* âno, or avô; D. ins. î. ¹¹ P. ins. dâbûn(?). ¹² so DJ. and P. ¹³ so D., P. ¹⁴ so D. ¹⁵ D.; others ghal.

Pahl. transl. Thus You *all* do I praise and worship, O Aûharmazd, (b) in the dispensation of existence (or 'of continuity, i. e. in that continuous

reignty of Bahmana may cause us ('or them'), to taste (or 'may teach us (or 'them')), [that is, through that which is its (or 'their') own] (c) because it (or 'he') may bestow power [or intellect*²(?)] upon* us as religious, [that is, it (or 'he') may maintain the strength of the religious]. (d) And when this wretched sinner may obtain an heritage* within the earth [then let *Bahmana* (or 'the righteous') seize* it (or 'let him acquire*' it)]. ¹ Hardly 'the herds are more deserving'. *² or 'the breath of life'.

Parsi-persian Ms. Êdûn ham û, [] Hôrmuzd, pah Şawâb arzânî, [kû, ân i arateshtâr, Şawâb râ pah Gôspend arzânî [ast, kû, gâv u asp = *ast, âgh, tónâ va asp*]] (b) kih ân û Shaharêvar u Bahman ham chashad, [kûsh khwêsh [shumârah = *shûmâr*]] (c) [] kih [] ân i mâ bandagi [az = *mîn*] buland mî-bârânad [= *vârinênd*], [[] buland [] bandagi mâ dârad], (d) ân i nazdik jihân kih [] û i darwand bakhshad, [kûsh ân andar dâshdan bih [] [sitand (? vel sitânand (?)) = *-ând*]] *

Free tr. So would I worship You with praises, Mazda,
With Holiness, Best Thoughts, and Might forever,
By which great Might the prayerful gains the pathway;
In Home-of-song* accepted praise I 'll hear.

time*'), and Ashavahisht, and also Vohûman *as well*, [that is, it is together with these that I worship Thee], (c) and Khshatraver ('vairya*') likewise which (or 'who') causes him who is a suppliant, [that is, *who* desires duty and good works], (or 'by which he who is a suppliant . . is caused' ['inid]) to stand on the path, that is, it causes him to stand in the midst on the pathway of the pious]. (d) And that which is the bountiful *offering** also becomes manifest [O Aûharmazd] when I declare*¹ it for (or 'to') him in Garôdman, [that is, I shall make his worship manifest]. *¹ Does *srâyem* mean 'I hear'? see the gl.

Ner.'s sansk. text. Evam Tava stutim ârâdhanâm* [-nam] karomi, Mahâjñânin Svâmin, (b) yat asti dâtiḥ* prakāṭatâ* Bahmanasya, [kila, samam tena yat ârâdhanam¹ karomi]. (c) Râjyam yat asya samihē, [kila, kâryam² (or read 'yasya') puṇyasya vâñchhâm³ karomi] yat samprâpatteh⁴ (or 'prâpteh*') ayam mârghaḥ, [kila, asya mârghasya suvyâpâram³ âste]. (d) Prakāṭam⁵ ayam [lege imâm] dakṣiṇâm dehi, [Svâmin] yat antaḥ Garothmânasya stutim [ârâdhanâm [or '-nam'] prakāṭam⁵ [or '-tam'] karomi]. ¹ P. ² all kâryam. ³ C. ⁴ J.²; J.* 0te; P. 0ottapattēh. ⁵ so C.; P. prakāṭatam. ** See other views in the Comm.

Ner. transl. Thus do I render Thy praise propitious* (or 'do I complete Thy praise and Thy worship [-nam'], O Great Wise *One*, the Lord, (b) since it is the gift, the manifest characteristic*¹ of Bahmana, [that is, *it is* together with it (or 'him') that I offer worship *to Thee*]. (c) And I desire that sovereignty which is his, [that is, I effect the wish (or better 'I make the prayer') for righteous action, for this is the way of approach, [that is, good works are in (or 'of') this way]. (d) Do Thou Grant me this open gift (or 'liber-

ham [] [yazam az ū i = *yazam min valman i*] khwāstār [[Ṣawāb hast = *Ahlāish* hast*], kû, kâr u kirfah khwâhad] ash — ân râh, [kûsh andar ân râh i frârûn (sic) [] [âyand (?) = *êstênd*]] * (d) Zâhir ū i sakhâwat [[dehî = *dâbûn*], Hôrmuzd,] kih andar Garôtmân [] [ash gûyam = *ash srâyam*], [kû, yazishn i ū (vel ô) zâhir kunam] *

Free tr. Aye, ready stand we* for Your Service, Mazda,
 Since friendliest Your prophet's toil Ye further
 With open help, expected, seen of all men,
 And thus to Glory* doth that prophet lead. (*Or 'to welfare'(?))

(or 'they (as representing You) do') that for a joy to me]. (c) *And give* Ye observed and visible help to me (or, 'nikezêd, do Ye*¹ also look for (or 'propose') for me a visible help') (d) for (or 'through') a mighty prayer, [that is, do Thou (or 'may they do') this (on your behalf) for me through a powerful friendship], *one* through which glory, (or 'welfare') is (or 'may be') given to us.

Ner.'s sank. text. Saipûrṇam¹ yat Yushmâkam bhaktim karomi, Svâmin, [kila, bhaktiḡilatâm Yushmâkam saipûrṇam kurvann asmi], (b) sarve yat tat* Avistâvâni Tava vâñchhayet* pramodena harsheṇa, [kila, Dineḡ²[-im] Tava pravartamânâm karomi, sarve yat* ânandam kurvanti], (c) asmâkam upari âlokayet*, prakaṡatâm ekavelâm³ kuru. (d) Yat* arogyatâm* samihe [tat* arogyasahâyatâm kuru]. Yat* asmâkam çubham dehî. *¹J.*²manasâ. *³J.³, J.⁴, J.*^{es}. *⁴J.³, J.⁴, ^olani.

Ner. transl. Since (or 'When') I am fulfilling devotion* towards You completely, O Lord, [that is, since I am exercising the devotion *of my* nature toward* You, *and* with completeness], (b) *and since* all *my fellow-worshippers are effecting** that which Thy Avista-word desires, and with joyous delight, [that is, *since* I am effecting the advance of Thy Dîn when all are producing delight], (c) *then* let them (or 'one') look over us [(or 'let them (or 'let one') pay attention for our sakes')], and produce Thou this manifested power (or 'influence') once *for us*. (d) Because I am praying for strength (or 'absence of disease*') [do Thou therefore effect *for me* that friendship which has been (or 'which renders' one) exempt from weakness]. That which is our glory (or 'welfare') do Thou bestow.

Parsi-persian Ms. Kih pur pah ân i Shumâ bandagi [hend (?)], Hôrmuzd, [kû [] bandagi i Shumâ bundah kard hast (?)], (b) [] [ma-râ = *am*] pah ân i Shumâ Mânth(h)rah (sic) sitadan khôsh-khwâbishn (?), [kû [] Dîn i Shumâ rawâ kunad (?), ma-râ pah râmishn ô (vel 'û' (?)) kunad (?)] * (c) Ma-râ awar âgâh-kunênd (sic) zâhir yâri [kunad = *vâgûnêd*], (d) pah tuwân khwâbishn, [kûm pah tuwân yâri kunand], kih [] mâ [] [râ nêki deh (?)] = *râ nadûki* dâbûn*] *

Free tr. And may, O Lord, that prophet's voice give succour,
His, Zarathushtra's, friend* in praise and justice,
Giver of wisdom, guiding land and people,
My regulations let him ever teach!

persons') effect a discipleship for me], *for* his, that is, *to such an one* is the teaching which is by Vohûman. *¹ Perhaps, 'O A.'

Ner.'s sansk. text. Yat tat* Avistâvâññi, Svâmin, kuru [yat*¹ âste*² ârâdh-anâm[or-nam]karomi] (b) mitratânî[dâdârasya*[lege daditur*(?)] punyasya[raksh-âññi] namaskṛitiñ karomi, [kila yat kâryani punyasya, susamriddho 'ham] Jarathuetro*³ [bhavâmi]. (c) Dadâmi buddhiñ jihvâyâ*⁴ [or-'ayâ'] mârgasya samsthitinî. Asti[prakṛiṣṭahâdasya*⁵ (so, hardly for-ṭatâyâh*?)]. (d) Yat* ayanî samârachanâ* [?-nam(?)] mama [çishyâññi kuru]. Tat* Bahmanasya çishyâññi [meaning çiksh-âññi] dehi. ¹ J.⁴, P.; J.³ yas; C. yata. ² J.⁴ ste; J.³ te (yas te, but see aîgh). ³ J.⁴ asya. ⁴ J.* vâyâ. ⁵ so all

Ner. trl., etc. Wherefore(?), O Lord, do Thou produce*¹ this, the Avistâ-word, [which means, (so, see aîgh) 'I am (altern. trl. of the Pahl. as reading yedrûnânî*) making the A. word propitious' ([for read -anâm (see the Pahl.) 'I am offering worship')]; (b) *for then* am I producing the friendship [the protection*(?)] and the praise of Sanctity the bestower, [that is, *I am doing* the deed of Sanctity, I] Jarathustra [the well prospered]. (c) I am bestowing knowledge (or 'understanding') through the tongue, *which is* the standing of (or 'the abiding upon') the *true* path. [*That path*] is [that of 'prakṛiṣṭahâda' (so; see the Pahl., hardly 'of excellence' [-ṭatâyâh]). (d) Because this *one* (the bestower) is my regulator [lit. (?) regulation] [make *him* also that of *my* disciples]. Grant that *which is the* teaching (hardly 'the female disciple') of Bahmana.

*¹ Probably reading Pahl. yedrûnyên.

Parsi-persian Ms. trlt. Kih pah Mânth(h)rah (sic vid.) gôbishn barand, Hôrnuzd, [kû, Yazishn kunad(?)] (b) [kû = agh [] *n. tr. pro dôtân i** (sic vid.)] Îz(a)dân i [vehân = va (?) *shapirân*] Şawâb niyâyish* guftâr, [kû, ân kâr u kirfah khwânam (?), kih] Zaratusht [hastam], (c) deh* ân man khîrad [u = va] zabân, [] [dûr didan = râik* *astûnishn**] [] [bisâyâr-sitâdan (?) = *farâhâtî* vel *farâhahti*** (sic vid.)], (d) kih ân [] ârâstan, [kû, shû-girdî i man kunand*], ash ân i pah Bahman âmûkhtan bâshad * ** See Comm.

Free tr. Then Yours yoke on the eager ones and swiftest,
Your praisers' victories* for ever gaining,
Your mighty ones yoke on through Right and Good Mind.
With these drive on; so be Ye for my aid.

Altern. Then Yours I'll* yoke, the eager ones, and swiftest,
The 'Bridges*' of Your praises mounting* over*,
Your mighty ones I'll yoke, through Right and Good Mind,
Through these incite* Ye me; be near to help!

help which *reaches* me [from You], [that is, *this* may it be possible to me to make this help which *comes* from You my own].

Ner.'s sansk. text. Evam̐ yat Tvām̐ niyojayāmi [idaṁ kāryaṁ nyāyasya¹ Tava²]. Mitrasya [vāñchāṁ karomi] vegena. [Kāryaṁ upari bhavet], (b) yat prāpnomi etat antarāle, prāṇamaḥ Tava hetoḥ, [kila, yāvat tatra bhuvane prāpnomi namaskṛitiṁ Te balishṭhatām̐ (sic)³ karomi]; (c) Svāmin, parisphuṭaṁ [prakaṭaṁ] balishṭhatām̐* Bahmanena [yat balishṭhatā⁴* paççhāt Bahmanāt, uttamāt manasaḥ]. (d) Asya grihitāro [grahitā] bhavāmi yat Tvam̐ [lege Te], Svāmin, sahāyatā⁵ āste, [kila, sahāyatā⁶ yat svayaṁ çaktimān* çaknoti⁷ kartum̐].

¹ C., P. punyam̐ in brackets. ² all** nava. ³ J.³ °tatām̐. ⁴ J.², J.⁴, J.⁵ °tatā. ⁵ J.⁴ sāhā°. ⁶ J.³ sāhay°. ⁷ P. °ainti. ** so J.³ also; I correct Comm.

Ner. trl., etc. Thus am I joining (?) Thee (or possibly, 'enjoining that which Thou [lege Tvam̐] *commandest*' (?)), [this deed of Thy rule (or 'system'). I am fulfilling the desire (or 'making the prayer' (?)) of friendship [toward Thee], and with activity. [Let it be also a duty, (or 'an action') above], (b) *performed* while I am coming upon the intervening* space* (or 'Bridge*'). *Let it be* worship *offered by me* for Thy sake, [that is, so long as until* I *shall have* come to the world beyond I am making Thy praise a most powerful influence*]. (c) *Thus*, O Lord, *am I making Thy* most mighty power an open* illustration* (see Ashavahisht which recalled the Fire) [or 'manifest' (gloss)] *and* through Bāhmana, [because afterwards the most mighty power *is* from Bahmana (or 'because after Bahmana, the Best Mind, *it is* the most powerful influence*')]. (d) Thus am I a seizer (or 'acquirer') of that which is Thy friendship, O Lord, [that is, *this* friendship is something which the capable man is able to produce of himself (or 'to make his own')].

Parsi-persian Ms. trlt. Êdûn ân i Shumâ [] [kushishn am (sic) = *yûzam*] ân kâr u iušâf i Shumâ, kih [] [khwâhish = —] [[] lâ'ik (or lâ'yik*)] wa buland [hastênd*, [az = *min*] buland-kâr], (b) pah rasidan ân râh [] niyâyishn i Shumâ râ, [kû, tâ kih ân ânjà rasam, man [] niyâyish* ân Shumâ tuwân bād kardân, (c) Hôrmuzd u Ashavahisht, ghâlib [] bâz [] [ê = ê* (?)] [Bahman], (d) giriftâr bavam [ân i = *ân i*] ma-râ az Shumâ hast yârî, [kûm ân [ô = *ô*] yârî i az Shumâ ân khwêsh tuwân* bād kardân] *or °ind.

Free trl. Yea, I would circle You with hymns in metre,

With lifted hands and verses loudly chanted,

With Holiness, O Lord, and helper's* praises,

And with the Good Mind's virtue* would I come!

per Sanctitate[-tem] viri-principis-adjutoris (vel 'oblationis')-que cum-adoratione, (d) tum vos [circum-ibo in] Bonae Mentis virtute, ([vel fortasse in B. M. perspicientia (?)).

Pahl. text translit. Levatman pâi Lekûm frâz srâyêṁ pavan afzûnô, [amat avô zôhar yehabûndô vazlûnam Avestâk ghal yemalelûnam]; (b) barâ yâmtûnam avô Âûharmazd pavan¹ âustânô^{*1} dastîh¹, [minishnik²]. (c) Âêtûnô avô³ lekûm³, Ashavahishtô³, râdô hômanam pavan⁴ niyâyishnîh, (d) âêtûnô avô lekûm

Ner. trl., etc. With the two* metric* measures* (or 'with the two feet' (?) pādābhyām ?) feet have I become (?) celebrated (or vikhyāto* as deponent, or again, read vikhyā(h)*, cp. *khyā, J.³, 'I am celebrating') for Thee as the greater[-est], and because that *element of strength* is being given to me, therefore I declare *for You* The Avistā word]; (b) wherefore, O Lord, I am coming up above* (? or 'on account of this'), and with hands stretched out, [and thus I am making (or 'preparing') an abode (his MS. read mânishnih (was that MS. DJ.?) on high (?)]; (c) thus also do I render Thee what*¹ is an offering manifestly**, which is worship. (d) And thus what*¹ are the virtuous characteristics of Thy Bahmana are progressive, [that is, the virtues of good conduct are (or 'become') existing in him (?) within]. *¹Yat = 'zak i' (or, 'because').

Parsi-persian Ms. trlt. Awâ pâc Shumâ frâz gūyam pah afzûn, [kih ân zôr dehandah (?) shawam, Avestâ ô gūyam]; (b) bih rasam ân Hôrmuzd pah bardâstah dast, [minishni] * (c) Êdûn [] sakhâwat hastam pah niyâyishn [ân Shumâ Ardibahisht = ân rakûm Ardibahisht] * (d) êdûn ân Shumâ pah ân i Bahman [ân man = ân ra] [] (?) [raftan = rûbishn] [i nek hûnari râ ma-râ hast] *

Free tr. Then, with Your off'rings let me near You, Mazda,
Praising with Holiness and Good Mind's actions,
When o'er my prize I fully seize possession;
That blest* prize seeking let me gain it thus.

'Ye for whom action is with Vohuman') I am advancing, and with praise. (c) Therefore in that dispensation (or 'time'?) through a revering* blessing**, [i. e. when I would perform my reverence toward You] I am sovereign according to my desire, [that is, my sovereignty is according to my wish]. (d) And thus through prayer shall I become an attainer to that which is for the wise man [as a reward].

*¹ Possibly meaning 'towards the worship of those who are Yours'; but see the Gâthâ.

Ner.'s sansk text. Tava ârâdhanâm [-nam*] sañimukham stutim pracharâmi [karomi], (b) Svâmin, [parisphuṭam prakṛtam Yushmakam] Uttamena Manasâ [stutim karomi]. (c) Evam lakshmin*¹ me bhaktiçlâm [dehi, yat*² Te bhaktim karomi]; yat abhilâshayâmi, [kila] râjyasya [abhilâsham karomi]. (d) Evam Te sudâninam* abhilâshayâmi. Gṛihitâro [lege grahitâ] bhavâmi [prasâdam]. ¹ C. ² P. yata.

Ner. transl. Therefore I am going forward toward Thy worship and Thy praise, [that is, I am performing them]. (b) [Plainly manifest], O Lord, do I make [Your praise] through the Highest (i. e. 'the Good') Mind. (c) Grant me therefore that reverential blessing* (or 'sacred property*(?)') [since (or 'when') I perform devotion*¹ to Thee], and since I beseech it of Thee, [that is, I am making my prayer for the sovereignty]. (d) Thus I am seeking Thy bountiful*² One*, and I am also actually an acquirer, [that is, I am attaining the reward]. *¹ See Burnouf. *² or 'Thy discriminating (?) one'.

[kih = *mûn*] ma-râ pâdishâhî [kûm pâdishâhî = *âgham pâtukhshâi*] [pah kâmah hast] * (d) Aêdûn [ân *i* = *zak i*] ân nek-dânâ pah khwâhishn giriftâr hend (?) [muzd] *

Free. tr. Thus what I do, and what for these things further,
And what to eye shines bright through Vohû Manah;
Stars, sun, auroras too, the day's enlighteners
For praise of Yours are all, O Truth, and Lord!

to, them through piety], (c) *this all is* as, or by, * the light of the sun in the shining of the day, the aurora in a dawn; [this also was fully made for a sign by, or to, them] (d); and Your worship and praise, O Aûharmazd! [*they also* were made for, or as, a sign to them]. * Or 'in'.

Ner's. sansk. text. Evamî tat samâcharâmi pûrvam yat karma (b) yat¹ yasya¹ Bahmanasya lochane nirmale; [kila, svabhâvena suvyâpâreṇa dâtîm kuru]. (c) Nirmalâḥ sūryaḥ antaḥ divasasya chaitanyaṁ ayam samârachanâm* karoti; [kila sarveshâm manushyânâm [-nâm] çighraṁ dâtîm kurute]. (d) Tava bhaktiçilâ manushyâḥ praṇâmanî kurvanti, Mahâjnânin! Svâmin! [Teshâm çighraṁ dâtîm kuru]. ¹ So P., C. reverses.

Ner. transl. Thus am I doing the first thing that was an action *done by me* (sic) (b), and one which was done in the clear sight of him who *is* * Bahmana. [Do Thou therefore *in return* effect a gift *for me* through this *my* pious nature]. (c) This spotless Sun produces intelligence and embellishment, or order, within the day, [that is, it effects a gift for all men, and without delay]. (d) Thus *as* Thy pious men render worship, [do Thou], O Great Wise *One*! [afford them a gift at once (lit. quickly)]. * Lit. 'I which of whom B.'

Parsi-persian Ms. trlt. Aêdûn ân *i* varzam, kih [] [pêshanîgân = *pêshân*] ôshân kard (b), kih -shân pah [] Bahman chashm []; [] [kûshân = *âghshân*] *i* pah nekî, pah khaṣlat bih kard (c) pah rôshanî *i* [] khûrshêd, andar rûz hûshih (?) + wa + ya'nî + hûshîgân (?) (vel hûshhan (?)), ân *i* [khrôs = *khrûshêd* (sic)] andar bâm + ya'nî + bâm-dâd []; [hanâh (sic) pah khaṣlat bih kard + ya'nî (?) + hastam] * (d) Ân *i* Shumâ bandagî [] niyâyishn, Ôrmuzd! [ashân pah khaṣlat bih kard] *

Free. tr. Your praiser named am I, and truly.
While I, O Righteousness, may have the power.
Who gives us life through Good Mind send us succour!
Make every deed through grace progressive still.

Verbatim. transl. Sic Vester laudator [laudes Vestras celebrans] dicar O Magni-donator!, simque (b) [et] quantum, O Sanctitas! possim (que), mihi-facultasque-sit. (c) Creator vitae adjuvet [per] Bonâ [-nam] Mente [-tem]

Ner.'s sansk. text. Evam Yushmākaṁ staumi yad balaṁ āste¹, [kila, balaṁ tat stutim Te prachuram* dhārayāmi]. (b) Yāvan mātraṁ puṇyam tāvan mātraṁ caktiṁ puṇyasya abhilāshaṁ karomi² [yat³ grihṇāmi]. (c) Dadāmi (sic, reading °nam*(?)) antaḥ⁴ utkrishṭabhuvane⁴ saṁpūrnadātīm yat Uttamena⁵ Manasā⁵. (d) Yathā prakṛtakarmaṇām⁶ yo 'bhilāshaḥ prakriṣṭataraḥ⁷ [yo abhilāshaḥ apāpānāṁ prabhūtaḥ, Svāmin⁸, prasādaṁ prasādapūritaṁ dehi⁹ pravāhena. Jarathustro bhavāmi*. Bhavet¹⁰. Yam¹⁰ pravāhe¹⁰ cighram¹⁰ dehi¹¹; Jarathustro bhavāmi*]. ¹J.⁴, J.*. ²J.⁴, J.* bhavāmi. ³J.³, J.* om. here, not in a (Icor.Comm.). ⁴J.³ antaḥ after °bhuvane. ⁵J.³ °masya. ⁶J.⁴, J.* ins. yat. ⁷J.³. ⁸so the most; P. (?). ⁹so J.³, but C., J.⁴, J.* dadyāt. ¹⁰C., J.⁴, J.* add.; see the comm. ¹¹supplied.

Ner. trl.** . . . (c) I am bestowing (sic, or read 'dehi me = give me') the full gift which *is* through the Best Mind in the excellent (or 'perfected') world. (d) As that which *is* the desire of the open workers is the better (or 'more pronounced') [which is the earnest* desire of the sinless, give me, O Lord, the reward . . . ([or read dadyāt . . . svāminah] 'therefore let one (let them) bestow the reward of the Lord')] the complete reward and continuously*(?, or 'at once' ('with rapidity*')). I am Jarathustra: 'Let it be so. Which *reward* do Thou, (or 'let him (them)' = dadyāt) give quickly (or '*that reward* which *is* quick*' (sic). I am J.]. (trl. curtailed to save space.)

Parsi-persian Ms. trlt. Ān ma-rā Shumā stāyishn buland hast [kū, [] buland pah stāyishn i Shumā dāram] *. (b) [] Chand Šawāb chand pah tuwān khwāstār hastam; [ō kunam] *. (c) [] [Deham (?) = - (dih* am (?))] andar jihān pur [] [minishn = -] i pah Bahman *. (d) chūn zāhir(?) khwāshishn, kih kāmāh frāztar, [kūshān lā'ik bisyār, kū, kard shān (sic) muzd u badlah dehad ān man [] kih Zaratusht hastam; dehad ān man [] kih zōtī (sic) hastam] *

LI. The Anthem 'Good Kingdom'.

Free tr. Righteous rule's* to be chosen, lot of all most rewarding;

Wiser* (?) deeds, holy, zealous, 'tis by these it is entered;

Then that rule let me further best for us ev'ry hour!

Verbat. trl. (Laus vobis, Gathae sacrae!) Bonum Regimen eligendum, [i. e. diligendum, excellens] sortem [nos] maxime-sustinentem [i. e. prosperantem] (b) actionibus] sapientibus*¹ (part. perf. mid.* (?)) strenuo-studio-etiam [et] Sanctitate (instr. pro nom., i. e. sic vir sanctus id Regimen) init (c) [talibus] (actionibus), O Mazda; optimum [Regimen hoc] pro nobis nunc-etiam [vel nunc-omnino (quotidie)] efficiam, [i. e.* meis annisibus* constituere conabor].

¹ Vel lege vidish (vi + dhā (aor)) 'actionibus vere et penitus [id] constituentibus'; vel fortasse (vi + dāsh) actionibus nos affligentibus . . . intercedit; i. e. iis se opponit [vir sanctus] (sed tum in hoc eventu esset bāgem neutrum (?) nom.).

Pahl. text translit. Niyāyishnō avō Lekūm, Gāsānō i aharābō! (a) Avōm¹

īpsayet]. (c) Karmanâ, Svâmin! atah parani bhuvanani nitantani asmâkani prabodhani kuru; [tat âste Dîniṁ pravartamânâni karomi]. ¹ P.

Ner. transl. Praise to you, O sacred Gâthâs! (a) I bestow those riches which appertain to one who desires the best, or a good, king; [that is, I bestow riches upon him who desires the welfare of the king] (b) when I effect the gift *which brings* prosperity within* through righteousness; [that is, I *effect this* gift, and it is given with, or for, his truthfulness, and because* a man desires* the welfare of the lord]. (c) Through *our* action, or activity, O Lord! do Thou make the world which is beyond, or the heavenly world, to a great degree*¹ our vigilance*, or the actual* object of our attention; [therefore it is *that* I render Thy Dîn (which secures that other world for us) progressive]. *¹ possibly a gloss. 'the world [far] beyond'.

Parsi-persian Ms. trlt. Niyâyishn ân shumâ, Gâsân i ashô! Ân ma-rû [= ânam] û i veh [khudâ = *kkudâi* (?)] kâmah, baharah awar [] [baharah = *bahar*] burishn + burdan; [kû, baharah [] û kas deham [], kih khudâ i nek bâyard] * (b) Pah [] bih dahishn + dâdan afzûni râst[i = -î] andar kunand [kû, dahishn râstihâ (sic vid) = *râstskân* (?)] bih [guyad = *jamnânêd*]; dehad ân mard kih khudâi i nek[i = -î] lâyiḱ] * (c) Kunishn, Ôrmuzd! i buland ân mâ aknûn ham, [kih Dîn rawâ bih bûd] varzishn *

Free. tr. These Your favours first ask I Thou, Ahura! and Asha!

Grant too thine, Âramaiti! as Your Rule o'er my welfare.

And with Good Mind vouchsafe us gifts for praises most helpful!

Pahl. transl. That which is the first thing to You, O Aûharmazd! the Gâthic *duty*, that also do I *perform* through righteousness (b), and through*¹ thee also, O Spendarmad! [that is, I shall do *it for You**² through piety, *i.e.* a*³ perfect mind]; let them therefore give me wealth through the sovereignty; [for it is quite necessary thus to grant it *to me*]. (c) Bestow Your Vo-hûman's praise and also profit; [*that is*, make Thou a mediation, or legal pleading (?), and effect the benefit].

*¹ Or 'for' (?). *² or 'thee'. *³ or 'O'.

Ner's. sansk. text. Yat¹ Tvanî, Svâmin! pûrvadâteḥ puṇyam kuru (b) yat Te [suvyâpâraṁ prithivyâni saṁpûrṇamanasâ karomi] dehi² mahyâni vâñchhitâni râjyâni. (c) Tvanî³ Bahmanasya, [uttamasya manasaḥ] dehi² lâbham; [kila, ârâdhanâni [-nâni] kuru. Lâbham grîhniyât]. ¹ C. ² P. ³ J³. J⁴.

Ner. transl. Produce *for me*, O Lord! that which is the righteousness of *Thy* first creation, (b) for [I am performing] *Thy* [good work on the earth with a perfect spirit]; grant me therefore the kingdom which is desired *by me*. (c) And grant me the acquisition of Bahmana, [the best mind; that is, effect the propitiation. Let *Thy worshipper* seize upon the useful acquisition!]

Shumâ Bahman niyâyishu [bih = *banâ* (sic)] dehad [] sūd; [kû, [kû = *agh* (sic)] jâdan-
gôî kunand, wa sūd kunand *

Free. tr. They are gath'ring to hear You, by Your deeds ever guarded,
Lord! and Truth! with the words from the tongue of Good Meaning;
Of whose words the inspirer Thou, Mazda! art foremost!

the Good Mind (c), Thou, O Aôharmazd! [who] art a demonstrator [to me] before those; [that is, Thou would'st * provide, or provide Thou, the matter of the pious with *¹ a sign for me before the Ameshôspends]. *¹ Or as (?)

Ner's. sansk text. Yat Te ayam lâbhaḥ sarve pracharanti çubhena karmaṇā. Te karmaṇā âdhipatyam¹ bhavet; [kilâ 'ham² pâpasya puṇyasya lekhyakam³ karomi]. (b) Svâmin! parisphuṭam yat Yushmâkam jihvâyâ [-ayâ] vachanâni Uttamena Manasâ [jânâmi] (c), yeshâm Tvam, Svâmin! pûrvam prakriṣṭam dâtim prithak karoti [-oshi]; [kila, yat Amiçâspindânâm kimchit suvâpâreṇa pûrvam Tvayâ dâtim sriṣṭiḥ kṛitâ]. ¹ both diff. slightly. ² C. ³ P.

Ner. transl. All are advancing forward to *acquire* this which is Thine acquisition through good action. Let *therefore* Thy sovereignty be such as is actual; that is, a sovereignty in deeds; [that is, I say 'all' for I am making a record of sin and of righteousness]. (b) Clearly*, O Lord! do I understand through the Best Mind the words uttered by Your tongue (c), the bestowal of which, O Lord! Thou first producest apart; [that is, what was the interest of the Amiçâspindas through, or on account of, pious conduct was a gift *and* creation first produced by Thee]. * Or 'clearly uttered'.

Parsi-persian Ms. trlt. [Digarân = *zakân*] ân i [] Shumâ [] [khôshî = *khunsandî* (sic)] i Shumâ [az = *min*] shumîdar ân ham-raftan [kunad = *vâgûnd* (sic)] kih [] kunishu [Dîn = *Dîn*] sardâr [Shumâ = *Rakum*] [pah = *pavan*] hast; [kû, pah [wa = -] ganâ wa kirfah shumâr kunad (?)] (b) Ôrmuzd wa Ardêbahisht! kih tân ân i [] zabân sakhun pah [] [dânam = *anîtinam*] * (c) Kih am az ôshân Tû, Ôrmuzd! awwal frâz khaṣlat hasti; [kûm az Amshospendân [wa = -] chîz i nêk awwal Tû pah khaṣlat bih [] [kunand = *vâgûmand*]] *

Free. tr. Where stands then the thrift-lord near the zealous for favour?

Where comes too the Right?

Where devotion the bounteous?

Whither cometh the Good Mind?

Whence, O Mazda! Thy Kingdom?

Verbatim. transl. Ubi [i. e. unde] pie-strenui [-nuum] apud [stabit] nutrimenti-dominus [id est, dominus abundantiam impertiens]? Ubi misericordiae-causâ [unquam] stabat [-bit] ille [id est, ad misericordiam viro pio tribuendam]? (b) Ubi venientes] sint Sanctitas [et consocii ejus]? Ubi benigna

Pietas (prompta mens)? (c) Ubi Mens optima? Ubi Tua regimina, O Magni-donator?

Pahl. text. translit. Aïgh būndak sardârih? [Raðð ¹ Dînô būrdârânô aïgh sardârih būndak? Aïgh jinâk ² karðanô ³] Aïgh âmûrzishn sâtûnêd? [Aïgh zak mozd [i] mînavad? Aïgh jinâk yekavîmûnêd]? (b) Aïgh yâmtûnishn ⁴ Aharâyih? Aïgh Ashavahishtô? [Aïgh jinâk ²?] ⁴ Aïgh Spendarmad? (c) Aïgh ² va ⁵ Vohûmanô pâhlûm? Aïgh hanâ ⁵ ¹⁺² Lak khûdâyih ², Aûharmazd?

¹ D.J. ins. ² see P. ³ D.J. diff. poss. for karðînâñd. ⁴ D.J. ins. va. ⁵ D.J. om. va.

Pahl. transl. Where is the perfect chieftainship? [Where is the perfect chieftainship of the chief of the supporters of the Religion? Where is the production of its place (or, where is the place to effect it?)] Where does forgiveness come *from*? [That is, the reward *of** the spirits, where is its place?] (b) Whence is the coming of Righteousness? And where is Ashavahisht? [Where *is his* place?] Where is Spendarmad? (c) Where is Vohûman, the excellent*? Where is this Thy sovereignty, O Aûharmazd! * Or 'heaven'.

Ner's. sansk. text. Kathaîm sañpûrṇaîm¹ âdhipatyaîm [sadguravaḥ? Dinivâhikâḥ santi. Kathaîm âdhipatyaîm sañpûrṇasthâne kritaiḥ]; yat sarve samârachanâîm pracharanti? [Kathaîm âdhipatyaîm sampûrṇasthâne

• རྒྱལ་པོ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་ | རྒྱལ་པོ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་ 5. Text.

• རྒྱལ་པོ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་ | རྒྱལ་པོ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་

ཐིམ་ལྷན་པུ་ལྷན་པུ་ལྷན་པུ་ | རྒྱལ་པོ་ལྷན་པུ་ལྷན་པུ་

Trlit. Vispâ tâ peresâs yathâ Ashâd hachâ gâṃ vîdað
Vâstryô škyaothanâis ereshvô hâs hukhratuš nemanhâ
Yê dâthaêibyô ereš ratûm khshayâs ashavâo chistâ.

Verbatim. transl. Omnia ea rogans [est ille] quo-modo [ex] Sanctitate (ex) bovem obtineat * (b) agricola factis [(vel suis actionibus)] justus ens (sic), [et] de-bono-sagax [in-] laude [ejus] (c), [Eum] qui creaturis * [rebus creatis] recte legem [ut] regnans sanctus designavit (vel constituit).

Pahl. text. translit. Harvispô¹ zak ¹ pûrsih¹, mûnat aêtûnô min Aharâyih avâkîh gôspendân¹ vindishnô, [aïghat³ levatman⁴ kâr va kîrfak karðanô⁵ gôspendân yehevûnêd]. (b) Mûn varziðâr pavan kûnishnô râstô, [pavan hûz-vânô⁶] hû-khirað⁷ hômanâð pavan niyâyishnô; [ash min valman ¹ hû-khiraðô, Aûharmazd! aîtô niyâyishnô aïghash nadûkîh paðash vâdûnyên] (c), mûn da-hishnô avô valman ¹ râstô raðð, pavan shalitâih; [aïgh, pavan pâðakhshahîh

akarot? Katham ayaṁ prasādaḥ svargasthāne āste?]. (b) Katham yaḥ prāpnoti puṇyaṁ [yat parisphuṭaṁ sthāne] prithivyāṁ sampūrṇamanasā? (c) Katham Bahmanasya utkrīṣṭabhuvanaṁ¹? Katham² Tvaṁ rājā¹, Mahājñānin, Svāmin? ¹ C. ² P. corr. J. ³ J. ⁴ have kila (?).

Ner. transl. How does the sovereignty *become* perfect; [*how are* the good dasturs, the upholders of the Dīn? *That is*, how is the sovereignty established in that place of perfection when all are approaching the purification (? sic)? [How did *one ever produce the* sovereignty in the place of perfection? *That is*, how is this *true reward provided* on the celestial way (in heaven)]? (b) And how does he *reach us* who is coming [as manifest] righteousness, [in *this* place], on the earth, and with a perfect mind? (c) How is the heaven (the excellent world) of Bahmana *constituted*? How, O Lord, the Great Wise *One!* art Thou *our* king?

Parsi-persian Ms. trlt. Kū bund(ah) sardārī [saḥib + rad, i Dīn burdāran; kū sar-dārī buna' (?)] [kudām = *kudām* (sic)?] Kū jāi [kām = *kām*] kunand? Kū [pavan] bakhshīdan rawad? [Kū ān i muzd i minū? Kū jāi ēstēd?] * (b) Kū rasīdan [pah = *ṣawāb*]. Kū Ardībahisht? [Kū jāi [hast = *hast*]? Kū Sfondārmad? [Kudām jāi = *kudām jīnāk*] * (c) Kū [] [jāi = *jīnāk*] i Bahman i buland? Kū in i [] Tū khudāi [ē = *āē*], Ōrmuzd? *

Free. tr. This all asks the tiller how through Truth kine* to gain him.
Wise in praise ever is he, ever upright in actions.

Laws for creatures most righteous justly ruling He giveth!

zish aītō tanū barā avō Aērpātānō yehabūnēd]. Ash pavan Aharāyīh far-zānakih; [aīgh, farjām i mindavam pavan frārūnīh barā khavītūnēd].

¹ So DJ. ² DJ. om. ³ DJ. and P. ⁴ DJ. P. and Ner's. orig. ⁵ DJ. diff. ⁶ DJ. om. va.

Pahl. transl. All that thou* askest, and which [is thus asked by thee] through the help of Aharāyīh is the acquisition of the herds; [that is the herd becomes thine together with (or in) the fulfilment of duty and charity]. (b) Let the tiller, who *is* just in his action and wise [in his speech*], abide in praise, [for his, from his good wisdom, is the praise of Aūharmazd!; that is, they will afford him happiness thereby, and as a reward for it]. (c) And his (lit. whose) giving in the sovereignty is for the righteous *spiritual* master; [that is, in the sovereignty which is *established* through his *instrumentality* he will give his body to the Herbad]; and thus it is that he has wisdom through his righteousness; [that is, he will understand the conclusion of the matter through his piety].

Ner's. sansk. text. Sarveshām yat yathā evaṁ puṇyaṁ kathamchit gavām paçūpām labdhim [samam kāryeṇa puṇyena kurvanti] (b) yat samā-

that gift, viz, the good Dastur, through his truthfulness [perform the request. That is, when the the *heavenly* kingdom is found, or comes, here, let him then bestow himself (his body) upon * the Ervads] for this is righteousness in the end; [that is, let him understand something which is a pious work *¹ in view of the end]. *¹ Possibly 'through pious action' (adverbially).

Parsi-persian Ms. trlt. Tamâm ân i pursi kiyat aêdûn az Şawâb madad, gôsfendân hâşil kardan; [kû [-at] [awâ = *rôdman*] kâr wa kîrfah kardan, gôsfend [ân = -] bâşhad]* (b) Kih varzîdâr pah kunishn râst, pah aw (sic pro awâ, vel adâ?) nêk-khîrad [] [hast = *hômûnd*] pah niyâyishn; [û az û i nêk-khîrad, Ôrmuzd! hast [wa = *va*] niyâyishn [kûsh nêkî padash kunand] * (c) Kih [] -shân = *-shân*] ân û i râst rad, pah pâdishâhî; [kû, pah pâdishâhî zîsh (?) hast, tan [pah (pro bih) [= *banâ*] ân hêrbadistân dehad,] ash pah Şawâb dâdânî; [kû, âkhir i chîz pah nêkî bih dâdân] *

Free. tr. Who than good better giveth, He who gives to one's choices
Is the Lord through his Kingdom; but him worse than the evil
Who no good portion bringeth doth He give in life's ending!

liberality of a desire, *and not merely because he is under a necessity* [to that one who is Aûharmazd (or, to him A. gives * *correspondingly in return*)] (b) through that which is Aûharmazd's sovereignty, and that which is *enacted* for him whose is the wickedness of the evil Aharmôk is *also regulated* thus, [that is, they shall execute *with equal strictness* the chastisement upon him who has committed *the Aharmôk's sin*]. (c) *But* this will not be fully inflicted upon him *¹ before the last changing in the world; [that is, they shall not execute this punishment upon him in its full degree, until the later body].

*¹ Or 'by whom to that one (i. e. Aûharmazd) it is not given, during, or until, (?)

Ner's. sansk. text. Yaḥ uttamânâni uttamatvani dadyât [prasâdani-cha] asya abhilâsho dakshinâyâ [-ayâ] diyate, [Svâmin!] (b) Svâmin! râjyani, Mahâjñânin! asmâkani dadyât, asya nikrişṭa-âharmanasya (?) *¹ nikrişṭatarani * kuryât; [asya nigrahan [-o] vidhîyate] (c), yat [nikrişṭasya²] na dadyât yâvat asau nirvâne antar bhuvane paribhramati, [kila, yâvat tanoh akshayatvani nigrahan³ saṁpûrnan na akarot]. *¹ So meaning. ² C. ³ P.

Ner. transl. The wish of him who may grant the highest good of, that is, to, the best (the good) [as a reward] is granted with bountifulness, [O Lord!] (b) And let him grant our sovereignty to us, O Great Wise One, the Lord! And let him render *that* of the base Âharmana more base [for his punishment is effected, or appointed]. (c) And this (lit. which) let him not render [to the base] as long as *until* the issue arrives* (so meaning) in the end within the world, [that is, until the indestructibility of the body he did not make (that is, they will not have made) his punishment complete].

û pâdafrâh [] [kunand = -] (c); kih ân û [] [râ = *râ*] bih [nah = lâ] [khwâhad = *dâbû-nishn*] tâ ân ân i âhir jihân [] gardishn; [kûsh tâ tan i pasîn pâdafrâh buna' (sic vid, vel bunda') bih [] kunand: [gardishn (?) = *vardishn*] *

Free. tr. Give me Thou who art maker of kine, plants, and waters
Immortality, Mazda! give too Health, Spirit bounteous!
Give me both lasting powers through the Good Mind in doctrine!

whose teaching is through Vohûman; [that is, when *anything* has been taught in piety, it is also necessary to make it one's own, or to fulfil it of, or for, one's self (that is, with energetic labour, and of one's own good mind).]

Ner's. sansk. text. Dehi mahyanî [prasâdam prasâdapûritani] yat gavâm ghaṭayitâ 'si, apânicha vanaspatinânî¹ [ghaṭayitâ 'si]. (b) Amirdâda-[vanaspati-pateḥ *²] Amirdâda-[apânî *² pateḥ anayoçcha ghaṭayitâ 'si], adriçyamûrte¹, Mahâjñânin! (c) Adhyavasâyaçcha [-asya] [ghaṭayitâ 'si] çaktimataḥ¹; [ghaṭayitâ 'si³] Manasâ 'pi Uttamena çikshshâm; [kila yat tat sadvyâpariṇyâ⁴ çikshayâ âste yat svâdhinam çakyate kartum]. ¹ C. *² So meaning. ³ P. ⁴ J. ³.

Ner. transl. Give me [the reward that is full of grace] for Thou art the maker of cattle, [and Thou art also the maker] of the waters and trees. (b) [Give me the reward of Amirdâda [the tree, or the Lord of the tree,] and of Amirdâda [lord of waters, for Thou art the maker of these both], O Spirit! the Great Wise *One*, the Lord! (c) [Thou art also the institutor (?)] of capable and studious zeal. [*Thou didst create likewise*] the doctrine by means of the Good Mind, [that is, when that which it is possible *¹ to make one's own, or do of one's self, *² is *produced* through commendably zealous study].

*¹ Meaning 'necessary'. *² not 'to make one's own'.

Parsi-persian Ms. trlt. Dehî ân man [muzd [wa = *va*] badlah + dahishn], kih gôsfend pêdâ-kunandah [Tû [hastî] [wa = —] âw wa urwar [ham = *ich*] [tâshidâr hastî] * (b) Amerdâd wa Khôrdâd [ham = *ich*] [pêdâ-kunandah hastî], * afzûnî Minû i Ôrmuzd! (c) [] kushishn [wa = *va*] tuwânihâ ham [= aj (?) ach] [pêdâ-kunandah hastî], kih pah Bahman âmûkhtan; [kû, kih pah nêkî âmûkht êstêd, ân khwêsh shâyad kardan] *

Free. tr. For Thee, Lord! will I speak, to the wise let men tell it:
For the wicked are sorrows; but for Truth's friend is glory.
In Thy Word he rejoiceth, he who speaks to the wiser.

Verbatim. transl. Ergo [eam doctrinam] enim [pro] Tibi [Te] loquar, O Magni-donator! [Viro] scienti enim vir [id] dicat (b) quod [quae] res-noxiae *¹ [sint] scelesto, [sed quod] salus [sit ei] qui Sanctitatem sustinuit (c), ille (ipse) enim [per] Sacrum-rationis-verbo [-um] gaudio-affectus-est *² qui [id viro-] scienti dicit. *¹ Potest verti 'cum-noxiâ' (?). *² delectans fuit.

durgatimatām, yat çubhañ punyañ dhārayet, [bhavet; yat nirbhayena] (c); yat ayañ¹ Mānthrī-avistāvāññiñ samādhānayet² suprabuddheḥ manushyasya, vadet, jñāninaḥ³! ¹ C. ² both diff. slightly. ³ so J.⁴

Ner. transl. For so are Thy words, O Great Wise *One*! [Thy Dīn], to which the discourse of the man of superior knowledge [of the wise *man*] appertains (b); who [may be] *also* a smiter of the evil since he maintains, or possesses, that happiness *which is* righteousness [which *is, that he may smite them* through a fearless one*] (c); and because this one benefits, or meditates piously * (?) upon, the Manthra-avista-word, that of the wise man of superior knowledge, *therefore*, let him speak! * Meaning 'propitiates' (?).

Parsi-persian Ms. trlt. Chih aēdūn īn ī Tū gōbīshn, Ōrmuzd! [Dīn ī Tū], kiyash ān ī [dānā = *dānāk*] āgāh mard guyad, [[az = *min*] dānāi] * (b) Zadār ī darwandān [] pah nēki, [] Šawāb dārīshn bēd, [pah bi-tars] (c); maman (sic) ān Mānsar, [rūbān (sic) az = *rūbān min*], āsāni, kiyash ān ī āgāh guyad [dānā[i = ī] *]

Free. tr. To both strivers* what keenness hath Thy glowing flame given,
For both lives skill bestowing with the forged blade of iron;
For the wound of the wicked, may'st Thou prosper the righteous.

dent to them] [gives] this which is Thy clear Fire, O Aūharmazd! (b) *and* he gives the melted, or cast, iron as an offering for both lives; [arranged for the later body]. (c) And *with this* he wounds the wicked, and *therefore* benefits the just.

Ner's. sansk. text. Yat prabodhañ sañvādakarāññiñ dadyāt ayañ Te vahnīñ jyotishmān¹ dadyāt, Mahājñānin! (b) anupakāriññiñ niçchayena upari ubhayaḥ bhuvanayoḥ ārādhanaññiñ [-naññi] dehi [yat tat gādhañ tanoh akshayatā] (c) chhedayet durgatimatāññiñ lābhaññi, kuryāt puñyātmanāññi! ¹ both diff.

Ner. transl. Let this Thy fire-bearer, the resplendent one, O Great Wise *One*! grant that which *is* the *needed* intelligence [-ah] to * those who are holding the colloquy (or controversy) (b); and in consideration, or by means of the decree of (i. e. upon) the delinquents concerning both worlds do Thou grant *us* reverence; that is, sincere and deep piety, [because the indestructibility of the body is *justly* severe, or difficult] (c); let it, or one, therefore impair the acquisitions of the evil men, and further *those* of the good.

Parsi-persian Ms. trlt. Kih shnākhtar[i = -ī] + shnāktan ān dalil-kunandahgān dehad; [kū, khālīṣī nā-khālīṣī zāhīr kunand] dehad īn ī Tū ātash ī rūshan, Ōrmuzd! * (b) Āhan ī [] [gudākht = *vadākht*] awar [pah = *pavan*] har dū jīhan, yashtan dehad; [ān ī [] [pasākht = *pasākht*] pah tan ī pasīn] * (c) Zakhmī-kunad darwandān, wa shūd (sic, sūd) ashawān *

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... 10. Text.

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Trlit. Ad yē mā nâ marekhshaitê anyâthâ ahmâd, Mazdâ!
Hvô dâmôis Drûjô hunuś tā duzhdão yôî heñti;
Maibyô zbayâ Ashem vanhuyâ ashî gaḡ Tê!

Verbatim. transl. Sic qui me vir interficere-studet aliter hoc [i. e. aliter atque secundum hanc regulam facere debet; i. e. impie], O Magni-donator! (b) ille - ipse mundi Mendacii filius * [est,] eo [igitur unus illorum] male-volentes qui sunt (c), [sed] mihi invoco Sanctitatem [pro] bono beneficio valde (veniat(?)) Tui [Tua[-am]]! * Fortasse nomen proprium.

Pahl. text. translit. Aêtûnô zak gabrâ mûn li marenchinêḡ zakâi¹ khadûinak² min zak î Aûharmazd; [ham barâ vâdûnyên. Stih hômanam, afam minavad barâ vâdûnyên] (b); zak î dâm Drûjô Hunôshak³ zak î⁴ dûsh-dânâk mûn hômand⁵; [aîgh, pavan anâkih pavan dâmânô î Aûharmazd karḡanô hâvand⁶ avô⁷ Hunôshak⁸ î³ Ganrâk⁶ Minavad⁶ hômand]. (c) Li karitûnam Aharâyih [î] shapîr aîgh: Ashavahishtë! yâmtûn⁹ lak!

¹ P. zakâi. ² DJ. ins. î I (?). ³ P. Hûnûshak DJ. spells diff. ⁴ DJ. ins. î. ⁵ See P. ⁶ DJ. spells diff. P. ins. medammûnêḡ. ⁷ P. ins. avô. ⁸ DJ. Hunûshô. ⁹ P. yâmtûnam.

Pahl. transl. Therefore the man who slays me *does this same thing* in another way from that way in which Aûharmazd *proceeds*; [*that is*, they will do the same thing; I am of earth, they will even make me a spirit, *that is*, of heaven]. (b) He * who is the Hunôshak of the Drûj's creation,

... 11. Text.

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Trlit. Kê urvathô Spitamâi Zarathustrâi nâ, Mazdâ?
Kê vâ Ashâ âfraštâ? Kâ speñtâ Âr(a)maitis?
Kê vâ Vanhêuś Mananhô achistâ Magâi ereshvô?

Verbatim. transl. Quis [est] amicus Spitamae Zarathustrae, [amicus] vir, O Magni-donator? (b) Quis vel [cum] Sanctitate collocutus est *¹ [i. e. eam consuluit]? [Cum] quo [collocuta est] benigna Pietas

Free. tr. Who against that pure Manthra, Lord! to slay me hath striven
Of the Falsehood's home is he, of the wicked ill-minded.
But for me, I call Asha, yea for blessings Thine Asha!

they who are the evil-minded *do thus*; [that is, in acting toward* the creation of Aûharmazd with vileness they are like that Hunôshak who is Ganrâk Minavad] (c), *but as for me I will invoke Aharâyih the good, and thus: Ashava-hisht! do thou come to me!*

Ner's. sansk. text. Evañ ete me manushyâ¹ mriyante evaṃ; prakāraṃ kuru. [Ye prithivyâh² santi, teshâm sarveshâm paralokaṃ kuru]. (b) Asyâh srishteh Drûjah Hunoçah asau dushtajûânî³ yo⁴ âste [pratipakshaiḥ⁵ srishtinâm Svâminah karoti. Tulyatâ Hunastah (sic) Âharmanasya³ vidyate]. (c) Madiyam âkârayâmi puṇyam uttamam parisphuṭam: Prâpnomi te. ¹ so J⁴. ² C. ³ both diff. slightly. ⁴ so P. corr. so J³. seems.

Ner. transl. Thus these my men are dying; do Thou even after this manner. [Produce Thou the other life, or world, for all those who are of the earth]. (b) The Druja of the creation, Hunoça, he (sic*) is the one who *is* malignantly sagacious; [that is, he is producing one who is an opposer (?) of the creatures of the Lord. *And this* Hunasta (sic) is * the mate (the equality) of Âharmana]. (c) For this reason am I invoking my sanctity, the highest, openly (or the manifest one) *thus*: I am coming, *O Sanctity!* to thee! * See yo.

Parsi-persian Ms. trlt. Aêdûn ân mard, kih man kharâb-kunad [] [dîgar = zakâ (sic)] âyin az ân i Ôrmuzd; [] [am = am] bih kunand * Gêti hastam, ma-râ minûi bih kunand * (b) Ân i dâm Druj Hûnûshak, ân i bad-dânâ kih [] [hast = —]; [kû, pah ranj pah pêdâish i Ôrmuzd kardan, [khwâhad = *madammûnêd*] barâbar [ân = —] i Hûnûshaknâm (sic) Ganâ Minû hend (?) * (c) Man khwânam Şawâb i veh kû: Ardîbahisht [] [rasam = (y)*âmtûnam, vel yâtûnam*] tû! *

Free. tr. Who is friend for the Spitama, for Zartushtar, O Mazda?

Who is, Asha! Thy questioner? whose art Thou, kind Devotion?

Or yet who for the Good Mind's great cause careth righteous?

(prompta mens)? (c) Quis vel Bonae Mentis curavit *² magnitudini [-nem*] nobilis [vel integer]? *¹ vel consultor. *² vel designatus est; vel etiam curator.

Pahl. text. translit. Kaðâr zak mûn valman Spitâmânô Zartûstô gabrâ¹ dôstô², Aûharmazd? (b) Mûn pavan zak i Lekûm Aharâyih hampûrsîðô? *³ Mûn pavan Spendarmadô⁴ [aigh, pavan râstih, va¹ bûndak minishnih hampûrsîðô? (c) *⁵ Mûn pavan zak i Lekûm Vohûman farzânak⁶; [aigh, farjâm i mindavam pavan frârûnôih⁷ khavitûnêðô⁸], va⁹ pavan Magih râstô; [aigh¹⁰.

Ner's. sansk. text. Ko mitraḥ Spitama-jarathustrasya naraṇām* madhye, Svāmin? (b) Kas Te puṇyam sarvaṁ aprichchhat¹; [kila, yat satyatayā] sampūrnamanasā² [sarvaṁ aprichchhat¹]. (c) Ko Yushmākain uttama-

¹ DJ. ins. k (?) ² DJ. ins. am. ³ DJ. om. ⁴ P. shnâsandah. ⁵ P. ins. ⁶ DJ. and P. Zend characters. ⁷ DJ. dimistân. ⁸ See P. ⁹ DJ. poss. aîsh. P. ash. ¹⁰ DJ. and P. ins. ¹¹ P. ins. dayen. ¹² P. ins. min. ¹³ P. vindinêd.

manâ, nirvâṇe, [nirvâṇasamaye kinchit² suvyâpâram] jânâti³, yat uttamat-
vena satyatayâ [nirmalatayâ jânâti]. ¹ P. ² C. ³ So both.

Ner. transl. Who is the friend of Spitama-Jarathustra in the midst of men, O Lord? (b) Who was questioning Thine entire sanctity; [that is, when he questioned entirely with truth] and with a perfect mind? (c) Who, endowed with Your Good Mind, understands, in, or for*, the end; [that is, who understands any good work in, or for, the time of the end], when [he understands] it with goodness and truth, [that is, with purity]?

Parsi-persian Ms. trlt. Kudâm ân kih û Spîtâmân Zartusht mard dôst, [kudâm = kadâr], Ôrmuzd? (b) Kih pah ân i Shumâ Şawâb hampursid? [Wa = Va] kih pah Spendârmad, [kû, pah râstî wa bundah (?) minishni hampursid]? * (c) [Az = Min] kih pah ân i Shumâ Bahman dâna[i = -i]; [kû, 'âkibat i chiz pah [] [nêk = frâvân] [dânad; [[] [kû = agh] pah khâlîfî râst [] [hast = hast]]] *

Free tr. Ne'er paederast pleased him, nor the Kavi, earth's ruin,
Zarathushtra Spitâma, when grown was his body,
When they both to him hastened, with the bosom's foul power!

Pahl. transl. Far from satisfying me is the Kik, the paederast, in regard to both of the two particulars, [food and clothing], on the path of winter (b), *far from satisfying me* who am Zartûsht, the Spîtâmân, with * whom he is; that is (or where,) he incites¹ me with his incitation (?)¹ in *my* bodily sensations; [that is, a person comes, and *thus* also they (or he) would do it to me]; (c) *and* this one who is *doing* [that to us], is also leading * us on, even in *our* progress* in the cold [of a winter] of accustomed sin. ¹ exiles(?).

Ner's. sansk. text. Na tat yat loke¹ dvayam jânanti antarâle çita-kâlasya [khâdyaṁ vastraṁcha] (b) yat Jarathustra-spitamâno² 'ham pramudito 'smi. (c) Ayaṁ me jâtiçîtakâlê¹ na³ [mitratâm³] pracharati⁴.

¹ C. ² J⁴. a compositum. ³ P. ins. ⁴ P. diff. and om. mitratâm.

Ner. transl. They do not understand what the two *essential necessities* are in the world, on the bridge*¹, or interval, of winter; [that is, food and clothing] (b) when, or through* which, I, Jarathustra Spitamâna*, am rejoiced. (c) This *one* (their representative) is *thus in his ignorance* not *² advancing toward [friendship] with me, in the birth-cold time (that is, *now* when I am naked against the winter's cold as a new-born child (?)).

*¹ So usually. *² P. is clearly to be preferred here.

Parsi-persian Ms. trlt. Nah am pah·ân i har dû shnâsandah [kôr = kôk] ghôlâm-bârah, i andar râh i jamistân (sic); [pah khûrishn wa wastar] (b), kih Zartusht i Spîtâmân

hastam, kih hast; [kûm [] rāndan rānad pah [] [bī-dādī = *adād* (?)]; kû, [] [ash = *ash*] āyad [ma-rā = *avam* (?)], bih kunand] (c); kih [andar = *dayen*] mân an, in pah

13. Text.

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Trlit. Tâ dregvatô maredaiti Daênâ erezâus haithim
Yêhyâ urvâ khraodaiti Chinvatô peretâo âkâo
Vâis škyaothanâis hizvaschâ Ashahyâ nâsvâo pathô.

Verbatim. transl. Ea [eas res consummatus facinorosas] scelesti destruit Religio justi vere (b) cujus[scelesti] anima irascitur *¹ Judicis-in-Ponte felicem-accessum-dante [furens] *² (c) suis actionibus [suâ] linguae [-guâ]que Sanctitatis [sceleste] attingens vias [vel, ad delendum (nasvão) eas attingere volens]. *¹ Vel (leg. khraozhdaiti) indurescit [i. e. in scelere dura (?) fit scelesti anima. *² vel (leg. âkô) 'cujus [justi] anima accessum-inveniens vel 'obversa iens [est]'].

Pahl. text. translit. Zak î¹ kolâ II (dô), [mar va jêh (?) *²] î darvand³ hôshmûrênd Dînô î avêjakô⁴ âshkârak (b); mûn pavan zak î valman⁵; [amat zak⁶ Dînô *¹ hôshmûrênd], avô rûbânô khârûsishnô⁷ yehabûnd pavan Chishvadarg⁸ âshkârak (c); ⁹pavan zak î¹⁰ nafshman¹⁰ kûnishnô hûzvânô⁶⁺¹¹, nasînênd zak¹² î Aharâyih râs; [aigh, râs¹³ î frârûnô barâ nasînênd].

¹ DJ. ins. i. ² very uncertain. so P. trl. ³ P. ins. lâ. ⁴ DJ. and P. ins. va. ⁵ so DJ. and P. ⁶ DJ. ins. ⁷ P. ins. va. ⁸ DJ. and P. spell diff. ⁹ DJ. ins. va. ¹⁰ DJ. om. ¹¹ DJ. ins. zak. ¹² P. pavan. ¹³ P. om.

Pahl. transl. These, both [the felon *, and the harlot *] of the wicked (or who are wicked), are proclaiming the Religion of the pure openly (b), and by this means, [when they recite the *service of the Religion by pronouncing its condem-*

14. Text.

Trlit. Nôid urvâthâ dâtôibyaschâ Karapanô vâstrâd arem
Gavôi ârôis â sêndâ Vâis škyaothanâischâ sênhâischâ,
Yê is sênhô apemem Drûjô demânê â dâd.

ham ân i sardî (?) i ganâh-ayin (âyin) [az = min] jamistân, (sic) pah raftan [] [hâsil-kunad = vindînêd] *

Free. tr. For the righteous man's worship slays the evil man truly,
While his soul rages *¹ fiercely on the Judge's Bridge open,
Paths of Right to harm striving by his words and his actions!

nations], they give forth cruel (?) cries to the soul (or souls (?)) openly upon the Chander * Bridge (c); and thus, with the tongue of their own actions they destroy the pathway of Aharâyih; [that is, they will destroy the path of the pious].

Ner's. sansk. text. Ubhayor [bhuvanayor¹] lekhyakam * durgatigâminah gaṇanâm [-nam] * âste. Dineṣ² nirmalatâ³ prakatâ [bhavishyati⁴]. (b) Eteshâm⁵ âtmâ⁴ bumbâm (?) * karoti [pâtayati⁵] Chinuadanâmasetau *³ parisphuṭam (c), yat eteshâm svîyât karmaṇaḥ * jihvâ⁴ vinâç[a]yate punyasya panthânâḥ⁶ suvâpâraçcha vinâçitah]. ¹ So both. ² both Dine. ³ C. ⁴ P. ⁵ J⁴. ⁶ both diff.

Ner. transl. The written reckoning of him who walks in wickedness is made up for both worlds, that is, the purity of the law [shall be] one day manifest. (b) And their souls are * [speaking and] uttering a cry openly upon the Bridge called Chinuad (c), because their tongue is destroying the path of righteousness from their own action, [and good-works are destroyed].

Parsi-persian Ms. trlt. Ân i har dû [râh-zan wa [jeh = gêtî (?)] i darwand [nah = lâ] shumurda Dîn i khâliṣ [wa = va] zâhir (b); kih pah ân i [] [û = —]; [kih ân i Dîn [nah = lâ] shumurad ân ruwân], khrûshêd [wa = va] dehad pah Chinuad Pul zâhir * (c) Pah ân i khwêsh kunishn zabân kharâb + kunad [] [pah = pavan] [] šawâb râh; [kû, [] nêk bih kharâb-kunad] *

Free. tr. Never friendly to creatures is * the Karpan. Fields fertile
Never gives he to kine by his deeds, or his doctrine,
Them* at last in his teaching to the Falsehood's home bringing!

Verbatim. transl. Non amici creatis-animantibus [sunt] Karapani a-prato praeparationem - perfectam¹ (b) Bovi promptae [-mptam]-perfectionis [-nem] apud [vel juxta hanc praeparationem non] inculcantes² [vel largientes] propriis actionibus, doctrinisque. (c) Qui [ex numero horum est, is] eos *³ [per] doctrina [-am] ad-ultimum, Mendacii-daemonis [in] habitatione [vel-nem] (in) det [reddet]. ¹ Vel abundantiam. ² Fieri potest 'injuria afficientes'. *³ creatos.

Pahl. text. translit. Lâ dôstih yehabünd, mûn Karapö hômand avö kâr bündak; [aigh, avö¹ mindavam î frârûnô avâyastö bündak lâ dêdrûnânâd]. (b) Zak î gôspendân abündakih² âmûkhtênd (sic), [apaqmân-kûshishnih], pavan zak î nafshman kûnishnô, âmûkhtishn (sic); [va³ mindavam î⁴ avârûnô vâdûnânâd; va pavan zak î avârûnô âmûkht yekavîmûnêd⁵] (c) mûn⁶ valmanshân âmûkhtishn (sic) [valmanshân] vad avö zak î⁷ afdûm Drûjô ðemânô⁸ yehabünd [rûbânô î⁷ nafshman].

¹ S. DJ. and P. ² DJ. âbündakih. ³ DJ. and P. om. ⁴ DJ. ins. ⁵ DJ. ins. see P. ⁶ P. mûn. ⁷ DJ. om. ⁸ P. cor. vadmân (?)

Pahl. transl. And they who are the Karaps are exercising no friendly interest toward duty perfectly *fulfilled*; [that is, they will not bring fully *forward* that which is necessary to *further* the interests of the pious]. (b) They teach the imperfection of the herds *and inculcate* [their immoderate castigation*¹] through their own actions *as well as* teachings, [and thus they will 'effect some' impious result; and by him*² who is impious it has been *already* inculcated], (c) who are delivering those teachings [those *persons*] even until the Drûj's last abode [that is, their own souls *are delivering them*]. *¹ Perhaps not gloss. ² not 'as that which is impious'.

Ner's. sansk. text. Na mitrasya dattam arotâras ya* [yat] kâryam, sam-

... 15. Text.

...

...

Trlit. Hyad mizhdem Zarathuêtrô magavabyô chôist parâ,
Garô demânê Ahurô Mazdâo jasad pouruyô,
Tâ vê Vohû Manañhâ Ashâichâ savâis chivishî.

Verbatim. transl. Quod praeium Zarathustra magnitudine (?) -prae-ditis, [vel eis de rebus spiritualibus divitibus] assignavit [-naverit] antea * [sic vere erit]. (b) Sublimitatis [-vel Cantus] in habitatione [-nem] Dominus (vivus) Magni-donator veniat [-iet] prior; (c) ea [eaeque res promissae, ut hoc praeium] vobis [audientibus nostris per] Bonâ [-nam] Mente [-ntem] Sanctitatieque; [id est, ad vestram sanctitatem augendam] beneficiis-utilibus impertitum [-tae] est [sunt; i. e. erunt].

* Vel: praeium prius quam (?) veniat Ahura (?): aegre.

Pahl. text. translit. ¹ Mozd, mûn Zartûstô hômanam, avö² mînavadân³ châsham pêsh [pavan⁴ hâvand kîrfakih] (b) aigh, avö Garôdmânô⁴

pûrṇaṁ kṛitaiṁ, [kila kinchit suvyâpâraṁ abhîpsitaṁ¹, sampûrṇaṁ na kṛitaiṁ]. (b) Gavâṁ paçûṇâṁ saṁpûrṇamanasâ çikshâpayanti*; [nirvâṇe nihanti] yat² svîyât karmaṇaḥ çikshâpayanti* [paççât avyâpâraṁ kurvanti]. (c) Yat te çishyâpayanti* teshâṁ nirvâṇe Drujasya samâsannatâ*; dadâti [âtmanâṁ svîyaṁ]. ¹ C. ² So both and J³. J⁴.

Ner. transl. Not the gift of a friend do the deaf bestow*; *that is, it is not an action fully accomplished. [That is, theirs is some good work which is desired merely, and not fully completed].* (b) They are teaching, and with a mind *apparently* perfect toward the cattle and herds; *but* [in the end he is (or they are)* smiting] and this is (lit. which is) from their own action they teach, [and afterwards they work iniquity] (c), because what they are teaching *is* the neighbourly fraternity with the Druja in their end; *and* it delivers [their own souls].

Parsi-persian Ms. trlt. Nah dostî dehad (?), kih kôr hend, ân kâr pur; [kû, [] [ân = —] chîz i nêk, lâyiḳ pur nah burand]* (b) [Wa = va] ân i gôsfendân nah - puri mi-âmûzad (sic vid), [bi-zandâzah kushtan], pah ân i khwêsh kunishn wa âmûkhtan; [] chîz i bad kunad (?) [wa pah ân i bad âmûkht + mi-âmûzad êstêd — va pavan zak i âvârûn âmûkht jaknimûnêd]* (c) [] [Kih = mûn] ôshân âmûkhtan, ôshân [] ân ân i âkhir Druj - dmân (? sic) + ya'ni + khânah dehad [ruwân i khwêsh]*

Free. tr. Since Zarathushtra reward first to true ones* appointed;
In the home the sublimest cometh Mazda the foremost,
Yours for Right, and with Good Mind these blessings imparting!

Aûharmazd yâmtûnând⁶ [vel-âni] pêsh⁷. (c) Zak i Lekûm Vohûmanô pavan Aharâyih sûdô châshêd; [aigh, sûdô pavan frârûnôih vâdûnyên].

¹ P. ins. mûn. ² P. ins. pavan. ³ P. ins. madônad (minavad) Dîn. ⁴ DJ. om. ⁵ P. ins. kardan. ⁶ DJ. -ând. ⁷ DJ. and P. (?) pêsh.

Pahl. transl. I, who am Zartûst, am revealing a reward to the spirits beforehand, or before them, [*that is, for similar good works, or for good works which correspond to it*] (b), so that they (or I) may come to Thy Garôdman, O Aûharmazd! before *all others**². (c) For Your* Vohûman, is teaching that which is the benefit by means of Aharâyih, [*that is, they will (or do Thou) realize the advantage through piety*].

*¹ According to the gloss 'pêsh' may have been understood in the sense of 'in presence of the spirits'; hence 'for similar good works'. *² possibly, 'in anticipation'.

Ner's. sansk. text. Yat prasâdaṁ kuru. Jarathustro 'ham bhavâmi. Svargalokaṁ¹ âsvâdayâmi agre [tulyaṁ puṇyaṁ] (b) yat Garôthmâne, Svâmin, Mahâjñânin! prâpnomi pûrvaṁ. (c) Yat Te Uttamasya Manasaḥ puṇyasya lâbhaṁ âsvâdayâmi; [kila, lâbhaṁ yat suvyâpâraṁ kuru]. ¹ C.

Thy best mind, *and* of righteousness, [that is, make Thou that acquisition *for me* which is good conduct, or its reward].

Parsi-persian Ms. trlt. [Kih = *mân*] muzd, kih Zartusht hastam, ân [pah = *pa-van*] minuwân, [mînû Dîn = *medonad Dîn*], châsham pêsh; [pah barâbar kîrafah [kardân = *kardân*]] (b), kû ân Garôtmân i Ôrmuzd rasad (?) pêsh * (c) Ân i Shumâ, Bahman, pah Şawâb, sûd châshêd (?) [kû, sûd pah nêkî kunand] *

Free. tr. For that wisdom Vishtâspa in the Magian * Realm gained.

Verse of Good Mind revealed it.

He, the bounteous Ahura,

Through the Truth Mazda taught it,

thus to teach us salvation.

as it is necessary to understand it, through his piety]. (c) Bountiful Aû-harmazd thus it is that happiness is to be taught to, or prepared for, us by Thee! * So W.; possibly 'separate from the spoiler (leg. *aparmand*)'; hardly 'distinguished from his superiority' [*avar-mandih*]; or may it be 'separate from the rest'?

Ner's. sansk. text. Kai Gustâspo, nirmalo Râjâ, yogyatarah. (b) Ut-tamena manasâ, tasya [suvyâpâreṇa] Râjñah, [evamî kuru] yat nirvâṇe [puṇ-yam] pramâṇam [; kuru; kila, nirvâṇam kinchit suvyâpâram evamî yathâ yujyate jñâtum]. (c) Gurutarât² Svâminah Mahâjñâninah evamî çakyate çubham jñâtum. ¹ P. ² both '-ran'.

Ner. transl. Kai Gustâspa, the pure-minded (lit. spotless) king, *is* more deserving, or adroit. (b) Through the exalted mind [and through the good conduct] of the king [do Thou *therefore* thus effect] that which is that measure, or regulation, [which is righteous] in *view of* the end (or heaven(?)); do Thou produce *it*; that is, *he understands* the conclusion thus as something pertaining to good works, or by the way of good works, *and* as it is fitting to understand it]. (c) It is thus possible to understand felicity from the greater, or more majestic Lord, The Great Wise *One* *.

* Not 'from the greater teacher the felicity of the Lord'; see the Zend and Pahl.

Parsi-Persian Ms. trlt. Ân kih Vishtâsp, khâlîşî ham [Dîn = *Dîn*] râ, khâlîşî râ, pah khudâi arzânî [judâ [ham = *ich*] az *n. tr. pro* avarmând (sic)] * (b) Pah ân i Bahman sardârî; [nêk pâdishâhî râ ânash]; hast kih dâná pah ân i Şawâb andâzah; [kû, 'âkibat i chîz pah nêkî, aêdûn chûn bâyard [] [dânistân = —] dânad] * (c) Af-zûnî (?) Ôrmuzd! aêdûn at [mârâ = —] kunad (?) [= sâzishm] nêkî *

Free. tr. Now a blest * form Frashaostra, the Hvôgva, hath shown me,
For the good Faith the choicest; and may Mazda bestow her.*!
For the gaining of Asha He, the sovereign Ahura!

Verbatim. transl. Beatam [-tum] mihi Frashaostra Hvogva mon-stravit [i. e. monstret] corpus *¹ (b) Religioni bonae; [id, est, ad Religionem bonam adornandam aptum] quam [quod corpus] huic [tam] desiderabilem

Ner's. sansk. text. Mitro me sadaiva Phiraçaustrah Hûogûâjah¹ guruh anayoh çariram [gurutvam kartum çaknutaḥ]. (b) Yat Dineḥ uttamâyâḥ madhye âste [yat Dineḥ uttamâyâḥ] asya yâchanâm dehi, [kila, surûpâm çarireṇa striyam dehi]! (c) Yat râjyam, Svâmin, Mahajñânin! puṇyasya mâlyena² kuru, grihe griharâjñînicha³! ¹ J⁴. ² So J.³ J⁴. ³ J⁴. paṭa-.

Ner. transl. My constant *¹ friend Phiraçaustra, and (?) Hûogûâja, the spiritual master, are (?) *granting* me a body belonging to them both,* [that is, they two are able to create a spiritual mastership *²]. (b) Do Thou therefore grant that which is in the midst of the highest Dîn; grant that which is its prayer [which is of, or for, the highest, or good, Dîn; that is, grant *me* a woman, or wife, beautiful in body]. (c) And produce also, O Lord! the Great Wise *One*! that which is the authority (lit. royalty) through the wages, or reward, of righteousness. *Make her* a *righteous* house-mistress in the house.

*¹ Or 'were ever granting'. *² possibly alluding to çariram as a form from çira = head; see the gloss; or more practically, 'in order to create for me the dasturship through marriage connection'.

Parsi-persian Ms. trlt. Ân i ârzûk, ân man, Frashôshtar [] [Hbôb (?) = *Hôbân*] pah didan binad, Karap; [kûm, dukhtar pah khwêshî (sic vid) bih [] [deham (?) = —] * (b) Pah Dîn i veh êstêd [pah Dîn i veh râ] wa + ân i û pah khwâhishn dehad [] [ân dukhtar pah khwêshî deham = *ân bentman pah vapashman* (sic pro napashman) *dâ-bûnâm* (?)] * (c) Pah pâdishâhî i Ôrmuzd, [] ân i Şawâb [wa = *va*] ârzû (?) kunad [] [kanah? = *kanah*] [] [bânû (?) = *bânûi* (sic vid.)] *

Free. tr. And such wisdom has Jâmâsp of the bright wealth well chosen,
Thus the Realm of the Good Mind through his Righteousness gaining.
That then grant me, Ahura! which such from Thee wrested!

Pahl. text, translit. Zak i farzânak [Dastôbar] Jâmâspô i¹ Hvôbânô bavîhûnêd² gadman³ [khvêsh-kâriḥ]. (b) Aharâyîh dôshêdô, zak i⁴ pavan khûdâyîh⁵, pavan zak i Vohûman âkâs-dahishnih, [frârûnô⁶ dânâkîh râi zîsh aitô]. (c) Zak avô li⁷ yehabûnâi Aûharmazd! mûn hanâ i⁴ Lak râminî-dâriḥ [mozd].

¹ DJ. ins. i. and om. va. ² DJ. additional possibly causative. ³ P. ins. va. ⁴ DJ. om. ⁵ so DJ. ⁶ DJ. -îh. ⁷ P. om.

Pahl. transl. That * which * is wise [the Dastur] Jâmâsp of, the Hvôbân, desires; i. e. glory, [that is, an activity which is his own]. (b) And he * loves Righteousness, that which is in the sovereignty, through that which is Vohûman's information, [that is, it is his in accordance with that pious learn-

* Possibly 'He who is the wise' [Dastur] H. desires glory.

Ner. transl. This Jâmâspa Hûogavâja (sic *¹), wise *as he is* concerning the end, causes men to pray for the good dasturship with both the hands, [that

Trlit. Hvô tad nâ, Maidyôi-mâonhâ Spitamâ! ahmâi dazdê
Daênayâ vaçdemnô yê ahûm ishasās aibi
Mazdâo dâtâ mraod gayêhyâ škyaoth(a)nâis vahyô.

Pahl. text. translit. Valman gabrá aêtûnô¹ Maïdyôkmâh² î¹ min³ Spîtâmânô⁴, ash⁵ [avo⁵ nafshman] dahishnô, [mozdô pâdâdahishnô]. (b) Afash zak î¹⁺⁶ Dînô âkâs-dahishnôh dên ahvânô madam bavîhûnishnô [âkâsih î pavan Dînô]. (c) Afash zak î Aûharmazd dâdô hôshmûrishnô [Dînô î Aûharmazd] pavan jân kûnishn shapîr⁷; [aïghash, tûkhshâkîhâ ghal gôbîshnô ghal kûnishnô⁸]. ¹ DJ. ins. î. ² so DJ. and P. spell. ³ DJ. om. mûn P. ins. min. ⁴ P. ins. hast. Âh râ. ⁵ P. om. ⁶ DJ. and P. ins. va. ⁷ P. ins. vâgûnêd. ⁸ P. ins. dâ-bûnêd.

Pahl. transl. That man *gives* thus, O Maîdyôkmâh of the Spitâmae, and to him [*even to himself*] is the giving of the [recompense of (?) the reward]; (b) also the information which appertains to the Religion in the world is greatly his wish, [*that is, the intelligence which is imparted through the Religion*]. (c) With

is, through his own action] (b) through the desire of sanctity. Do Thou therefore, endowed with the best mind, grant the sovereignty through the *man* of superior intelligence. [*His* wisdom is through good conduct. Such is * he]. (c) Do Thou therefore grant that *sovereignty* to me, O Thou Great Wise *One*, the Lord! to promote my delight. [Provide *me* with the reward!] *¹ Here correctly as a second name for Jāmāspa.

Parsi-persian Ms. trlt. Ân i dānâ Dastûr Jāmâsp i Iḥbôb khwâhad khôr-i-mâ (? sic vid.); [[wa = va] khwêsh-kârî] * (b) Şawâb khwâhish-kunad, ân i pah khudâi, pah ân i Bahman âgâh-dahishnî; [nêk dānâi râ âuash hast] * (c) Ân ân [] dehi, Ôrmuzd! kih in i Tû râmishnî; [muzd] *

Free. tr. Maidyôî-mâonhâ Spitamâ! this that man him hath given,
Through the Faith the intelligent, who for life thus inquireth,
Mazda's laws he hath spoken through the deeds of life better!

him also is the reciting of Aûharmazd's command; [that is, of Aûharmazd's Religion], which is good because there *is a further* fulfilment of it in *his* life; [that is, he is, both to speak for it, and to act for it, or upon * it, energetically]. *¹ Or execute it.

Ner's. sansk. text. Asya manushyasya Maidiomâhasya¹ Spitamânasyacha² anayoh sviyain [-âm?] dâtin * [prasâdam prasâdapûritam] dehi. (b) Tasya[-â] Dinêḥ avabodhadânām bhuvanasyo'pari samihe [jñānam yat Dineḥ]. (c) Mahājñāni dadhāra³ (?) uvācha vākyain [Dineḥ Svāminah] karoti, paçchat² uttamain jivitasya⁴ dadhâti; [kila, saṁbalanî * yat vachasâ karmaṇâ karoti]⁵.

¹ P. ² C. ³ both dadâra. ⁴ J⁴. -vyam. ⁵ J³. adds.

Ner. transl. Grant his own gift [and gracious reward] *to each* of these two, to the man Maidiomâha, and (?) to Spitamâna. (b) I desire that gift of intelligence, or that instruction, which belongs to the Dîn for the benefit of, or concerning, the world, [*that is, I desire that* knowledge which *is* of the Dîn]. (c) The Great Wise *One* has established *, and has uttered the word; *that is*, he produces it, and afterwards sustains it, as the highest *word* of life, *as* the word [of the Lord's Dîn; that is, he effects *that* sustaining energy *¹ which *exists* through word and deed]. *¹ Not 'food'; see the Pahlavi.

Parsi-Persian Ms. trlt. Ū mard aêdûn Mēdyôkmâh, kih [az = min] Spîtâmân [] [hast. Ân râ = hast. Ân ra] khwêsh [-dahishn, [muzd], [wa = va] badal-dahishn] * (b) Azash ân i Dîn âgâh-dahishnî andar jihân awar khwâstan [âgâhî i pah Dîn *] (c) Azash ân i Ôrmuzd dâd shumurdan [Dîn i Ôrmuzd], pah jân kunishn veh; [kunad = vâgûnâd (vel vâgûnâd (sic))]; kûsh kushishn ô gôbishn ô kunishn [dehad = dâbûnêd] *

Alternative. This Your blessing to give us *be*^{*1} *Ye*^{*1} all of one feeling
 Asha *grant us* with Good Mind hymns sung by Devotion,
 As worshipped^{*2} with praises they two^{*3} seek Mazda's grace.

^{*1} Este understood. (infin. for imper.) ^{*2} so more literally, 'being sacrificed to' (?).

^{*3} chagedô (dual?).

all *and each* of every rank (or 'all *are* giving the advantage')^{*1}, (b) O Asha-vahisht and Vohûman, *ye* whose word is *uttered* with a perfect mind. (c) In worship I am bowing myself, and I will effect^{*2} (or 'provide') that which is the joy-producing *act* (or '*gift*') of Aûharmazd [as the reward].

^{*1} Or once more (a) 'That which is Yours, the blessed advantage of every kind *is* to be given to us with mutual liking, etc.' ^{*2} or read vakhdûnd⁹ = 'I will seize'.

Ner.'s sansk. text. Yat Tvañ mayâ saha mitratvañ karoshi, [tat sarvañ abhîpsitañ Te] sarvañ dadâmi¹, lâbhâñcha (b) Puñyañ Uttamena Manasâ yâvat vachanañ sañpûrṇena² manasâ [karañyañ]. (c) Yadi manasâ namaskṛitiñ Svâminaḥ ânandena pramodena kurute [tataḥ Svâmi karoti prasâdañ]. ¹ So J.⁴, J.* ² J.³; J.⁴ òne.

Ner. transl. Because Thou makest friendship with me [therefore] I deliver [every wished-for *thing* to Thee] and every beneficial acquisition, (b) I *am delivering* (or 'offering') sanctity to Thee through the Highest (Best) Mind as far as (or 'as long as') *until* the word^{*1} [is to be fulfilled (or 'executed') (?)] with a perfect mind. (c) If *a person* performs the worship of the Lord with thought, delight and pleasure [therefore *for this* the Lord effects (or 'provides') a reward]. ^{*1} Or, 'Sanctity is to be practised, etc.' (?).

Parsi-persian Ms. Ân i Shumâ ân mâ pah ham-dôshishnî [pah []] [ham lâ'ik (or lâyik^{*} (?)) = *ham-avâyastî*] tamâm dahishn [u = va] sūd [dehad = *dehad* (sic)], (b) Ardî-bahisht [u = va] Bahman, kih tân sakhun pah pur minishnî * (c) Ân [Shumâ = *Rakum*^{*} (sic)] Yazishn [] [namâz-kunam = *niyâyishn-am* (? *sic vid.*)], ân i Hôrmuzd [pah = *pavan*] râmishnî [i = -i] kunand, [[pah = *pavan*] muzd [râ = *râ*]] *

Free tr. Devotion's friend's bounteous in his deed, words, and wisdom;
 Through his faith the Law's bounteous^{*1}, and the Kingdom through Good Mind;
 Mazda grant me* that blessing. For that grace I beseech.

^{*1} Or (b) Through his faith help* he* (conjunct.) Order, and this Kingdom through Good Mind. (c) Mazda grant me* this power; good reward will I seek.

(vividus) hunc [Ahuram, i. e. ab eo^{*2}] bonum precibus expetam praemium-gratiae. ^{*1} Vel 'sanctitatem augebat vel augeat' (improp. conj.; comp. spanvaiñti). ^{*2} vel (lege tām) 'eam gratiam'.

Pahl. text translit. Zak i¹ būndak minishnō gabrâ² afzûnik³ farzânakō pavan milayâ va⁴ kūnishnō⁵, (b) valman Dīnō⁶ i Aharâyih afzâyiniḡâr pavan zak i⁶ Vohûman khûḡâyih⁵. (c) Aûharmazd⁷ yehabûndō [mozd va⁶ pāḡa-dahishnō] va⁴ min⁸ valman bavîhûnam pavan zak i shapîr tarsagâih⁹ (sic, or

Ner. transl. The greater, or more masterly*, man who *is* wise concerning the end fulfils, or utters, his, or the, word with a perfect mind (b); *and* that one *is* an increaser of the Dîn of righteousness. [Bestow upon him *therefore*] the sovereignty of the highest mind. (c) Give *us then*, O Great Wise One, the Lord! [Thy reward so full of grace], for I desire that which is the highest (the good) sanctity [a religious nature]. * Not 'the greater teacher'.

Parsi-persian Ms. trlt. Ân i pur minishni mard i afzûni kih dâniâ (?) pah sakhun [] kunishn [kunad = *vâgûnêd*] (b) û Dîn i Şawâb afzûni-kunandah pah ân i Bahman khudâi [kunad = *vâgûnêd*] * (c) Ôrmuzd [] [Tû = *Rak*] dehad (?) [muzd [wa = *va*] badal-dahishn] wa [] [kih = *mun*] û khwâham pah ân i veh bandag(i) *

Free tr. Him whose best gift from Asha is mine in the offering,
Well Ahura doth know him. Who have lived, and live ever,
By their names will I praise them, while I compass their altar!

understand [the recompense and the reward]. Those* who have ever been and who also *still* exist (c) [the Ameshôspends] I worship by their own proper names, and I also approach them for friendship.

* Or 'He knows *them* who' etc.

Ner.'s sansk. text. Yo me puṇyasamīṣleshât¹ utkrishṭataram [bhuvanani dehi] ârâdhanâni [-anani] upari. (b) Vettâ Tvam [Tvam], Mahâ-jñâni¹, Svâmin! yecha abhûvan², yecha santi [sarveshâm Tvam jñâtâ] (c); tân ârâdhaye nijair³ nâmbaḥiḥ [aparân Amīṣpintân³]; upari prâpnomi sâhâyyamattâm³ *. ¹ C. ² all abhûvan. ³ J³+⁴ sâhâyyamattamâm.

Ner. transl. [Grant Thou] the more excellent [world (i. e. heaven)], the worship which is *celebrated* above, Thou who *dost offer it* to me from *my* union with righteousness (?) *¹ (or grant that which *is* [yat] to me the more excellent world etc.). (b) *For* Thou knowest*, O Lord! both those who have been, and those also who still exist, [of all Thou art cognizant*]. (c) The [other Amīṣpintas] *also* I propitiate by their own names. To friendship with them I am approaching (lit. coming on, or up).

Parsi-persian Ms. trlt. Ū kih az Şawâb [madad + bâki] buland; [kû, az Îzadân ân buland [man] yazishn awar] * (b) Âgâh Ôrmuzd [muzd wa badalah-dahishn] * kih bûdah hend (?) wa kih ham hend (c) Ôshân yezbahamûnam pah ân i khwêsh nâmah [az = *min*] Amshâsfendân azshân (sic) awar rasam ân yârî *

LIII. 1.

The Anthem 'the best wish'.

Praise to you, O sacred Gâthâs!

Free tr. His best wish has been heard, the prayer of Zartushtar;
That Ahura might grant him, from Righteousness movèd
The attainments of effort, and life which is blessing,
to him the great Spitâma,
Grant him them who deceived him, as the Good Faith's true learners
in word and in action!

Pahl. transl. Praise to you, O sacred Gâthâs! (a) The best wish *was*, or *is*, the word of Zartûsht*; [that is, of that which they ask for this thing is the best, the Avesta and Zand]. (b) *That possession* of the Spitâmân, *even* his, may he, or one, grant which [is *also* for me], *that* prosperity; [that is, may Vishtâsp grant me the mobadship of the Mobads *¹]. (c) By the help of righteousness may Aûharmazd cause me to live aright, or prosperously, for ever unto all *duration*; [that is, may he ever give me stoutness-of-heart until the final body]. Even he who *is* *² that deceiver [Aharmôk] is to be instructed *in* the word and deed of the good Religion. * So according to the gloss.

*¹ This gloss is probably from a later hand, as it seems to mistake avâdîh for azâdîh (= nobility, possibly dignity) written with the same characters. Avâdîh, = âyaptâ, could not directly represent 'authority'. Ner. gives a second and alternative translation of avâdîh by âdyatâm, and renders it thus also elsewhere as his first suggestion. *² in ordinary Pahlavi 'whose is the teaching'; but see the Gâthic.

Ner.'s sansk. text. Namô yushmabhyâm, he Gâthâh punyâtmanyah! (a) Atah param bhuvanâm samihe, vachanam Jarathustrasya [kila, yat idam vâñchh-aye kinchit etat atah¹ param bhuvanâm Avistâjandamcha]. (b) Spitâmânasya evam idam [leg. imâm] dehi sampattim, âdyatâm², [kila, Vastâsp-asya* grihapateh grihapatitvam dehi]. (c) Yat punyam³ sampattim, Svâmin, Mahâjñânin! sarvam dehi [sarvam⁴] yâvat dhânyam sarvesham gotrînam dehi [kila, yâvat tanoh akshayatvam eteshâm aparânam dehi]. (d) Tat yat asau vipratârayati⁵ Âharmanah⁵ çishyâpayati, Dineh uttamâyâh vachanam kuru karmapâ.

¹ P. ² J⁴ C. aghatâm (?) P. âghatâm (?). ³ J⁵ has-ya. ⁴ C. ⁵ P.

Ner. transl. Praise to you, O sacred Gâthâs! I desire the world which is beyond and the word of Jarathustra *which leads to it*, [that is, this which I desire is this something *which is* hence, the world which is beyond, and the Avista and Jand]. (b) And therefore do Thou grant me this good

အမှတ်အသားပြန်သောအခါ၊ အသံပြောင်းလဲမှုများကို သတိပြုပါ။ 2. Text.
 .အမှတ်အသားပြောင်းလဲမှုများကို သတိပြုပါ။
 | .အမှတ်အသားပြောင်းလဲမှုများကို သတိပြုပါ။
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Trilit.	Aḍ(châ) hoi schântû Mananhâ	ukhdhâiš škyaothanâišchâ
	Khshnûm Mazdâi vahmâi â	fraored yasnâschâ
	Kavachâ Vištâspô	Zarathuštriš Spitâmô,
	Frashaoštraschâ,	
	Dâonhô erezûs pathô	yâm Daenâm Ahurô
	Saos(k)yañtô, dadâd.	

Verbatim transl. Itaque illi conficiunto [et doctrina restituunto] mente, dictis, factisque (b) placationem Magni-donatori [ad] adorationi[-nem] (ad) [ei] pie [afferendam], sacra-officiaque (c) Kavique* Vistâspa, Zarathustrius Spitâma, Frashaostraque (d), dantes [suis discipulis] rectas vias (quam) [et eam] Religionem [quam] Dominus (vivus) [ut Religionem nobis] profuturi (si sic scribere licet) [Prophetæ *] det [dabit].

Pahl. text translit. Aêtûnôch¹ valman¹ âmûkhtishnô (sic) pavan Vohûman milayâ kûnishnô [hanâ² aish³ avô pêsh yemalelûnam], (b) afash pavan shnâyîndârih avô zak î Aûharmazd⁴ niyâyishnô⁵ franâmishnô⁵ va⁶ yazishnôch⁵. (c) Kaî Vishtâspô⁶, Zartushtôch⁷ î Spîtâmân, va Frashôsh-tarich, (d) yehabûnishnô⁸ zak î⁹ avêjakô râs, [va râs î⁹ avô tamman] mûn Dînô⁹ Aûharmazd avô sûd-hômandânô yehabûnêd [aigh, vâchakô¹⁰ avô shapîrânô châshêd]. ¹ DJ. ins. î. ² DJ. and P. ³ see P. ⁴ DJ. and P. om. va.

Parsi-persian Ms. trlt. Niyāyishn [] ehumā, Gāth(h)ā (sic) i ashō! * (a) Buland khwāhishn sakhun i Zartusht [kū az ān i ō khwāhad |] [chiz |] [] buland Awestā [wa = va] Zand] * (b) Spītāmān [Zartusht = *Zartusht*] ān am [] [ū = *valman*] dehād ni'mat [kūm Vishtāsp |] [mōbadān mobadī = *magōpadān magōpadī*] dehād, [kfi, paighāmbari dehād = *āgh pēdāmbari dābūnēd*] * (c) Az Šawāb madad Ōrmuzd am hamā tā ān tamām [n. tr. pro hū-ākhūnād (sic)] [ku(m) [= āgham] tā tan i pasin hamā [] [- = t (?)] dili dehād] * (d) Kih ān i ū ham frēbtār Āshmōgh āmūzandah (sic vid) Dīn i veh pah sakhun kunishn [kunad wa dōbār guftan = *vāgūnd va dōp(?)ār gavishn*] *

Free tr. Unto him may they render with mind, words and actions
Contentment to Mazda, pure rites to adore Him,
Kavi * Vishtāspa, with Frashaoshtra, the Spītāmān,
Zartushtar's true princes,
Straight paths they bestowing, and the Faith of the Prophet
which Ahura will give!

⁵ see P. ⁶ DJ. and P. ins. va. ⁷ DJ. ich; Sp. and P. om. ⁸ DJ. -ishnō; Sp. and P. -ih.

⁹ DJ. om. i. ¹⁰ P. zāhir (an oversight).

Pahl. transl. Thus also his *is that* teaching through the word and deed of Vohūman; [before * this person *himself* do I declare it]. (b) His praise also, and homage, and worship are *effective* for the propitiation of Aūharmazd. (c) To Kai Vishtāsp, Zartūsht, the Spītāmān, and Frashōshhtar also belongs (d) the bestowal of the pure way [and the path to the world beyond], *for* this Religion Aūharmazd bestows upon the beneficial *ones*, [that is, he reveals his word to the good]. * or 'beforehand to'.

Ner.'s sansk. text. Evam yat asau çishyāpayati tvam uttamam¹ mano vākyam kuru [yat pūrvam² agre uktam]. (b) Sushṭutyā³(?)tvam¹ [tvām] jānāti⁴, tasya Svāmīnaḥ namaskṛitiṁ ārādhanaṁcha [-anāncha] kuru. (c) Kai Vastāspasya, Jarathustraspitamānasya, Phiraçaustrasyacha (d) dehi! Ayam nirmalo mārgaḥ² ayam yataḥ⁵ Svāmīno Dīniḥ eteshām lābhamatām, dehi! [kila, vākyam⁶ idam uttamānām āsvādayāmi].

¹ P. ² C. J⁴. ³ J⁴ sushṭatayā. ⁴ P. jānāti. ⁵ both 'yata'. ⁶ P. vākīm.

Ner. transl. Thus do thou cause the best thought which that one teaches to be uttered [that which was first spoken before *men's* faces]. (b) Through acceptable *¹ praises he knows thee, therefore fulfil *still further* the Lord's worship and propitiation. (c) And [grant Thou *²] *that thought* to Kai Vastāspa, Jarathustra Spitamāna, and to Phiraçaustra. (d) This *is* the pure way whence the Dīn of these, the Lord's useful ones, *is acquired*; do thou *therefore* bestow *it*; [that is, this discourse *which* I am teaching *is* that of the highest *ones* (that is, of the good)]. *¹ Or sushṭutayā, thoroughly. *² from (d)

= *va*] Zartusht i Spitāmān wa Frashōsttar (d) dahishnī ān * knatiš rāh [] rāh i ān ānjā, kih Dīn Ōrmuzd ān sūd-mandān dehad, [kū [] [zāhir = *zāhir* (sic)] ān vehān chāshad] *

Free tr. Him to thee, Paouruchista!	Haēchaḍ-aspiān maiden!
Zarathushtra's own daughter,	a Spitama honoured,
Him the friend of the Good Mind,	of Asha and Mazda,
may He, as help, give thee.	
Counsel well with thy wisdom	with piety bounteous,
of prudence wise worker!	

[is that authority which is thine, or for thee, correct *¹]. Through Aharāyih and the wisdom which is his, with him also is his bestowal of guardianship upon thee. (d) And thus also it is his for conference together with this thy wisdom [with thy religion]. Also [his] with, or through, its increase *is* the perfect thinking, or devotion, of the wise; [his religion is to be loved (or to love (loving) is his religion)]. *¹ Possibly an alternative translation; if so, then render 'or pious is the sovereignty which is through Thee'.

Ner.'s sansk. text. (a, b) Yat tvaṁ saṁpūrṇaṁ Haichad-aspa-spita-mām¹ [? -mā], [āste *], chet ajjanat [? leg. ajanishṭa ()] duhitā.¹ Jarathustreṇa. (c) Uttamasya Manasaḥ² sthātum [suvyāpāraṁ]; evaṁ āste puṇyasya jñānaṁ. Evaṁ yat¹ tvaṁ * dātim¹ dehi adhipatitvaṁ. (d) Yat¹ evaṁ sarvaṁ praçṇaṁ te buddhiṁ [dīniṣ[-niṁ] te], mahattara [svāmin!] saṁpūrṇamanasā sujñānaṁ dātim¹ dehi. ¹ J⁴. ² C.

Ner. transl. (a, b) Because thou *art* truly * Haichadaspa, the Spitamā [it, or she, is *thus* *¹], if *indeed* she was born *² a daughter of * Jarathustra. (c) To stand *steadfast* for * the best mind [*is* the good work], *and* thus is the intelligence of sanctity; wherefore do thou thus bestow *upon thy lord* the gift of authority. (d) And therefore do thou for thy part, O greater lord *³! *render* every question *which she asks (or thou askest)* as thy wisdom [as thy dīn *by means of the wise answers*]. Through a perfect mind do thou bestow good intelligence *as thy gift*!

*¹ Possibly Ner.'s. expression for 'iti'. *² hardly 'she produced'. *³ or it may be that Ner. understood Ahura as the 'Lord' here addressed.

Parsi-persian Ms. trlt. Ān ham ū i tū, Pūrūchist! kih Hēchaḍ Aspāh [tukhm = *tokhm*] (b) i Spitāmān hasti [] [kat (sic) = *mūnat*] pēdā-kardan dukhtar [] [kih = *mūn*] i Zartusht hasti * (c) Pah ān i Bahman pah [] [kāim-mānd¹ = *astishnī*] [nēk [] [azash = —] ānat []] * Pah Šawāb dānāi ānash hast ash ān tū dahishn sardāri (d); azash aēdūn ān [] [ham = *ich*] hampursid i pah in i tū khirad [pah dīn i tū]; azash (sic) pah afzūnī pur minishnī ān i nēk-dānāihā [dīn [] khwāhish-kunad] * ¹ mānad(?)

Free tr. I will love and vie with him when from father he gains me.
 For the master and tiller, and more for lord-owner,
 For the pure and the pure ones be the Good Mind's bright blessing,
 and mine be the insight;
 May Ahura bestow it for the good Faith's advancing,
 for time everlasting!

Pahl. transl. For his, or that, *is* your well subjected (?) affection [*your* Religion], and to him [a body] is to be given up for fatherhood (or to the father ((abiḍar); so Sp. and Pers.) [in wifehood [that is, that Pôrûchist is *to be thus given*]. (b) Also by her *¹ *this is to be done* for him on account of, or for, this father *², *and the* husbandmen [and on account of the duties *due* * to the householder *which she undertakes*]; and so also to her own *relations* [her body is to be given up in possession or relationship (or possibly by her relationship)] (c), the righteous [Pôrûchist] to the righteous [Jâmâsp] and this is to be according to Vohûman's ownership [according to that pious ownership which is his *¹]; and a repletion; [*that is*, a complete *provision* of food and clothing *is to be hers* *¹ as the recompense and the reward], and the understanding of a magnifier, or glorifier *³, [the understanding of wisdom]. (d) It is the gift of Aûharmazd in the good Religion for ever unto all *duration* [*and may she abide in the Religion, for it* (lit. which) is the property of the good].

*¹ One would say more naturally 'by him'; it is impossible to determine the gender here with certainty. *² alternative translation, or gloss, by the Pahlavi writer, freely for paithyâcchâ (?). *³ mistaking mē bēed for moibad (?; hardly).

Ner.'s sansk. text. Yat tvañ çobhanañ paripûrnañ dânañ dehi [yat Dîneḥ¹] anena pitrâ dâtim * dattâ [-tân] [tanuñ striyâḥ¹ sañprâptañ [-tân]] (b); yat kâryañ kartâraḥ kuṭumbinaḥ kâryañ gṛihe svâmina² evañ sviyânâñ [yat tanuñ pâlayati, dâtiñ muktâtmanâñ, prâpnotu asau mukt-âtma Jâmâspaḥ³] (c), yat uttamamanâ sviyâñ [suvyâpârañ sviyagotrîṇâñ² upari âste, tasya] susvâdu¹ [sarpûrṇakhâdyañ vastrañcha¹ prasâdañ prasâdapûritañ] gurukâryañ chaitanyañ [jñânatvañ sukhena dehi]. (d) Mahâ-jñânin! dehi, Svâmin! Diniñ uttamâñ sarvañ yâvat [kila, eteshâñ sarvesh-âñ apareshâñ Dîneḥ uttamâyâ⁴ upari sthitir vidyate].

¹ J³. J⁴. ² J⁴. ³ both Jâmâspa. ⁴ J⁴.

Ner. transl. Give thy brilliant, or good, *and* complete gift, [*which is* that *given through that gift* of the Din] a gift given through this father [viz, a body obtained for¹ * a wife (or possibly, begotten from *his* wife)]. (b) And *do thou discharge* that duty which the active *ones* *, the house-

Dîn's place is, or is known, as * highest above all these others]. *¹ not 'of a woman'; see the Pahl. *² Usually yavat means 'as long as until' with Ner.

Parsi-persian Ms. trlt. Chih û ân i Shumâ nek-minishn du(ô)shêd + khwâhish-kunad, [wa = va] Dîn; azash (?) ân [awar = madam] pidar bih dahishn; [tan pah [] [khwêshî = napashmanî] ân [ham = ich] i Pûrûchist] * (b) Azash (?) û ham [] [în = aê] râ [] [vâstryôsh = -ôsh] kâr i [kû = âgh] kadah-khudâi râ; wa aêdûn ham ân khwêshân (?) [ash tan pah [] [khwêshî (?) = napashmanî] bih dâdan (?) ashô Pûrûchist ân û i ashô Jâmâsp [deh = dâbûn] * (c) Pah ân i Bahman khwêsh[i = -î], [nek khwêshî râ] ân ash hast sirî pur [khûrishn wa wastar, [wa = va] muzd padah(?)-dahishn [] hûsh wa dâna hûsh * (d) Ôrmuzd dahishn pah Dîn i veh hamâ tâ [] [ân = zak] tamâm; [ân istâd pah Dîn i veh râ] *

Free tr. Monitions of marriage	I speak to the maidens,
To you, I who know them;	then heed ye my sayings.
By these laws which I utter	strive and obtain ye
the life of the Good Mind!	
Let each one the other	in truth ever cherish,
so the home shall be blessed!	

valman¹⁰⁺¹¹ minishnôch¹² avô zak [i] kolâ II (dô) minishnô dahishnih¹³; [amat¹⁴ mindayam minavad va⁹ stih khavitûnêd, ach (sic) pavan râs i⁹ valman]¹. (c) Âkâs-dahishnih¹³ i⁹ pavan Dînô pavan kolâ II (do) ahvânô i pavan Vohûman [aigh, zak i kolâ ahvânô râi avâyaq kardânô, amat pavan dânakîh barâ yehevûnêd, ach (sic) pavan râs i⁹ valman] (d), ¹⁵amat Aharâyîh lekûm zakâi min valman i⁹ zakâi pavan vindishnô¹⁶ vindêd; [aigh, kirfak, i¹ pavan dâdô râs, atânô¹⁰ khadûk min tanid madam¹⁸ ghal¹⁹ yâtûnêdô, ach * pavan râs i valman]; mamman aêtûnô valman¹⁰ hû-mânishnih²⁰ aîtô [valman¹⁰ i¹ Hûtôsh²¹, gâs i¹ tamman ash pavan zak râs²²].

¹ DJ. ins. i. ² P. has separate termin. '-ân'. ³ P. vâjishn. ⁴ DJ. kinikânô. ⁵ P. ins. vâgûnêd. ⁶ DJ. zit; P. zak tân. ⁷ P. reads demûn, and ins. 'mahmân vâgûnd'. ⁸ so DJ. P. râs zak tân (?). ⁹ DJ. om. ¹⁰ DJ. and P. valman. ¹¹ DJ. ins. va (?). ¹² P. ins. dâbûnêd. ¹³ DJ. -ishnô, so P. ¹⁴ P. mûn. ¹⁵ P. ins. va. ¹⁶ DJ. ins. dahishn. ¹⁷ P. seems anâ (?), so tr. ¹⁸ P. ins. dîn. ¹⁹ P. ins. dâd. ²⁰ DJ. hû-mânishnih. ²¹ P. ins. râ. ²² P. ins. yâtûnêd.

Pahl. transl. And words are to be spoken through, or by, the maidens of the marriage, [that is, the progress of the Dîn is to be furthered by Hûtôsh (*the bride's mother, as arranging the ceremonial*)] (b), and that also which is your intelligence [which is yours] in your abode [the learning which is in your body, or self, is likewise in that way] which is even that thinking for the application of the mind to both things; [that is, when even one understands the matter of the spirit, as well as that of the world, it may be also in that way]. (c) And also that information which is for both

cause, the advancing * of the Dîn. *And so let it be*.] (b) Thou, a knower *as thou art of* that which *is true* science, [do thou grant me this]; that is, *grant me* the gift of both [worlds] *to be apprehended* by the mind [as all understand the world beyond and that here] (c); [and grant, best-minded *as thou art,*] that intelligence which is the gift of the Dîn, *and* which appertains to both the worlds, [for all] understand [the wished-for deed *that lies* in that path] (d); therefore when one would acquire the acquisition of this Thy sanctity [and when *also* one would impart *the gift of* sanctity] let this be the one way, [that one should act righteously. The way of sanctity is this, when this way is bestowed with a good mind]. Great is the abiding or occasion, of sanctity.

Parsi-persian Ms. trlt. Ân i sakhun [ân = ân] *¹ *indecipherable* [= vâjishn (sic) pah zanân gôbishn; [kû, Dîn rawâ [kunad = vâgûnêd] pah Hûtôsh] * (b) Ân ham i rakûm âgâhî [] [ân = zak] [-ân (sic) = tân] andar deman (? sic vid.) [= demûn] [mihman kunad = mahmân vâgûnêd (sic))] dânnâi [] [râh = rās] i ôshan (sic) [= zaktân] [andar tan ham [pah râh i] [] [û = varman] minishn (?) ham [dehad = dâh-ûnêd] ân ân i har dû minishn dahishnî = -ishn] [] [kih = mân] chîz i minû va gêtî dânad, ach (sic) pah râh i û] * (c) Âgâh-dahishnî = -ishn i pah Dîn pah har dû jihân i pah Bahman; [kû, ân i har dû jihân râ, lâyiķ kardan, kih pah dânnâi bih bâshad, ach (sic) pah râh i û] (d); [wa = va] kih Şawâb shumâ digar az û i digar pah hâşil-kardan hâşil-kunad; [kû kirfah i pah dâd râh, [] [anâ = anâ (sic vid.)] êk az [dû (sic) [= dût (sic pro tanîd)], awar [dîn = dîn] ô [dâd = dâd] âyad, ach (sic) pah râh i û, chih aêdûn [] [û i = varman] nêk- [] [minishn = minishnî] hast, [] [û = varman] i Hûtôsh [râ = râ (sic)] gâh i ânâ * Ash pah ân râh [âyad = yâtûnêd] *

*¹ Meaning 'sakhunân'.

Free tr. Thus real are these things,	ye men, and ye women!
Against the Drûj, giving progress,	I guard o'er my <i>faithful</i> ; *
Yea, the Drûj's foul hatreds	I pray from the body.
To those borne of Vayu	her shame marreth honour
To those deeply evil;	and by these the life mental
ye conquer to ruin!	

gor: Thus are ye clearly, ye men and ye women. (From the Drûj, O ye twain! do ye thus view promotion?) * etc. One of these lines is probably interpolated.

Verbatim transl. Ita [ego] ea [eas res dans] vere-existentia [-ntes et manifestas], O [vos] viri! ita [etiam], O [vos] mulieres, (b) [ego] Drujis [-je] ex [vel ex occasione Drujis] dux benefaciens [sum], qui mei [id est, pro meis servis] custos *¹ progressus adjuvans [custodiens sum] (c); Drujis exoro [i. e. meis precibus deprecor et exorcizo] * [Drujis] indolis * (??) odia [ex] corporis [-ore] ultra. (d) [Quod ad eos] a-Vayû-latis [-tos attinet] infamia [leg. dush - vâthrem, vel mala - esca (aegre)] attingebat [vel -gat]

honorem [eorum ad eum minuendum] (e) scelestis virtutem-vincentibus *². Illis [rebus] (a) spiritualem vitam interficitis.

*¹ Vel altera traductio: Ita ea [eae res] vere-existentia [-ntes sunt, O vos viri! ita [etiam, O vos] mulieres! ((b) [Num ex] Drujis [-je] (ex) [venit] donator-liberalis, [sic] o vos gemini; i. e. ambo! (leg. yēmā) [sic] spectatis; i. e. existimatis (leg. spas-yathā (?) [venire] promotionem [et auctionem dantem donatorem]? (c) [E contrario ex] Drujis [-je] exoro etc.

Pahl. text translit Aētūnō, chīgūnō pavan zak ī kolā¹ II (dō) [mind-avam¹² mīnavad va² stih] āshkārak¹ va¹⁺² gabrā nēshman³ [pavan shap-īrih, aētūnō¹ jēh va mar¹ pavan saritarīh¹]. (b) ¹Drūjō¹ min zak bahar¹; [aīgash nīrmaḍ¹ min¹ valman¹], mūnash¹ hamīshak pāspānīh pavan frāsīn-ānīh¹; [aīghash¹ aētūnō tūbānō zivastanō¹, amat pavan avārūnōīh hū-bōd¹ I * pavan¹ babā¹ yakhsenunishnō¹⁺⁴]. (c) Mūn avō Drūjō¹ bavīhūnēḍ, [aīgh, avō nazdikīh ī Drūj bavīhūnēḍ], ash aūtēḍ avō¹ tanū aōsh¹ pēsh; [aīghash apagayēhē⁵ yehevūnēḍ]. (d) Avō aōshishnō¹ dedrūnyēn [rūbānō ī nafshmanō], va¹ dūsh-khūrishnō zak jīnāk; [aīgash khūrishn ī saryā yehabūnd], aīgh nasīnīḍ yekavīmūnēḍ; aīgh¹, khvārīh; [aīgh, mindavam⁶ I¹ khvārīh⁷ tamman lōit]. (e) ¹Darvand¹ Dastōbar zaḍār būndak¹; [aīghash¹ Dastōbar¹ būndak¹ zaḍō yekavīmūnēḍō] anayātūnīshuīh rāi; [amat barā avō denman Dīno lā yātūnd]; zak¹ ī mīnavadān ahvānō merenchīnīshnō yehabūnd; [aīgh, Gās ī tamman barā tapāhīnend⁸].

¹ see P. ² DJ. om. ³ DJ. and P. ⁴ so DJ.; Sp. -ēḍō. ⁵ zend characters; DJ. om. 3^d a. ⁶ DJ. I for ich. ⁷ DJ. -ishn. ⁸ DJ. om. last n. * West suggests hū-bōḍ ī.

Pahl. transl. Thus as the husband and wife are manifest, in their goodness, in respect to both [the affairs of the spirit and those of the world, so *are* the harlot and the felon in *their* wickedness]. (b) And the Drūj is * from that portion (*that of the harlot and the felon*), [that is, his favour is from that] which always *extended* protection to him (the felon) in his prosperity, [that is, *he is* able to live thus when towards impropriety a good understanding is maintained (or is to be maintained (?)) by him in the house (hardly, when by him a perfume * is maintained by impropriety within the house)]. (c) He who seeks after the Drūj, [that is, desires nearness of approach to the Drūj], destruction falls upon his body beforehand [that is, it becomes his decease] (d); *and such sinners* will bring [their own souls] to destruction, and to that place of evil food; [that is, they give him (i. e. one) food *there* which is evil] *and* thus he is destroyed; that is, his comfort *is destroyed*; [that is, no one particular of comfort *is reserved* for him there *in the other world*]. (e) The wicked is completely a smiter of the Dastur, [that is, the Dastur is thoroughly afflicted by him] on account of his avoidance; [*that is*, when they do not come fully to this Religion] they bring *on* the

destruction of the world of the spirits, [that is, they utterly mar the Place which is beyond].

Ner.'s sansk. text. *Evam yathâ yat etat dvayam* [kimchit ihalokiyaṁ paralokiyaṁ] *prakaṭam narasya nâryâçcha* [uttamaṁ kâraṇam lekhyakaṁ * *yat nikṛṣṭasya bhavet*]. (b) *Drūjaḥ, yat tat dvāram* [*yasya*¹ (?) *labhet asau sadaiva vṛddhidāyâ praharakartâ bhavet* [kila, *evam çaktimân jivet, paççhât avyâpâram kurvan. Dvāram bibharti*]. (c) *Yo*¹ *Drūjam samihe* [-ate], *tasya tanoh purataḥ mṛityur bhavet* [apagaiahi² *apajivatvam*¹ *bhavet*]. (d) *Yat susiddham uttamaṁ*¹ *bhavet* [âtmanah¹ *sviyasya*] *nikṛṣṭakhādyaṁ, çubham* [asmin sthâne khādyaṁ *nikṛṣṭam dadyât; kila, kimchit çubhapramodo 'tra * nâ 'sti*]. (e) *Durgatimataḥ guravo*¹ *ghâtaya* (?) [-tāya] *sainpūrnâ. [yat âchāryāḥ sainpūrnâ*² *hatâḥ*² *santi, ye asya* [-yâ(h)] *Diner antaḥ] nâ 'gachchhanti, teshāṁ mārāṇam dadyât; [kila, sthānam atra vināçayanti]*.

¹ P. ² C. J⁴.

Ner. transl. Therefore as this twofold *interest* [the matter beyond and that here] manifestly *concerns both* man and woman, [let the best (or the most exalted) deed be written down * that it may become *¹ that of the base *through his conversion* (?)]. (b) The Druja, because he * *has* *² that which is the opportunity (the door) [of that which he, or one, may seize], may always be a watchman *, and through a gift of increase; [i. e. he may thus live powerful, afterwards committing sin. He has, or bears, the opportunity, the door]. (c) *And yet*, if any one (lit. who) desires the Druja, it may be his body's death beforehand (so meaning), [*that is*, it may be lifelessness to him, an 'apagaiahi'] (d), because the highest achievement [that of his own soul] may be a *kind of* vile food, as his glory; [they, or one, may give him vile food in this place; that is, there is no glorious joy for him here * (there)]. (e) The Dasturs of the wicked are complete for the smiting *³ [which is that the teachers are fully * smitten *with the smiting*], those who do not come [within the Din]; and it may accomplish their slaying, [that is, they (the wicked) are *even* destroying the place which is here (meaning there (?))].

*¹ Poss. 'and that which is that of the base'. *² not 'he *guards* the door'; see further on; 'has the opportunity' suits better. *³ hardly 'wounders', with the Pahl.; see the gloss.

Parsi-persian Ms. trlt. Aêdûn, chûn pah ân i [] [ôî (?) = ân] [] [chiz i minû, wa gêti] zâhir [kunad = *vâgûnand*] [], mard zan, [pah veh (sic), aêdûn [pah = *pavan*] jeh wa râh-zan [wa = *va*] pah [] [badhâ + ya'nî + badtarân = *sarîtarân*]], * (b) [Pah = *pavan*] Druj [-ân = -ân] [râ = *râ*] min (sic) ân [] [baharah = *baharah* (sic)]; [kûsh khûrîshn [] [kih = *mûn*] û, kih [] hamishah pâbânî pah [] [afzûn-dahishnî kunand = *frâd* (sic) *dahishnî vâgûnd*]; [kûsh [khwêsh tan = *napashman tan*] aêdûn tuwân [] [dâshtan (?) = *dâshtan*], kih pah badî [] [ân bih = *ân banâ*] pah

zadâr bundah [dehad = *dâbûnd* (-ûnêd)]; [kû [] [pah pêdâish = *pavan dâm*]* Dastô-bar[i = -î] bundah [wa = *va*] zad êstêd, nah - âmadan râ; [kih bih ân in Dîn nah-âmadan (?); ân î [pavan (sic) = *pavan*] mînuwân jîhân kharâb-kardan dehad (?) [= *dâb-ûnd*]; kû, gâh î ânî bih kharâb-kunad] * *¹ no trl.; text 'ash' with 'va vâgûnd' or with 'ârgûnd (= *argûnd*)' above it.

Free tr. But yours be the recompense	that of this Greatness.
For while the fierce passion	from the body enflamèd
There before creepeth downwards	where the spirit of evil
reaches to ruin,	
Still ye bring forth the Great One!	Thus your last word is 'Vayu';
Ye cry it in triumph *!	

imûnêd (l)]. (c) Afash parûnôch mrûchinêd (vel marenchinêd(?)) va¹ hôrûn-ôch¹; [aîghash¹ hamâi pavan tanû dên vazlûnyên] barâ¹ yâtûnêd va¹ min zak î² tamman minavad î² darvandân ayâmtûnishn⁵ barâ¹; (d) afash madam vâdûnâñd⁶ valman, pavan zak magih; [pavan zak⁷ î⁷ avêjakô¹ saritarîh aêtûnô [mindavam ¹⁺⁶ pavan zak jînâk], pavan dûshahû¹ [aôshishn⁴] aîtô vad zak î afdûm, pavan gôbishnô. ¹ See variations in P. ² DJ. ins. ³ DJ. and P. ins. ⁴ zend characters. ⁵ so DJ. ⁶ DJ. -âñd; Sp. -d. ⁷ DJ. om. ⁸ DJ. and P. chish (? chiz).

Pahl. transl. Thus also there is a reward for her [for the woman] in your [place] in the Magianship * [in her unalloyed * (?) wickedness; i. e. they shall execute chastisement upon her] (b); when the violent desire * (?) comes into the lower part of the pelvis *; [that is, *it is thus with a woman when they would perform the Yasna, and she holds aloof* (c) And they come (lit. one comes, or brings *others* *¹), and approach her on that side, and on this side; [that is, they would be continually entering *her* body], and from beyond, from the spirit of the wicked ones *is her* avoidance *² (or non-approach). (d) *And they will even inflict this upon her in the Magianship [in her unalloyed * (?) wickedness], and so [the matter is carried on in that place] in Hell [in destruction] * until the end through words.* *¹ Denom. or causative; possibly 'she slays', marenchinêd, so Ner., but see the Gâthâ and gloss. *² this seems most probable in view of 'lakhvar yekav-imûnêd'; 'and from the not-coming-on of the spirit of the wicked ones' affords no sense.

Ner.'s sansk. text. Evam¹ kimchit te prasâdasya [sthânâṃ] âste, yat iyaṃ [strî] nirmalâ, dehi; [kila, nikriṣṭâyâḥ nigrâhaṃ kuryât]. (b) Sarve lobhena tat pracharet [-eyuh] saṃpûrṇena yat striyâḥ². (c) Tatra pracharet [mrityuṃ] yatra adriṣṭo durgatimân prâpnoti³; [kila, sarveshâṃ yat tanor antar bhavati durgatimân mrityuṃ prâpnoti¹]. (d) Yat upari karaṇiyaṃ tat

full desire which is a woman's'. (c) There may death attain etc. *² translating mrûchînêd pracharet and marechînêd mritum; i. e. he offers an alternative tr.

Parsi-persian Ms. trlt. Aêdûnich (sic) ash pah ân i shumâ [jâi] muzd hast, [] [û az = *varman min*] zanân?] [pah [ân = *zak*] i khâliš, [pah [] [Dîn = *Dîn*] i khâliš [ân = *zak*] [] [badtarân] [ô = ô]; kûsh pâdafrâh [bih = *banâ*] kunand] * (b) [] [kiyash = *amatash*] [] [rû — (?) = *zûzag* (so West, conjecturing)] rawad pah [] [pur = *bundah* (sic)] jih-zan, [zan kih Yazishn bih kunand, wa awâj (sic) êstêd] * (c) Azash (?) pêsh ham kharâb-kunad [] [pas ham = *afûmich*] kû [] hamâ pah tan andar shawad], bih [râh = *râs*] âyad, [] az zak i anjâ minû i darwandân, nah âmadan bih [i û = *i varman*] (d); azash (?) awar kunad û, pah ân khâliš [pah ân i khâliš [dinî pah = *dinî pavan*] badtari]; aêdûn [] [chish = *chish*], pah ân jâi pah [] [Dûzakh = *Dûshân*] [ân dahish + nâbûdagî] *¹ [= ân dahishn] hast tâ ân i âkhir, pah gôbishn *

*¹ Alternative translation in case that his ân-dahishn (?) should be read as standing for aôshishn (?).

Free tr. To be foiled are the miscreants in their dishonour;
To be crushed are they ever shrieking in anger!
Through good rule, the slayer to settlements cruel
let our champion deliver!
Let him rout those deceivers, through death's chain the greatest;
and swift be the issue!

denman Dînô² lâ yâtûnd] ¹dûsh-varzîdâr hômand; [aîgh, mindavam i avâr-ûn¹ vâdûnând¹] frîvishnô-hômand (b); zanishnô-hômand³ pavan harvisp⁴ damânô va¹ khrûsishnô-hômand¹ madam. (c) Zak¹ i hû-khûdâi¹ avô⁵ val-man jêh⁶ va mar¹ i gvikhrûni¹ va¹⁺⁷ rêsh va¹ armêstih¹ akârîh¹, pavan yâtûnishnô yehabûnishnô, amat avô¹ mânishnô⁸ va¹⁺⁹ vis¹ [yâmtûnd]¹⁰. (d) Aûftênd valmanshân [min mozd¹] va frift yehevûnd. Valmanshânô zak î¹¹ shikûft¹ margîh¹ [î girânô] î¹¹ mahistô, [min avârik anâkih tizô aîtô, [aîghshânô apagayêhê¹² yehevûnêd].

¹ See variations in. ² DJ. om. din. ³ DJ. om. -hômand. ⁴ DJ. harvist. ⁵ so DJ. Sp. val. ⁶ DJ. deh. ⁷ DJ. om. va. ⁸ P.; Sp. and DJ. minishn. ⁹ so DJ. see P. ¹⁰ DJ. and P. yâtûnêd. ¹¹ DJ. ins. î. ¹² Zend characters.

Pahl. transl. From *their* estrangement [that is, *because* they do not fully come to this Religion], they are malefactors; [that is, they will do an impious thing], and *they are also* deceitful*¹. (b) *They are personally* violent*², and keep shrieking on at all times. (c) But he who is the good sovereign is in the act of coming and inflicting wounds, lameness, and impotence upon that harlot and *that* felon of violence, when [they approach] the dwelling and the village. (d) And they fail of the reward, and are deceived. Theirs is the awful * death, [cruel] and greatest, and more swift than [other torments]; [that is, theirs is the decease]. *¹ Or to be deceived. *² to be smitten(?).

ior, or improved, *thereby*. (d) They are falling, [for *their* reward] may be with deceit. He who [may render *²] that greater and superior thing midnight darkness *and* death, [*that is*, another and *different thing*, O Lord!] is swifter *in reaching his punishment*, [it may be an 'apagaiahi' to these; i. e. to such as he *is*; it may effect *their* decease].

*¹ Possibly 'may be produced'. *² or 'may give out, or report, the darkness as superior'.

Parsi-persian Ms. trit. Az [ân = *ân*] âmadan hend; [kû, bih []] [ân = *zak*] in Dîn nah âmad [*Pahl.* -ûnd]; [wa = *va*] dûsh-varzidâr hômand (sic); kû, chiz i bad [bih = *banâ* (sic)] [] [kunad = *vâgûnd* (?)] firêbandah hast * (b) Zadan hend pah tamâm zamân [] khrôshidâr ast + hend awar * (c) [] [Ôrmuzd! = *Ankômâ!*] [] [ma = *ar* (?)] û jih [] râh-zan [pah = *pavan*] gurz [= *gavârûni*] [] zakhn []! Bi-dast + bi-pâi + wa + ya'ni + lang [wa = *va*] nâ-kâr [deh = *dâbûn*] [wa = *va*] pah âmadan dahishn, kih ân [] [mândan wanâh = *mânishn vinâs*] mad * (d) Uftad (?) [= *hûftênd*] ôshân; az [], firêb bûd; ôshan (sic) ân i [] ['ajâihtar (sic?) = *shikâftûm*] [râh = *râs*], [margi = *margih*(?)] i girân, meh [az bâki] dûshwâri + nêz + ma (?) wa + tîz hast; [kûshân bi (?)]-jân bâshad] *

Free tr. Through unbelievers the foeman	Thine upholders pørverteth
Through the truth-slaying wish	of the body estrangèd *.
Where's then the lord righteous,	who smites these out of living,
from license too hurls them?	
Mazda, Thine is that kingdom	whence to poor and right, living
Thou givest, Lord! better!	

ejus}. (c) Ubi est sanctus dominus qui eos [i. e. tales ex-] vitæ [-tâ] ictu-ejiciat [et ex] ad-libitum-itionis [-ne] (que) [i. e. ex licentia eorum]. (d) Sic, O Magni-donator! Tui [est] Regnum quo recte-viventi des [dabis] pauperi [rem] melius [-iorem].

*¹ Vel fortasse 'corpus (supra) Pontem Judicis non feliciter transiens habentis' (vide *Pahl. tanâpûhâr*).

Pahl. text translit. ¹Dûshih hêmnunîdâr hômand bêshishn² ârâstâr; [aigh, dardô bêshishn² rûbâk vâdûnând], mûn valman³ Lak Dastôbar va rijisnênd (? vel ri(i)zisnênd, sic videtur P.; fortasse rêjinênd) [afash râyinênd (vel rêshinênd⁵)] (b); afshân bâvihûnastô⁶ yekavîmûnêdô⁷ zaqô Dastôbarih bûndakih; [aighshân Dastôbarih bûndakih zaqô yekavîmûnêd], va tanâpûharkânô hômand. (c) Kadâr aharûbô khûdâi, mûn valmanshân makhitûnêd, afshân hamêstârinêd; [aighshânô min vinâs lakhvâr yakhse-nunêd] afshân pavan kâmakô kinînêdô. (d) Valman⁸ Aûharmazd hanâ i Lakô khûdâyih; [aighash shalitâih³ min Lak. Aitô mûn 'avô Lak khûdâyih'⁹

yemalelûnêd] mûn¹⁰ avö¹¹ râstö zivishnö daregûsh va âsânö yehabûnêd; [aîghash nadûkîh paḍash vâdûnyên].

See Pers. ¹ DJ. has space. ² so P. ³ DJ. va ânö or avö. ⁴ P. va rizisînend (?) or varzasînend (?) or razpasînend (?), indecipherable. ⁵ so P. ⁶ DJ. a superfluous stroke. ⁷ DJ. ins. va. ⁸ DJ. ins. î. ⁹ DJ. spells diff. ¹⁰ so DJ.; Sp. and P. min. ¹¹ so DJ.; Sp. and P. valman.

Pahl. transl. The teachers of evil they are, and preparers * of the tormenting; [*that is*, they will cause progress in the torment of anguish] *they* who are causing Thy Dastur to flee (?), or treating him as 'rîjis' signifies, [*that is*, they are driving him on, or away, or wounding him (rêshînênd)] (b); also the smiting * of the Dasturship's completeness is desired by them, [*that is*, the Dasturship's perfection is smitten by them], and they are unpardonably sinful. (c) Which is the righteous sovereign who is smiting these, *and who is effectively* opposing them, [*that is*, who keeps them back from sin], and also takes vengeance on them at will? (d) To that one, O Aûharmazd! belongs this Thy sovereignty; [*that is*, his sovereignty is from Thee. Some say *that the text should be rendered* 'the sovereignty is for Thee'], and for righteous living it renders the poor man comfortable; [*that is*, they shall afford him happiness thereby].

Ner.'s sansk. text. Duḥkṛitena svechchhayâ santi Tava labdhena samârachanâ¹; kila, piḍâm labdhim pravartamânâm kurute [leg. kurvate]]. (b) Teshâm samîhitam evam² âste yat nihantâraḥ gurûnâm saimpûrṇânâm. Teshâm 'tanâvaraguṇâha' âste. (c) Ke muktâtmanâm, Svâmin! yat nihant-

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by

L. H. Mills, D.D., Hon. M.A. Oxon.

Part IV. Commentary.

This work is published with the assistance of the Secretary of State for India in Council (of Her Britannic Majesty's Government), and also with that of the Trustees of the Parsi Panchayet Translation Fund of Bombay.

To be had of **F. A. Brockhaus** in **Leipsic**

Oxford 1892.

Druck der Universitäts-Buchdruckerei von **E. Th. Jacob** in **Erlangen.**

Commentary.

As the Gâthic texts have been somewhat extensively treated above, and as further discussion of the Gâthâs, will, it is hoped, be presented, ordinary knowledge as to the Gâthic language is here presupposed. The Pahlavi translations however have necessarily claimed a fuller comment, owing to the circumstances mentioned in the Preface. In the texts and translations above we have the preliminary translations of the Pahlavi made in the light of the glosses, and more in accordance with the rules of ordinary Pahlavi syntax, here however I endeavour to give the final and more accurate treatment with glosses for the most part dropped, and with the flexible Pahlavi words brought as nearly as possible into harmony with their Gâthic originals. But the reader will understand that space for this can only be spared while treating the first few chapters. And even here more space than is occupied would be desirable.

Y. XXVIII, 0. This introductory verse is, as of course, of later origin than the Gâthâs. Its dialect also shows the later termination in *ahê(ē)* (= *ahya* probably), and also *frâ* for the Gâthic *frō* = *frâ* + *u*; but except in the possible instance of *ahê(ē)*, the long finals are preserved, and also the more ancient *v̄r* for *vō*. *Gēurvâin* = *gēurwaya(e)n*, as the *ṣ*, originally and permanently a Pahlavi letter, like many other Zend letters, is a consonant here equalling *y*, as often in Pahl., and, as also in Pahl., containing inherent *a*.

The Pahlavi adds glosses which are not objectionable; but *gēurvâin* (if read) was not rendered with future subjunctive force. Neryosangh adds copiously to the glosses of the Pahlavi with interesting matter however obscurely expressed.

1. **Texts.** A voc. *Mazdâ* in *a* has been read with many MSS. to avoid the accumulation of genitives; see also the voc. *Mazdâ* in verses 2, 6, 7, 9, 10, 11, also the vocatives in 3, 5 and 8. Holding to the gen. with some MSS., we would have 'of Mazda, the bounteous spirit'.

Haug first suggested the rendering *vīspēñg* as an acc. pl. neut., otherwise it would be an acc. pl. masc. used adverbially, as often occurs with similar forms. *Š(k)yaothnâ* accords with the metre.

Acting on the remark made above, I will treat the Pahlavi of this verse with the strictest reference to its original, and indeed will bring its very flexible forms more than elsewhere into harmony with the Gâthâ.

superstitious veneration for every shattered word-fragment; and thirdly, we must attribute these frequent appearances of error to the general difficulties of the subject which still divide scholars.

Ner. renders his *yehabûnêl* erroneously as a singular (see *vâo*, but see also *daidîl(?)*); otherwise his rendering is very valuable, the Pahlavi being understood to have been for the most part his original.

The Parsi-persian misread the Pahlavi *yâmtûnanî* for *yâmtûnând* written with the same signs, and *hômanânî* for *hômanând*; otherwise it corroborates the Pahlavi text throughout.

3. If °*paour*° was pronounced very long, or as two syllables, *apaour-viyem* would disturb the metre; perhaps *apaourvyam* would be safer. The *i* retains the force of the Pahl *ï* with inherent *a*. *Îm* represents (*i*)*yem*, or °*vîm* = °*vyam*, *apaourvîm* (quasi four (?) syllables) = *âpûrvyam* (three). The word qualifies *Mazdâm*, or *ufyânî* as an adverbial neut. = 'in an unprecedented manner', 'as never before'. Haug rendered *non-primum* as in strict antithesis to *paourvîm*, v. 1. The negative of emphasis was first cited by Spiegel from no other than Kossowicz followed by De Harlez, and all who have read *apaour*°. As to the emphatic force, cp. RV. X, 23, 6 *stômani ta Indra Vimadâ' ajijanann âpûrvyam purutâmani sudânave*; RV. VI, 32, 1 *âpûrvyâ purutâmâny ... vâchânsy âsâ' ... taksham*; RV. VIII, 18, 1 ... *sum-nâm bhiksheta mârtyah âdityânâm âpûrvyam sâvimani*; RV. VIII, 66, 11 *Vayâm ghâ te âpûrvyendra brâhmâni ... bharâmasi*; so with, Agnî, Vâyû, and Ushâs. I regard *âpûrvya* as beyond any question a much stronger expression than *nâvya*, whether applied to a person or a song. *Jasatâ* as 3rd sing. conj. would show the secondary ending in the middle which seldom occurs, as reported, in the conj. in Sanskrit.

Aghzhaonvannem presents a difficulty to all. All however agree as to the sense, following the indication of the Pahlavi translation. Perhaps *v* is here miswritten for *y*, and we have a denominative form from **ghzhaonî* (compare Ved. *kshonî*), **akshoniyamânâ* = 'the non-flowing', root **kshu*.

The formation of a denom. from a negative may seem unusual here, but compare the frequent Vedic occurrences.

For an instance of a denominative from the noun in short *i* comp. *pátyate* from *pâti*. I should say that *aghzhaonyannem* was thoroughly possible.

Some simply change the text to *aghzhanvannem*, in which case we have only to compare *kshan*, *kshapôti*.

The Pahlavi translation is thrown out of gear by an error which, from its indirect consequences, is more interesting than many a truth.

The trlr. mistakes the word *ufyânî* for *nafshman* which is written in Pahlavi with characters somewhat similar; 𐭥𐭥𐭥𐭥* = *ufyânî* and 𐭥𐭥𐭥 = *nafshman*. So also in Y. 43, 8 *ufyâ(châ)* = *nafsh(man)*, and Y. 26, 1 *ufyê(ê)mi* = *nafshmanînm* (so DJ.'s MS.). The trlr. thought *ufyânî* difficult, and shows by reading it as a denom. of *napes*, that the Pahl. trls. in J.², K.⁵, M.¹, etc. are inheritances from more ancient ones by no means following the Gâthâ-texts at present standing beside them. Here the Gâthâ-text stood largely in the Pahl. character, a fact of the first importance.

With this error aside, his rendering has value. His *fratûm* may render *puourvîm*, as well as *apaourvîm* which it would be a pity to lose; he gives the proper indication to the meaning of *aghzaonvamnem*, and, as above intimated, he suggests the very idiomatic rendering of *varedaitî* as a present fem. part. in agreement with *Âr(a)maitîš*, *zavēng* as an acc. of goal. Moreover he adds, what it is all-important to notice, and that is, an *alternative translation*. It is in this instance an alternative rendering for *jasatâ*. Eliminating the error of *nafshman*, we might read, without the glosses: . . . you, O Asha and the Good Mind (omit *î*; see the variations), and Aûharmazd also the first, whose authority over them is with an unweakened acquisition [that is, strong], and her also, Spendârmað, the giver of increase. She comes to me with joy on my invoking (adverbial use) (?) [or alternatively, (which alternative rendering seems never to have been recognized), 'when I shall call upon you, come ye on toward me with joy'].

Ner. read *î* (so DJ.'s MS.), and therefore applies *fratûm* to *Vohûman* (hence his gloss, differing from the Pahlavi however).

His rendering for *anizâr*, which translates *aghzhuonvamnem* freely, is difficult. I had thought of a double negative, *ananyalabdyâ* = 'with acquisition not irregular, or sinful', (odd forms are familiar in Ner.), but *analya*^o = 'undisturbed' (so J.³ J.⁴) may suffice; *ananya*^o = 'not otherwise' is not well adapted. Some would read J.³ **lubdhya* (sic), as if *vandishnîh* had been seen as rendering *van* = 'to conquer', 'to desire', but *l* is clearly written, not *lu*. Haug's MS. had (?) *amalya*^o = 'not to be soiled'.

Ner.'s gloss is, however, freely correct. He renders Spendârmað accurately in *c* as genitive, for such it is if the gloss is not omitted, and he probably did not omit it. His rendering of his original, the Pahlavi, is valuable.

4. Can *urvânem mēñ* . . *dadê(ê)* = 'direct the attention of (?) the soul (= self) (to monition (*gairê(ê)*, to *gir*, *gur*'), or 'to awaking' (to *gar*)? *Mēñ* . . *dadê(ê)* = *animus advertere*, governs the thing animadverted upon. As to an exception, notice the close contiguity of *urvânem* and *mēñ*, and the distance from *dadê(ê)*. The earlier Pahl. trlr. read *mângairê(ê)*; *ēñ*, in

mēñ, is merely the nasal vowel, and often an inexact writing. It may well equal *ān*, *ān(s)*, as in the acc. pl. masc. 'Devoting (turning) mind *and* soul to Heaven' is very apt; but cp. *garô demânē(ē)* Y. 51, 15, and *garô nmânē(ē)* Yt. 10, 32. Then *gairīm* might equal Mount (Alborj), acc. of goal = 'to Heaven'. This has met with some approval. Finally *mēñ* as = *mām* (*ēñ* = nasalized long *ā*) may be adverbially used (or a false writing) for *mēnā* = 'my'; so the Pahl. elsewhere, but not here.

Some would read *ā ishē(ē)*, an infin. with the following gen. 'to wish for righteousness'. This seems rather forced, while 'in the desire for Sanctity' sounds somewhat advanced and modern. The last is however the natural result of the syntax.

The Pahl trlr. recoils as before from the recognition of [*azēm*] *yē* = 'I who'. *Pavan avâkîh* as = *hathrâ* = 'with accompaniment' rather than 'with aid'. He also renders *isâi* as if from *is* = to wish, as to which he is only sometimes right, although of course he gives his ancient evidence as to the outward forms in earlier texts. Otherwise his rendering is quite rich, giving us the valuable hints of *Garôdmânō*, and *amûkhtam* (sic), in which last suggestion he has been followed by all, except indeed Haug, who, at the time of his able attempt, was actually, or practically, unacquainted with the Pahlavi.

We may notice the embarrassment caused the trlr. by the supposed necessity to attempt to follow the Gâthic word for word, which appears in his rendering of the gen. *Mazdâo Ahurahyâ*, inserting *pavan zak i A*. His translation of *hathrâ* is especially intelligent, giving a change of form and two words. His concrete translation of *š(k)yaothananām* is noticeable though free.

Ner. from some unknown reason renders *mân* as fem. by *yâ* etc. He is also otherwise somewhat free, but affords a valuable rendering of the Pahl.

5. *Gâtûm* may well mean 'throne' here (with the Pahlavi), as it generally means 'throne', or the like, in the later Avesta, but Vedic analogies induced Haug to render 'way', and I formerly followed, being still at present unable to shake off my preference for a rendering peculiar to the Gâthic here. The word *Khrafstrâ*, which may be masc. (one does not willingly accede to a neuter); certainly indicates something to be opposed; and the expression of opposition might seem to us present in *vâurôimaidi* as equalling 'hold off'. But we naturally do not like to place an expression of that kind in immediate connection with what precedes in another tone, especially when *var* can also be rendered 'choose', 'confess', and even 'teach', the intensive having causative meaning.

I therefore, although regarding *mazištem* as a suspicious adverb both formerly, when rendering 'hold off', and now, incline at last to follow the Pahlavi partly: 'By that mâtthra we most convert the Khrafstra-polluted

men with tongue'. Or better: 'We cause the polluted ones to believe on the greatest (one)'. As to *Sraoshem*, one able scholar renders, 'of the one most helpful toward the obedient one'. All the abstracts cover concretes, but as *Ashâ* is subjective here, so is *Sraoshem* (spoken *Seraoshem*; see the metre).

The Pahlavi translator, affording the richest indications throughout, is evidently free, and not erroneous, in rendering *Sraoshem* by *pavan Srôsh* (is he not literal?); and this is proved by the fact that he repeats the word 'knowing', bringing it down as it were from line *a*. His correct freedom is likewise indicated by his accurate rendering of the causative force which may inhere in *vâurôimaidî*. With regard to his exaggerated freedom in rendering the form of *anâ mâthrá*, it should be said that, in view of its original, the Pahlavi might be translated as follows, especially if the often-omitted *izâfat* is supplied: 'To this *mâthra* the most, to it belongs (genitives by position, especially *ash*) the giving by tongue of the conversion of him whose intellect is confused'. As to curiosities, the terminations of *sevishtâi* and *vâurôimaidî* are separately rendered. They were possibly and even probably severed from their stems, or stood otherwise divided in the MS. used by the earlier trlr.; see similar errors in our now surviving MSS. They stood as *sev. istâi* and *vâurôimai. di*. This accounts for the mischievous *khvâstâr*, and the superfluous *yehabûnishnô*, which possibly crept into the text from some remote predecessor's note, and might even be bracketed with propriety here. The lengthy paraphrased translation for *khrafstrâ* indulges seemingly in etymology, dividing *kra* = 'mind', from the root of *krátu*, and *strâ* from *star* = 'to prostrate'. This is of course literally erroneous, yet it renders the idea. *Khvâstâr* would be strictly referred to Ahura, if it were not for its sense 'supplicator', which makes it inapplicable to Ahura.

Omitting it for the sake of estimating the degree in which the Pahl. trl. approaches the Gâthâ, we may read line *b*: 'And the throne, or place, of Aûharmazd, the bountiful (*i stûd.*), even *Srôsh*; that is, that place is known through *Srôsh* (Obedience)'.

Ner. seems to have seen no *dên* in the first gloss, and he intelligently adds a *tvâm*. He also restores the grammatical relation of *sevishtâi*, rendering his original the Pahlavi by *lâbhâbhlâshatah*. Otherwise his rendering of his original is close.

6. *Ashâdâo* is especially in place as describing a person, and also' particularly idiomatic, when so understood, as a nom. sg. in agreement with *tû*, or a voc. in agreement with *Mazdâ*.

Ashâdâo, so reading, would seem to equal *ritîni* plus *dâs*, or *ritêna* (?) plus *dâs*. It means 'giving gifts (see *dâidî*) in accordance with the Righteous

Order'. We might more naturally expect a *compositum* to read *ashadâo*; perhaps we have two words here.

Others have preferred regarding *dâo* as an acc. pl. = 'gifts'. Haug, *veri dationes*. One writer thinks it a sg. neut. in agreement, or apposition, with *daregâyâ*.

Some able scholars have rendered *daregâyâ* as 'eternal', while they regard *ameretatâd(f)* as equalling 'long life'. This seems rather perverse. The original idea of *ameretatâd(f)* may well have been extreme length of life, but the entire eschatology of the Avesta shows without any doubt at all 'that death-absence' in the 'world of mind', and 'at last', was also inseparably connected with the idea.

Ereshvâis ukhdhâis might equal 'according to thy true promises', but see *mûthrâ srevâê(ê)mâ* in the next verse. The theme of the entire piece seems to be the gift of inspired words; see *dâthēng* and *sравâo* in v. 10. The Pahl. trlr. struggles severely in the glosses; dropping them, the sense comes out nearer to the Gâthâ.

'(b) Through the true word do Thou *give* it (see *at*, and, as authority, if any be needed, for carrying down the force of a word from line *a*, see *khaqîtûnam* in the last verse carrying down the force of *daresânî* from *a* to *b*), give it from him who is strong, as a joy; (c) and ours also *are these gifts* . . .'

The termination of *aojônîhvaq(f)* either caused its rendering to be thrown into the ablative, owing to its outward shape, or caused it to be actually mistaken for an ablative (not so however elsewhere; see *zastavaq(f)* Y. 29, 9, *astvaq(f)* Y. 43, 16, *aojônîhvaq(f)* Y. 43, 16, *spēnvad(f)* Y. 51, 21, *ēēnvad(f)* Y. 53, 4.) The curious error, or careless freedom, occurs here and in Y. 31, 4. Possibly some textual defect misled a previous trlr.

Taurvayâmâ, or some word which replaced it, probably appeared to the translator as a present middle participle, and a similar mistake occurs more than once.

Translated as ordinary Pahlavi free and flowing in style (which however is totally contrary to the treatment demanded for these documents forced as they are by a general attempt to follow the literal order of the Gâthâ) the rendering would be, as I formerly produced it: 'Grant me, O Ashava-hisht, . . . the coming of Vohûman into the bodies of persons etc. . . . (b) He has shown thee, O Aûharmazd, to Zartûsht . . .'. This is of course erroneous as an exegesis of the Gâthâ, although it is far from erroneous when considered aside the Gâthâ, out of which however the translation originally grew.

Yet even this contains the ever-recurring and invaluable hints.

Ner. departs from the original, influenced by *hōmanam*. He renders the Pahl. as if it were an ordinary document originally composed, and this is his usual custom.

7. One would say that, if language could indicate a meaning, *dādidē tā Ārmaitē(?) Vištāspāi īshem* (or *aē(?)shem*) *maibyāchā* meant 'grant (our) wish, that is, our prayer, O A., to V. and to me'.

And yet, merely because *ish* stands in the Sansk. dictionary as 'power', Haug rendered *Vermögen*, and alternatively *Kraft*, followed by others, and probably himself influenced by a desire to depart from the hint of Ner., which of course was a reproduction of that of the Pahl.

Men did not need 'power' to 'hear the Māthras'; and this, even if *īshem* were the critical reading; but *aē(?)shem*, which unquestionably took longer to utter than *īshem*, is here the indicated reading (see the metre), and *ēsha*, even in the Vedic, means 'seeking', and 'desire', as does also sometimes the 2nd *ish*. If there is any one word which we could expect to occur at every point in the Gāthās, it is the word 'prayer', 'desire'.

Vištāspādi. V. was the reigning monarch, and the name probably means 'horse-owner'.

While expressing great respect for those who follow a contrary practice, I yet think that we are hardly warranted in varying the translation of *Vohu Manah* at every verse. *Vanhēuš Manañhō* can hardly mean 'the pious congregation' directly and simply in verse 1, and then after that *Vohu Manañhā* cannot well mean 'of devoted mind' directly and simply in verse 2, and then 'graciously' in verse 6, and *Vanhēuš Manañhō* 'the pious man' directly and simply in verse 7, and then *Manaschā Vahištem* a proper name in verse 9, etc.

The ever-recurring *Vohu Manah* shows the marvellous subjectivity of the early Zoroastrian Religion. It was the benevolent mind in God and his holy, or 'clean', creatures, chiefly in the saintly human individual. And this was reclaimed from being idealism only by the personification of the idea which was at first poetical (see such passages as verse 5). As being poetical, this personification proves a depth and majesty of conception which surpasses anything of equal antiquity. Gradually however this poetical personification sank into a dogmatic one, perhaps at times even in the Gāthās. The Good Mind was therefore a large idea, including beside the benevolence of God, the kindliness of the faithful, and then the faithful himself; see Y. 49, 10, and Vend. 19, 20.

In the Gāthās the word rings; and in rendering them as poetical compositions we should never omit it, while giving its particular application. It is *Thy* Good Mind (of Ahura), *our* Good Mind (of the faithful worshippers),

Thy Good Mind in thy Folk (of the congregation), so of Asha, and the other four. They are the holy attributes of God, and His saints, sometimes half mystically conceived.

To translate this poetical matter absolutely as if it were prose, 'a good disposition', 'the pious man', 'the congregation', etc., leaving the central conception unexpressed, appears to me to be a mistake.

I would cheerfully present an alternative translation for *khshayâchâ* as an imperative meaning 'and provide thou', *und verfüge* (a rendering which is very old, and had long circulated, having its source from high authority, but which was subsequently published by an able writer without the smallest intimation that it was not original with himself). I must however protest that the two imperatives, the last provided with a *châ*, do not look so idiomatic; and are not elsewhere claimed for the Gâthâs (see each imper. before with its separate dependent).

A nominal form in the voc. with its *châ*, as in apposition with *Mazdâ*, is far more probable, and so the ancient scholars taught (see *pâdakhshah*).

I support my rendering by *khshayô* Y. 32, 5, and Yt. 13, 18 *hō āōnhāiti zazuštemō khshayō kaschiḍ(t) mashyānām*; cp. for form the Ind. *khshaya*. *Māthrá* may be equivalent to *māthrēng*, as it is in Y. 43, 14, and as *ā* elsewhere sometimes represents the acc. masc. pl. term. In these cases however the *ā* has been miswritten for the nasalized long vowel.

Otherwise *māthráo* here, and in Y. 43, 14, would be the better reading, as a neut. pl. acc.; see the MSS. Others have preferred to regard the word as a nom. sg. masc. of *māthran*.

Srevīm (sic) has been read as a first sg. aor. (comparing *akramīm*, and *agrabhīm* = 'I may hear'); then again as a neut. of an adj., or as a subst. = *sreyyam* = announcement (see Spiegel and Geldner).

Srevaḍ(ē)mā, as an opt. of the *a* aorist (cp. *ṣaknoti*, *ṣakéma*), can only mean 'may hear'.

It is however not impossible that the letter *ṣ* may here (as elsewhere) equal the Pahl. *ṣ* which may spell *yā* in *sre(ā)vayāmā*. Recall *ī* in *gēurvāin* (sic) as having the force of the Pahl. *ī* which may represent *y* with inherent *a*. The Pahl. trlr. so read, and 'to proclaim' is more in harmony with the context than 'to hear'. See the previous verse with its aggressive tone, and also *frō mā . . . vaochanhē(ē)* in v. 11. *Sre(ā)vayāmā* improp. conj.

But the first rendering should be 'that we may hear'. A first pl. is obviously demanded by the context.

Rādāo, so reading with the majority of MSS., either qualifies *vayem*

(not *vaē(ē)m*) understood, as a nom. pl., or else it agrees with *māthrá* (°áo) as an acc. pl. m. or n. As a first explanation, we might compare the Indian root *rādh*. As to its possibility as an acc. pl. masc., we may compare *amesháo*, which imperfectly represents that form (see Yt. 10, 139), that is, supposing that we accept a stem *rāda*. As *amesháo* = *ameshās* = *ameshāns* = *ameshēng*, so *rādáo* might equal **rádās* = **rádāns* = *rādēng*.

Rádáo would in that case equal **rádāns* as *stavas* equals **stavans*, for *stavants*, etc.

The nasalization is not expressed. Then again we might consider the reading *rádā*, and regard the word as a form not only borrowed from the neuter, but actually a neut. itself in apposition, but not in agreement, with *māthrá*; so also reading *rádáo* as an acc. neut.; it might equal *rādhānsi*, as *sraáo* equals *grāvānsi*.

But preferring the explanation of *rádáo* as a nom. pl., I should first render, 'that we, as helpful (that is, as efficient heralds), may hear your Māthras (in order to proclaim them)'. (Nom. forms in the masc. are especially idiomatic at the end of the sentence). Or else I would render, 'that we may hear (or proclaim (?)) Your beneficent Māthras', (preferring *rádáo* in this latter explanation as an acc. masc.). One writer, reading *srevīm árādā*, would render the word as a first sg. conj.: 'That I may carry out as a prophet (*māthrá*, nom. of *māthran*) your announcement', *srevīm* = *srevyam*; see above.

This interesting but hardly adequate explanation had long circulated; its age is however not improbably in its favour.

Nothing can be more trivial than to reject the most probable rendering because it is old. To what would this bring us? As years go by every solution would be abandoned!

The Pahl. trlr. takes *áyaptā* as an instr., otherwise *pavan* equals 'as', or may apply to Vohūman. *Min Vishtāsp* seems to show that *Vishtāspād(ē)* was read, or else it should be rendered 'by Vishtāsp' as expressing a wish harboured by him. 'Of Vishtāsp' was written by me formerly from an exaggerated reluctance to favour the correctness of the Pahl. as a translation. The reading *stū* caused the error of *stāyidār* beyond a doubt, the trlr. fearing to correct, in this instance, what he saw before him in his sacred text. Without gloss: 'Grant me, O ruler A., a praiser . . . '.

I had of course rendered *pāḍakhshah* as an accus. owing to the gloss *Vishtāsp*; without that gloss it should certainly be considered as being in the same case with its original, as it may well be a voc. *Aē* is to be read with D. J. for *I*. With *rádáo* the trlr. is free, seeming to divide *rā* (cp. Sk. *rā*, *rē*) + *dáo* = *dhās*. Avoiding all favour toward the Pahl., I had read

srâyēnd; *srâyēnī* (same signs) is better; see *srevañ(ē)md.* Dropping the glosses, which certainly never suggested themselves to the earlier trlrs., and bringing the lines together, we have: 'Grant me, O Ashavahisht, that sacred recompense(?) which is as, or through, the gracious help of the Good Mind; and do thou, O Spendarmad, grant me that which is wished-for by Vishtâsp, and *what are our wishes* also'. Considerable importance attaches to Ner.'s *bhaktim*. It seems to prove that he understood *tarsakâsh* (sic) to mean 'venerating recognition' as involving a 'reward', a 'portion' given; see the P. W. Or did he take the word more decidedly in the sense of 'devotion', 'religious worship', which would, on the other hand, tend to show that Ner. saw only the idea of 'holiness' in *ashîm*, and not that of 'rewarded holiness', 'blessedness', 'recompense'? See other occurrences.

I think that his *âdhyatayâ* = *âvâdîh* = *âyaptâ* shows that the idea of 'portion' was prominent. It is to be noticed that Ner. renders *âvâdîh* in Y. 53, 1. by *âdyatâm*. He seems to have transliterated *azâdîh* instead of *avâdîh* there.

Ner. errs in departing from the treatment of Spendarmad by the Pahl. trlr. He does not read *srâyēnī*, nor *yemalelûnânī*, nor does he accept *vâdûnyên* as an imper., in which last particular he may well be right.

Otherwise his rendering of the Pahl. trlr. is important, although, as always, not exactly corresponding to our present Pahl. text. The Parsi-persian corroborates D. J.'s *aē* for *ī*.

8. The *u* in *vâunuš* may be epenthetic, compare *vanû*.

Otherwise the weak stem *vavanûs*, perf. part. of *van*, furnishes the analogon. The two may be related. The long *â* reminds one of the perhaps falsely written, but still hardly accidental, long *â* in *vâurôimaidî*, *vâurayâ*, and in *ashâunē(ē)* (?) etc. It may have its explanation in the absence of an expressed *v*, as if *vâunuš* represented *vavanûs*, *vâurôimaidî* *vava-rôimaidî*, *vâurayâ*, *vavarayâ*, *ashâunē(ē)*, *ashavanē(ē)*.

Frashaoštrâi. F. was the brother (?) of Jâmâspa, and of the family of the Hvôgva. The name was pronounced *Ferashaoštra causa metri*.

The name may mean 'head, or fleet (?) camels', *fra* + *âs* (= *prâñch*) + *a* + *uštra* (or to *prîksh* (?)). *Râoñhanhôi* is a second sg. conj. *s* aor. of *râ*.

So far as its outward appearance is concerned, it might also be a 1st sg. conj. aor. of *râh*, 'that I may give it'.

Cp. the 1st sg. conj. aorists in *se* from present stems, cited however by Whitney as 'difficult'. Haug translates *praebeo* first, and *du verleihen* *magst* later, and not as alternatives, but this irregularity should not be censured. He had changed his mind since the first had been printed, and

the types had been distributed, an inconvenience which is inevitable in extended works on such severe subjects.

The rendering as a 1st person, although sagacious, is, I think, not so probable. Ahura would more naturally be referred to as 'giving for all the age of the Good Mind'. That Z. should pray that he might give the gift for 'all the future' sounds too advanced. We should also at least expect the 1st pl., and not the 1st sg. The last line simply completes the prayer as to the element of time.

Some would recoil from an obvious sense of *vanhēuš manānhō* as equalling the future career of the beatified people ending in Heaven. Cp. Y. 30, 4. *apēmēm anhuš . . . ađ(ē) ashāunē(ē) (?) V. M.* I do not think that this gen. can equal the frequent adverbial instr. in the sense 'from grace'.

In the Pahl. *dōshānd* (same signs as *dōshānē*) might be read as being less in disagreement with *hazaoshem*, which may however, on the other hand, have been understood as *ham zaoshem*, a 1st sg. conj. There is no reason to suppose that the trlr. mistook the accusative form of *Ahurem* for the voc.; and, as he had just translated *yāsā* by *bavīhānam* (see verse 1), it is not probable that he was ignorant of its form here in line 6, although it is of course possible that some other form was present before him. The gloss, like the others which refer to discipleship, is simply the expression of later didactic, and, perhaps priestly, tendencies. *Vāunus* is either freely translated by a form of *vid*, or else taken literally in the sense of *van* = 'to conquer', and so 'to obtain'.

The trlr. certainly knew what *van* meant in its sense of 'overcome' (see Y. 31, 4). He renders *īđ* as a particle. *Rāōñhañhōi* was recognized by the trlr. as to root and form. Dropping the glosses, we might render: 'Since they have sympathy with the best thing, O thou (omitting *ī* with D. J.) best one! with the best Righteousness, let me gain it over, by, or as, prayer, O A., as appertaining to the man Frashōshtar (gen.; insert the *ī*), and as my acquisition also. Even to those (certainly free, and not erroneous) may'st thou therefore be bountiful unto all time through the Good Mind'. Some such Pahl. trlr. doubtless preceded our present one.

Ner. translates the Pahl. text before him in an interesting manner, and both together gave us, as usual, our first rendering of the passage for the most part followed by all.

9. The reading *ađ(ē)shō* is more suited to the metre than *ishō*. Haug remarks, reading *vaonōiđ(ē)* for *vāo nōiđ* (which everybody accepts), '*Der Form nach ist (vaonōiđ) ein regelrechter Ablativ eines Thema's vaonī, worin*

unschwer das Wedische *vani* (!) zu erkennen ist, für welches (p. 61) die Bedeutung Gabe, Spende (Gottes an die Menschen) nachgewiesen wurde'.

He would have done better had he accepted the indication of Neryosangh, whom he at times so bitterly ridicules, but later so often followed. But, notwithstanding all, his criticism has been valuable.

Some scholars apparently hold that *yānāiś* means 'prayers' literally. But in all languages such an expression as 'harass with these blessings', used in a supplication addressed to the Deity, would imply the words 'with prayer for' as understood. It is a pity to split up needlessly the meanings of a word. Haug rendered *zaranā(ē)mā*, *incitemus*; Ner. and the Pahl. have been followed by all. *Dasemē(ē)* may equal in 'the tenfold' in the sense of 'completeness': 'We have made effort strenuously'. Cp. the *Dācagva*, the Demi-gods who help the offering to Indra. But *dās* = 'to worship' may also be the root, plus the suffix *ma*; read *dās(e)mē(ē)* = 'in the offering', see the Pahl. This is the more possible as *yōithimā* = **yetima* must be read with its three syllables, and not *yōith(e)mā*. Two syllables in *das(e)mē(ē)* would permit us to accept the ordinary suffix *ma*. Haug rendered *zevištayāōñhō* (sic), *vocati-bona-praebentes* = *die Güter der Anrufung habend*.

I have been also inclined to refer *zevištayāōñhō* to *zu* = *hu* = 'to invoke', and to explain it as meaning 'easy to be invoked'; but the root may well be *zu* = *jū*. Also a suffix *ishti* with irregularly extended termination awkwardly and exceptionally transferred, to the *a* declension, would here show unusual irregularity. I now accept the root indicated by the Pahl. trlr. He refers the word to the extended (?) *jū*, that is, to *jush* (?). *Zu* + *ishtya* seems the form. *Zush* = *jush* has been strongly objected to on account of the infixed *i* (*zu* + *i* + *sh*). We need not however be so deeply scandalized by this.

Words like the Indian *yesh*, beside *yas*, apparently modify *a* as if by an *i*, and the important letter *y* seems to be infixed in the Indian *chyu* = Zend *shu*, or, quite as probably, the Zend *shu* has lost its *y* (so Haug). If we could accept the infix, *zevish* + *tya* would explain the difficulty. If we prefer *zu* + *ishti*, we must regard the suffix for *ishtayas* (?), reading *zevištayāōñhō* (= *zevištayō*) as a monster transferred to the *a* declension. Suf. *taya* is numerical.

Better to accept two suffixes *iś* + *tya*. *Zevištayāōñhō* = **javishtyāsas* (sic) (four syllables, but *āōñhō* might be read as three). One writer holds to a superl. in *iśtya* (?).

We might consider it as governing *savāñhām* = (with change of accent) 'prospering, furthering': 'Ye are promotive toward them who promote your sovereign power'.

But the *châ* distinctly draws the whole line together. In line *b* we have *vayem* (not *vaê(ê)m*) understood, and *vê* expressed. In line *c* the second person is emphasized: 'We are strenuous' (*b*) . . . , and (*châ*) 'ye are propitious, helpful, toward the *aê(ê)shô-khshathra*' (*c*); (cp. Y. 29, 9). (*Yôithimâ* expresses the fact that the worshippers aspired to possess the character of *aê(ê)shô-khshathra*'s).

The meaning of *aê(ê)shô(a)-khshathremchâ*, or even of *ishô(a)-khshathremchâ*, is put before our faces by the expressions *vasê-khshayâs*, *vasô-khshathrâ*, the meaning of which is not the same as that of *aê(ê)shô(a)-khshathrem*, but closely allied to it. And yet some writers, following Haug, and animated by a desire to differ from the indications of the ancient translators, prefer two words of closely kindred meaning, *ish* and *kshatrâ* 'strength' and 'power', with great loss of point and sense.

The Pahl. trlr. probably erred as to *andâiš*, seeing in it a particle, or an adverb which he referred to *i* = 'to go'. He proceeds however to give us our first idea as to what follows, even explaining *yândâiš* as 'things prayed for'. He correctly carries down the force of *zaranaê(ê)ma*, but seemingly fails to recognize a perfect in *yoithemâ* (sic). He renders its idea by a substantive; and this freedom, or error, may well be excused, as *yôithemâ* (sic) would, aside from its context here, suggest a stem *yôith(e)man*. There are several instances in the Indian where a stem with *a* seems to become a stem with *e*. The trlr. is rather strong with his *dôshakô*. Read, as the rendering of ordinary Pahl., (*c*): 'Ye are loving (and not troubled as a foe), and, as to the kindly desire, beneficent'.

Ner.'s *punyopachiti* needs correction, but his *viparyâyî* seems justifiable.

The Parsi-persian errs in *kunand*, having read *vâgûnand*, = *vâdûnand* for *vâdûnyên*, or *vâdûnând*. (It may be well to repeat here that the Pahl. texts cited in the Persian version are all in the traditional transliteration; but *jân* = *gân* is a mistransliteration of *yân*). *Khvâhad* is an erroneous form in *c*; otherwise the Pers. corroborates my rendering of the Pahlavi.

10. I can no longer see the propriety in printing *ashâad(ê)châ*, an obvious corruption which crept into some MSS. from an earlier deficiency in the number of the syllables. We have here an interpolation which disturbs the metre; how did it occur? The text may have stood originally as *ashâd(ê)*. Some later reciters pronounced *ashâad(ê)*, others preferring to emend by *châ*. The original composer must have sometimes varied by additions of syllables, while, on the other hand, a redundancy of syllables was avoided by reducing the word, when necessary, as in the case of *vairyâo* for *vairyayâo* (see similar Vedic usage elsewhere cited); later °*âatcha* was imitated.

At the first glance we should be inclined to render *dāthēng* 'creatures': 'What creatures Thou knowest as just, the creatures of the Good Mind, to these with the gains of blessing, O Ahura, fill the desire' (see Spiegel and Bartholomae). But 'creatures' is here a platitude. In the previous verse the allusion is pointedly to 'us'; so in verse 11.

See also Y. 46, 15, where *dāthēng* . . . *addāthāschā* are used in the sense of 'lawful' and 'unlawful'; and then observe *sravāo* in line c, which evidently continues the sense; the verb also, *vōistā*, is better applied to 'laws', 'revelations' than to 'creatures'. The whole connection refers to revelations; see, beside *sravāo*, *māthra srevaē(ē)mā rādāo* v. 7; they are also referred to in v. 8 and v. 9, and in *frō mā sīshā* in v. 11, while v. 6 has its explicit *ereshvāiś tā ukhdhāiś*, which is itself preceded by *anā māthra* in v. 5. It is therefore better to take *ae(ē)ibyō* as the abl. of original causality, and *āpanāiś* as the instr. of the immediate means. *Erethwēng* = *erethvān* (the letter *𐬵* = English *v*) may be related to *ritāvāni* = *frārānō*; so *dāthēng* may = **dāthāni*.

As to *asūnā*, I can now report the Pahlavi as favouring my rendering. I have heard through Dr. West of an improvement. *Asūdak* should be referred to *sūdah* = 'remiss', 'obsolete'; *asūdak* = 'not remiss': 'If thus one obtains food and clothing by (or as) that which is not remiss, by (or as) that recital'. But the ancient glossist understood 'useless', an important case to prove that the gloss is of greatly inferior importance. *Var(e)thyā* has been ably compared with *svārtha* (= 'well reaching the aim') by Roth.

The suggestion of the Pahl. trlr. is perhaps more probable *var(e) + thyā* = Ind. *tya* (?) = 'having reference to food'.

Vaiñtya, *van* with the same suffix *tya*, means 'having reference to possessions', 'inspired revelations which lead to food and riches'. Or it might mean 'having reference to supplications'; see *vāunuś*; Bartholomae *flehentliche*; 'Ich weiss ya, dass bei euch schallende (*varothyā**), flehentliche gebete nicht erfolglos sind'. But more is expressed than 'bei euch'. *See Haug on Y. 31, 20.

The Pahl. trlr. everywhere fails to recognize *vōistā* in its proper form. He seems to have been quite aware that it might equal *vettā*, but he doubted it as the equivalent of *vēttha*.

As to its radical meaning, he of course gives us our first clue. He seems to render *vaiñtyā* by 'clothing', but this idea may be part of his rendering of *varothyā* (?). With the exception of *vaiñtyā* however, he gave us our first idea of the sense of every word, having been thrown out of gear by his misconception of the grammatical form of *vōistā*; (he seems to have had no difficulty with *vōizdūm* in Y. 33, 8; *yehabūnēd* is there a second

plural; see *lekûm* in lines *b* and *c*). Line *b* here is to be noticed as free but correct.

Ner. renders our improved view of *asûḍak* well by *analaro*, and otherwise translates the Pahl. usefully, although seldom with absolute exactness, at least not according to the readings of our present texts.

His *ekahelayâ* is strong as a translation for *amat aētûnō*, and his *parichinohi* (for *parichinuht*) can only be defended as Vedic Sanskrit. Was he accustomed to read the Veda? Ner. seems to have had a different text before him at *c*; he does not notice the *lekûm* of the Pahl. nor the *vē kshmaibiyâ*. The Persian trlr. carelessly reads *hōmanānd* = *hastand*, and often elsewhere follows DJ.'s MS. in reading *d* for *ī*.

11. Haug rendered *nipāōñhē(ē) protegendum (est)*, adding: '*An eine erste Person sing., wie Nerios. annimmt, ist nicht zu denken; sie wäre hier und 49, 10 völlig widersinnig*'.

An infin. certainly looks possible, and a first person is inadmissible in Y. 49, 10, but according to the valuable indication of the Pahl. trlr. *nipāōñhē(ē)* is here a 1st sg. conj. aor. in the sense of the future, and is now fully recognized as such, Spiegel leading the way in rendering as a first person in analogy with the other 1st persons in this chapter.

The Pahl. trlr. recoils, as usual, from *yē* as equalling *azēm yē*, but my rendering of him is perhaps too unfavourable.

'When I shall defend Righteousness . . .' may well be free for 'I who shall defend . . .'. *Pavan nikīrishnō* = 'according to observation' means practically 'as one observes', 'as the matter goes' (so Spiegel elsewhere); so *āis* means 'according to these things', 'thus'. *Mīnavadīkīh* has the position of a gen.; see *mainyēuš* (or *manyēuš*).

When regarded as ordinary Pahl., I would render *c*; 'A spiritual thing is the Gāthic doctrine which is declared from this which is Thine by mouth'.

The general accuracy is to be noted, the glosses being intelligent, or harmless, and, as in every case, possibly from a later hand. This is especially true of the gloss *gāsānīkīh* in line *c*, as it probably did not exist in the MS. used by Ner.; and this circumstance is of importance to us in our endeavours to estimate the age of surviving codices. The liturgical notes containing directions regarding the repetitions of verses etc. are not properly Gāthic.

The Persian reports *vāgūnand* = *vādūnand*, for *vādūnyēn*, or *vādūnānd*, instead of *vādūnam-e*, and *yemalelūn* (*jamnūnī*) for *āmūzāi*. *Mīnū* occupies the position of a gen., like *mīnavadīkīh*, fortified by the reading *zīsh*, but this does not render it at all certain that the trlr. understood *mīnū* as a gen.

Y. XXIX.

See for summary, and for further treatment, S. B. E. XXXI. pp. 3—13. Changes in opinion which have taken place since its composition are however not always noted here.

1. I prefer to read *taviščā*, as it is quite possible that the nearly universal substitution of *e* for *a* may not be original. The exceptional occurrences of *a* should be preserved by use, or notification; see K.⁵ J.²

Gerezhdā must have the sense of 'plaint' here; cp. *raostā* in v. 9. Consider also the reading *gerezhdām* in Y. 51, 17. which may refer back to this place. As to the reading *āhishāyā* (J.² etc.), the Pahl. points to *ahushayā*, while Westergaard and Spiegel reproduced *āhushuyā* (= *āhushuvā* (?)).

In the Persian MS. K.⁴ the long *i* and the long *ū* are indistinguishable. Perhaps short *i* and short *u* are indistinguishable sometimes in K.⁵

As 𐬵 in MSS. has often notoriously taken the place of 𐬶, cp. *viduyē*(ē), *tanuyē*(ē) etc., so in carelessly written MSS. nothing was easier than the apparent miswriting of 𐬶 for 𐬵.

Notwithstanding then the absence of the syllables *ahu* in the MSS. well reported by Geldner, I would personally prefer a reading *ahushayā*, as the short *i* of Pa may represent a short *u* (see above), and one MS. has short *a*.

Ahushayā, as a substantive, might be explained as *ahu* (cp. *ahu* elsewhere in composition), and *shaya* from *khshi* = 'to destroy'. If *khshi* = 'to dwell' falls into *shayati* (not *shaē*(ē)*tī*; there is properly no such word), and if *shitayō* likewise appears from it, we have no difficulty whatever in recognizing a *shaya* from *khshi* (cp. Ind. *kshaya*). The meaning 'with life destruction', thus indicated by the Pahl. trlr. (who, as has been said, like Westg. and Sp., read the MS. before him with *āhu*-), is especially germane to the connection. Cp. also *mā hē*(ē) *mairyo gēurvayōid*(t) . . . *ahumerekhs* . . . Yt. 8, 59. Cp. also the composite reading *ahūmustō*, *ahūm* in one MS. and *uštō* in another (see my notes Y. 46, 4.), and the Pahl. *ahūkīnēd*. *Ahushayā* might be an adverbial instr. effectively thrown in to relieve the throng of nominatives which are subject, as so often, to a *heñtī* understood.

But the apparent readings of the surviving MSS. should in no case be hastily abandoned, as was the constant practice among writers, nor should they be abandoned without alternative rendering even for readings plainly indicated by the Pahl. trlr. As an explanation of *āhishāyā*, so reading with several MSS., we have more lately the suggestion of a 3rd sg. perfect from *hi* = *si* (perf. *sishāya*) = 'to oppress', (*ā* + *hishāyā*) the original Aryan *s* reappearing in the *sh*, as it does in forms of *had* and *hach* = *sad* and *sach*.

So far there would be little difficulty; but what are we to do with

a 3rd sing. verb in agreement with so many subjects? Also the repetition of the preposition *â* looks suspicious; '*â mâ âê(ê)shemô . . . â-hishâyâ . . .*'.

The probability of this iteration has been most strenuously, and properly, objected to in the other cases. But these difficulties, which are however great, might be overcome.

It is certainly very interesting to us to see that *hishâyâ(a)* corresponds to *sishâyâ*, and that, with a little forcing, a 3rd sg. perfect makes sense, but we should not be led away by such a circumstance to believe that the word *âhishâyâ* is actually a 3rd sg. perfect here; and the same remark applies (with emphasis) in many other similar cases. Our first duty in translating is to search for the simplest and most probable rendering of the text as it stands, or as slightly emended. An expressed verbal form is not necessary here; nothing is more idiomatic to the Iranian languages than the presence of one or more nominatives connected with an object by a dat., or gen., or prep., and agreeing with a form of *ah* = 'to be', understood. Correcting (?) to *âhishâyâ* (see the two short *a*'s in different MSS.), I would prefer a nominal form in the adverbial instr.

Perhaps Vedic *asî* might be considered; **asikshaya* = 'destruction with the sword' being compared. It would harmonise well, and *âhîshâyâ* P^(d) immediately suggests forms of *ah* = *as* = to hurl, although the sense of the instr. in the first member of a *compositum* would not be necessarily, or indeed so naturally expressed by an instr. form, according to Sansk. analogy at least, as it would be by the bare stem. As the 'life-destroyer' is suggested by the Pahl.'s *âhûkînêd*, so the Pahl. trlr. also suggests the correction *tâyushchâ* for the very awkward *tavišchâ*. (*Âhûkînêd* also = 'disfigures'.)

When the Gâthâ stood in the Pahlavi character, a very slight mark only determined the difference between *taviš* and *tayuš* (sic). Spiegel keenly suggests that *u* and *y* have become inverted. How does *tavišchâ* acquire the here needed 'evil' sense, it being a substantive, and generally used in a good sense? The Pahl. word *turaftâr* rests upon *turaft* = 'hidden', and Ner. (who is a high, although of course not an infallible, authority on the Pahl.) renders *stenaçchâ*. *Vâstâ* as equalling 'nurturer' was first suggested by the old Gujarâtî trlr. after the Pahl. which renders 'provider of nourishment'. As to the omission of *remô* to accommodate the metre, it has been said that it was originally gloss to *hazaschâ*, but it is no longer possible to decide with any seriousness as to which word is gloss.

And *remô* existed in the ancient MSS. used by the Pahl. trlr. Omitting *hazaschâ*, we secure seven syllables, and *derešchâ* counting two, this would leave nine in the last division.

If we read *â mâ* \bigcirc *âê(ê)sh(e)mô* as containing three syllables (which is

entirely admissible in a case of necessity), and drop the *châ* of *hazaschâ* (which is surely better than dropping an entire word) the line falls into order, but absolute and uniform exactness in the settled number of syllables could never have been original (cp. S. B. E. XXXI. p. xliii). 'Declare Ye to me' is as much as to say: 'Cause ye me to experience (good care for my pastures)', including the skill of general cattle culture, to console the Cow for the privations of capture. She bewails the woes of invaded territory.

The Pahl., further considered, is full of the richest suggestion, having been the source of all later renderings, and being itself remarkably correct, although, like so many modern renderings, never absolutely so. That the Pahl. should appear to render *remô* differently from *remem* (?) in Y. 48, 7 is not very important, and there seems much cause to believe that *rêskhûn* is a false reading for *arêskhō*(^{°un}). The difference would be very slight in the Pahl. character, and Ner. appears to have read *arêshkô*; see his *îrshyâluh*. A more serious question is as to *râmēm* in Y. 49, 4. *Arêshkô* = *arashkô*(^{°un}).

How comes it that the trlr. saw the same word in both places? Have we here an indication for the correction of a text? Was the trlr. there conjecturing an improvement, and holding that *râmēm* should be read *remem*?

Ner.'s *avinirmīto* does not possess the negative of interrogative emphasis. He probably read *lā* for *lī*, but could hardly have mistaken *mā* for the prohibitive. Necessarily regarded as free, his rendering of the Pahl. is valuable. He seems to connect the idea of 'protection' rather than of 'nurture' with *vâstarîdâr* (sic). The Pahl. text of the Persian MS. has *vâstîrîdâr* (sic) rendering *parwarish-kunandah*. I follow, as *vâsnîdâr* (so DJ.) = 'well-wisher' mistranslates *vâstâ*. *Vâstarîdâr* may be coined from a denom.

2. I have sometimes allowed the plural word 'kine' a correlative in the singular, 'she', or 'her', for the purpose of avoiding the use of the word 'cow' in a semi-poetical rendering.

Here however I write 'them' for 'her', notwithstanding its awkwardness. As to whether the Tashan gēuš was other than Ahura (so De Harlez, Bartholomae and others), we may say that the question is like that as to the Spēništa Mainyu, which, like the 'Holy Spirit', is now spoken of as a quality of the Deity, now as His co-equal agent.

The Gnostic Demiurge may find its origin from a misconception of this place. The name Gēush tashan[â] occurs in the later Zoroastrianism, but it is there still more seriously misapprehended. The murderer, or cutter (sic), of the Ox is Añgra Mainyu (see Haug's Essays edited by West, 3rd Edition, page 147). There is no question at all but that the Tashan gēuš at least represents Ahura here, and I think that, when the eagerness for distinctions

has subsided into the calm of judgment, the Tashan gēuš (in the Gâthâs) will be again regarded (with Roth) as practically Ahura Himself; see remarks on Y. 31, 9, and Y. 51, 7 *yē gām tashô . . . Mazdâ*. Haug, followed by others, renders *ratuś* as an abstract. I think that the Pahl. trlr. is correct with his *raḏō*. The word is here beyond any doubt a concrete. See *ahû . . . ratuś* in verse 6, which distinctly refers back to it, just as it refers back to the *vâstâ* of line *c*, verse 1.

Gaodâyô (cp. *gódhâyasam*; *go + dhâ* = 'to nurture') and *thwakshô* (cp. *tvaksh*, *tvákshas*) are nom. sg. in poetical apposition with *ratuś*.

For the possibility of nom. masc. forms of the *a* declension, cp. *gaodayê(ē) hê(ē)* (= *gaodayēhya*) and *thwakshâi*, both of the *a* declension.

The nominatives appear to me to sound well just in the places which the words occupy. Spiegel took the words as a *compositum*, '*sich der Viehzucht befleissen*'. Haug, *bovum-nutritum formando*. Justi keenly saw a loc. in *gaodâyô* (*u* stem; comp. *gaodâyûm*), and an acc. neut. in *thwakshô* (cp. *thwakshahâ*). The Pahl. trlr. gave the original clue as usual. *Añhad(t)* is understood with *ratuś . . . gaodâyô thwakshô*. *Kēm . . . ahurem* carries out the idea. Although on the whole preferring *uštâ* as a second pl. pret. of *vas*, I by no means precipitately abandon the more idiomatic *uštâ-ahurem* = *pavan nadûkih khûdâi* as governed by *dâtâ* 'whom did ye appoint, etc.' I am inclined to prefer my older rendering '*dominantes*' to my later one 'having power'. One scholar seems to prefer taking *dâtâ* as a nom. pl. neut. of the part., or a 3rd pl. aor. mid. in sense of pass., with *khshayañtô* as gen. sing.: 'Is thy regulation (?) for the cow thus that pastures should be given her on the part of the possessor(?), and with them also the care proper for the Kine?'

This view seems to take *gaodâyô thwakshô* as nom., a great advantage. *Dâtâ* is a 2nd pl. act. aor. = *ádâta*, or *ádâta*.

The Pahl. without glosses would come out still nearer to its original, as *mûn* can mean 'by whom', or 'by what', and it should be so rendered, as it translates *kathâ*, the meaning of which the trlr. could not mistake. So *mûn* again in (*b*) should be read in the sense of *hyad(t)*. *Dâdō* may well mean 'ye set, gave, or appointed'. *Pâdakhshâh* (sic(?)) (so DJ.) does not bring us any nearer *khshayañtô*. Is it *pâdakhshâh*?

Hadâ was curiously divided here, (as other words were similarly divided), into *ha + dâ*. *Âitō*, which partly renders it, might be taken as *aitîh* equalling 'existence' (cp. also the Sanskrit *asti* in a similar sense). The trlr. may have taken *hadâ* in the sense of 'ever': 'Whose existence-time did ye appoint'; (see other discussions).

Read as ordinary Pahlavi, we should have beyond a doubt; 'who is

thy herd-master [] (b) to whom this authority is given . . . ? and who is the one who gives them pasture etc. . . . ?'; so I formerly rendered.

3. As to *Ashā*, we should be almost tempted to emend to *Ashem*. Otherwise I should regard the word as meaning 'with his sacred truth', a solemn 'truly'. I am reluctant to accede to a voc. for a nom. As to the commonplace 'really', as the mere adverb of emphasis, I regard it as very improbable, and as quite impossible when applied to the non-action of an inferior being.

The sacred word is most emphatic, and solemn, and could not be applied in a trivial sense. *Sarejā* Haug rendered (with *nōid(t)*) (*vera*) *non relinquens*. Roth with *Unterkunft* (1871), both to *srj*. But the indication of the Pahl., as containing the idea of *sar*, gives, I think, the directly needed sense. I prefer *sar(e) + jan* = smiting back (the *dvaē(ē)shah* and *aē(ē)sh(e)ma*) with authority, a determinative *compositum* with the sense of the instr. in the first member. Of course the bare stem *sar(e)* is better in place in such a *compositum* than any other form.

I cannot accede to the interesting rendering of *advaē(ē)shō* by *nullum-odium-habens* (Haug), *qui ne leur nuise en rien* (De Harlez), *wolwollender* (Bartholomae).

There is no question here of the good will of the Ratu who was so vehemently desired, but of his power. Could he be a ruler exempt himself from the *daibishvatō dvaē(ē)shāo* (Y. 28, 6), and also able to hold those calamities afar (*advaē(ē)sha*) from the threatened people? This was the inquiry.

That the Ratu, the divinely appointed rescuer, would be just and benevolent was a matter of course, what the wailing Cow desired to know was whether he would be an *aē(ē)shā-khshathra*, or, on the contrary, an *asūra* (verse 9), one unable 'to strike back the fury of the invaders'. The entire question is as to the origin of sorrows, leading directly to the theosophic Y. 30. The Cow wishes to know why she was created. Her Maker dramatically turns to Asha, who is obliged to confess that there is no *ratu advaē(ē)sha*, whereupon she, the Cow, weeps again (v. 9).

Line *b* requires special attention; and, as in many other cases, I would now modify the conclusions arrived at in S. B. E. XXXI. It is universal custom with scholars engaged on such difficult subjects to claim the liberty to recall, or vary, opinions which are somewhat old, most writers in fact changing their views from six months to six months. Line *b* is only in so far certain as to its meaning that it distinctly states that an answer to the question contained in verse 2 is not to be had. At the first glance *avaē(ē)shām* seems to contain within its idea the following *yā*, that is the natural result of the syntax (see also Haug, who however renders *viduyē*

by *gnarus-sum*): 'Of those questions those are not for knowing which . . .'. But scholars avoid the abstracts where possible, and prefer 'of these people', that is 'by those people', and this, notwithstanding the following *yâ*. Then we stumble on another prejudice; some writers are solicitous to show on every occasion that they are aware that *yâ* may equal *yēna*. Hence we must have *yâ* entirely severed from *avaē(ē)shām*: 'Of, or by, those people, is *that* (or *it*) not to be known how . . .'. Or, more glibly: 'The people cannot know'. This is very agreeable and pleasing as a solution so far, and it may be best to accept it 'in default of better'; but, as we have often the meaning 'things' expressed by the pl. neut. nom. or acc., we ought to recognize its possibility here.

The construction **avēshām néd *vid(v)é yēna* is difficult when **avēshām néd *vid(v)é yāni* stands beside it, as another reading. This brings us to *shavaitē(ē)*. Reading the language just as it stands, the first and obvious idea, which it seems intended to convey, is 'what things approach, influence, or move'; nom. neut. with sg. verb (as usual). But here again those who exclude all sense but that of the commonplace, will hear nothing of 'things', 'influences', as being regarded as 'exerting influence'. In face of all syntax and grammar, it must be always 'persons', and indeed 'the people' who do anything. According to this, 'the stars in their courses could not have fought against Sisera'.

Next comes the difficult *ādrēng*, to explain which very able scholars simply read the Sansk. *ādhrān* = 'the lower ones', and this, with *ereshvāōnhô* = 'the righteous', makes up the good sentence 'how the upright treat the lower ones'. (I think 'upright' however decidedly an inferior rendering here, even when accepting the general view which is presented. *Ereshvāōnhô* would be far better when taken in antithesis to *ādrēng* if rendered 'lower ones'; how the 'lofty' (Amshaspands, *rishvāsas*) treat the lower (mortals); the idea of 'uprightness', or 'justice', is not at all expressed in the connection; the question is as to 'power'; see above).

But the first difficulty as to this rendering lies in *shavaitē(ē)*. I am especially pleased with the recognition of a nom. *ereshvāōnhô* at the end of the sentence, however enforced that recognition may be, (for certain able writers seem to sever the syntax of the Avesta from that of the Rig-Veda as regards the simple fact that the nom. falls naturally to the end of the sentence); but what of the verb?

Is *shavaitē(ē)* sg. for pl. (cp. *jīgerezad(t)* (?) and other instances), or is the proper reading *švaitē(ē)*, after the *ad* class, and a third pl.? We naturally hesitate to accept this latter suggestion, but the word actually stands in some MSS.

If we cannot accept *yâ* = *yâni* as subject, *shavaitê(ê)* is apparently sg. for pl., or *švaitê(ê)* (?) is to be read, with Bartholomae, as 3rd pl. mid.; that is, unless *hvô* understood is the subject.

We have then 'how the lofty treat the lowly'. But the difficulty remains as to **avêšâm nêd* **vid(v)ê yâni* (or *yêna*). To return now to those words in connection with what follows, our difficulty is not only the forbidden (?) abstract 'influences' (neut.-nom.) as 'exerting influence', but the nom. form of *ereshvâônêh*, whereas we need the acc. We should be obliged to render: 'Of those things (partitive gen.) are not to be known those which move the lofty *âdrêng*'. Possibly *ereshvâônêh*, which is difficult for the metre, should be read *ereshvêng*. Some emendation seems needed. Then *shavaitê(ê)* may point to *hvô*; see also the *hvô* in v. 4 with its *vêchirô*. 'Of those things (or by those people) are not to be known how He moves the lofty *âdrêng* . . . (so shall it be to us as He shall will)'.

Finally, to reconsider *âdrêng*, I have a strong distrust of the copied Sansk. word *âdhrân*. The 'lower ones' is not a Gâthic expression. God's sacred people would not be naturally described thus. One might suspect a shortened *âdarêng*, and consider the Indian *âdarân* = 'cares', 'solicitous attentions', (*rajñâ kṛitâdaram*); 'how the lofty ones carry out their cares (for men)'. Moreover 'treat' seems no easy meaning for *shavaitê(ê)* governing the acc. *Shu* = *chyu* means (secondarily) to 'exert moving influence'; 'how they impel, advance, the *âdrêng*' would be closer, even if *âdrêng* means 'people'. After all the difficulties, would it not be well to glance at the original translation, shattered though it be?

The hint of the Pahl. trlr. has at least one signal advantage; it is certainly concrete. The 'fires' or 'lights' (cp. *raochêbîš*, and perhaps *sûchâ* Y. 30, 1, 2) are at least physical objects, and, according to some expositors, all the more likely to be mentioned, 'how the lofty ones move the stars (of destiny)', or 'what things move the lofty (*ereshvêng*) fires (stars)', or 'how He moves them'. If *âdrêng* means 'fires' or 'lights' (see the Pahl. *rôshanô*, Persian *râshan*), it is of course not in its original form. In the first place the dental is made sonant, as, perhaps, in *dhrahyâ* for *thrayâ* in *raf(e)-dhrahyâ* etc.; or cp. a possible Parsi word *âdâr* cited by Justi. Confusion may also have arisen from the fact that the word once stood in the indefinite Pahl. character in which the same sign sometimes renders *t* and *d*; and secondly the termination is nasalized by an inversion of the usual process; *âtaras* [°ô] = *âdaras* = *âdras* may have become *âdrās* = *âdrêng*; cp. *mâtārās(cha)*, which seems also to show a transfer to the *a* declension.

No explanation is entirely satisfactory, but, if the text is to stand, I suppose that: 'By (?) these it is not to be known how (?) the lofty ones

carry out their purposes' (?) is about as little wide of the meaning of the composer as any rendering.

Next to that I would place: 'of these things those are not to be known which move the lofty fires' (this, on account of the appearance of *avaē(ē)shām . . . yā*). But if *yā* = *yēna*, and *ereshvēng* is read, then I would render: 'Of those things those are not to be known by which He executes His purposes; He is the greatest of beings to whom I will come (without seeking an answer to the perplexing questions) with the utterance of invocations'.

Aojištō (cp. *mazištem* Y. 28, 5, and *mairištō*) describes Ahura; see the next verse. There can be no objection to including the Deity among the *hātā* in view of *aojištō*; 'beings' are not necessarily 'creatures'. Even if a separate *Gēuš tashan* is meant, he must at all events be regarded as being, like the *Spēništa Mainyu* (see above), a representative of Ahura. The fact that *aojišta* is applied in the later Avesta to Vayu, Mithra, and to the glorified Zarathuštra, should not militate against its application to the Deity, or to *Spēništa Mainyu*, here in the *Gāthās*. To refer the word 'strongest' to the wailing Cow, or 'her soul', seems a mistake; one writer would render 'greatest of beast' (?).

But if he (or she) was so 'powerful', he would not bellow in his woes as here. (It is 'the Cow', fem., which is elsewhere so prominent in the *Gāthās*). *Zavēng* at first glance would seem to express the acc. of goal, the things come to (see Spiegel and Bartholomae); but this would force us to separate *hātām hvō aojištō* from *hvō vichirō Ahurō*, and from *tushā gēuš*, to which it may well refer as practically equivalent to *Mazda*, and this notwithstanding the oblique diction in the third person. See the 2nd person in v. 5 following the 3rd in v. 4. It is to be noted that *yahmāi zavēng* is no natural way to express 'to whose calls'.

Yahmāi, with a verb, 'to come', in the immediate connection, can never be dat. for gen.: 'To whom as 'to his calls', would be the proper rendering. Whether Asha can be said 'to come' (*jimā*) 'with the production of invocations' might be a question, but hardly with those who identify Asha with the 'holy congregation' at every step. The matters in hand are so momentous that Asha might well be represented as making appeals in the matter to Ahura (He being referred to obliquely in the third person). He is immediately declared to be the *saṇārē mairištō*, and this seems to contain a certain echo of *zavēng*, although not at all in apposition with it.

Otherwise *jimā* must be a nom. pl. of the verbal adj., or noun; cp. *maskā*: 'to whom the coming ones have made (??) invocations', or 'to whom they are (or all are) coming'. I do not think that the difficulty is sufficiently great to force us to suppose a new speaker.

If it were, the Gēuš tashan might be considered as rejoining to Asha's report that the questions could not be answered; but, while this relieves the difficulty as to *zavēng jimā*, it creates a difficulty as to *aojištō*. Asha's coming to the calls of an *aojišta* is equally difficult. And Asha, as expressed in *ashā*, is far more probable than a wholly unexpressed subject.

If *hātām hvō aojištō* can be separated from the *mairištō* . . . *hvō vichirō Ahurō*, *āthā nē anhaḍ(t) yathā hvō vasaḍ(t)*, then of course Asha is the Immortal who comes to the *aojišta*'s calls, but what would be the *aojištō*? *Gavōi* is generally recognized as fem. in the Gāthās (see above), its masc. use not being probable.

The masc. urvan of the Cow would not be likely to be *understood* immediately in connection with the word *gavōi expressed* in the fem.

Keredushā is difficult enough. Some able scholars seem to suppose that we have only to copy any Sansk. word which looks like it, as in the case of *ādrēng = ādhrūn*. Take for instance *kṛit* = 'to spin out' (an offering), we might hold *keredushā* to be *kṛit(d)* (the *d* for *t* by sandhi, or false writing; cp. *ukhdha*) + the suffix *us* = *uś*, 'in weaving invocations' (cp. *ufyānī*). Or, if *urūrudhusha* is allowed to stand as an irreg. nom. pl. masc. of the perf. part., we might think of a plural from a possible *keret-vah* (cp. *vidvāo*); 'to whom those who come have made their invocations'. Even a sociative instr. might be considered: 'to whom I will come with the one (?) making invocations'.

Or, looking once more for an outwardly similar word, we might query whether *keredushā* could be an instr. meaning 'in want', 'in my need'; cp. *kṛidhū* = 'defective' for meaning; and, for change of suffix, cp. *vanū* and *vanús*. At last turning to the hints of the Pahl. writer, we may see a form from *kar*. (Cp. *kṛitvan* for meaning, and, partially, for form). I prefer an adverbial instr., *kered* + *uś* (*uśā*) = 'with zealous' (uttering) (cp. *kṛiti*, and, for varying suffix, cp. *ṛitī*, *ṛitū*, *pīti*, *pitū*). *Keredushā* as a noun of action governs *zavēng*.

Pahl. *Valman*, as it may be gen. by position, should be rendered as equivalent to *avō valman* = *ahmāi*. The translator evidently had a text reading *ś(k)yē(ē)itī* before him (or mistook *y* for *v* as often), hence his 'peace'.

He elsewhere has no difficulty in rendering *shu*. He it was who originally taught us that *shu* equals *chyu* (see Y. 33, 8), (also determining for us the root meanings of almost the entire Zend language).

As ordinary Pahl. we should be obliged to render, as I did formerly; 'who comes into activity upon invocation, [that is, when they call upon him thus: 'Do duty and good works, they (he) would do them']. But this does violence to *mān avō zah* (which I think is here intended to mean 'to whom'),

and perhaps also to *vâdûnyên*. In other words the passage cannot be translated as ordinary, and undistorted, Pahlavi.

Ner. misread the *âshtîh* of the Pahl. for *ashâdîh*. He renders *mân* in *c* by *yah*, which would be proper if *mân* were considered as if it were occurring in an ordinary Pahl. document.

4. Haug rendered literally *saâârê* = *indicans*, as a nom. sg. masc. adj. of *saâare* (?), *mairîšto* = *scientissimus* (?), *vâverezôî* = *pro-operato*, as dat. of a noun from the simple perfect stem (?), *pairi-chithî* = *excogitavit* (?) (*contra* (?) *devasque hominesque, et quae*) *pro operaturo* = *vareshaitê*, as dat. of the aor.-fut. participle (?) (1858).

Spiegel, much better, but incompletely (1859): '*Mazda ist es, der sich am besten der Worte erinnert, die er (?) gethan hat* (?), *vorher ehe Daevas und Menschen waren* . . '. I say 'incompletely', but see *hvô* in v. 3 with possible reference to *shavaitê*(ê).

To explain Haug seems like mockery here, and so, often; but it must not be supposed that satire is my intention. Occasionally his eccentricity and egoism may tempt one to be more full, but, while his statements often need no answer, yet his work was incisive, and has had good results in helping us to understand that the Pahl. and Ner. should never be imitated as to their grammatical forms, which are often intentionally free, often quite erroneous, and often beyond our power to criticize adversely, as they often follow no longer recoverable texts.

In the very proper endeavour to reduce the meaning here to the most common-place aspect which it will bear, we might first translate: '*Mazda is most mindful of the evil laws which have been followed hitherto by Demon worshippers, and of the holy laws followed by holy men, and what laws they shall hereafter fulfil, He is the decider*', that is, '*nothing shall escape Him*' (*mairîštô*); so to us *in His final judgment* shall it be, as he shall will'.

But after this reduction of the meaning, it is impossible to deny that the passage is most striking, and may mean much more than what we have rendered. The emphatic *hvô* and the *athâ* . . . *yathâ*, with the repeated *hvô*, (see also the *hvô aôjîštô* of v. 3), and the 'sovereign' *vasad(t)* look as if *vasad(t)* must express somewhat of the force of the *saâârê*. Have we here a crying back to doctrines which preceded the Dualism? And is God here declared theologically 'sovereign'?

I cannot believe that this great idea was fully intended here, for in these inestimably valuable records of dualistical speculation, it is hardly possible that Ahura could be absolutely described as 'sovereign' over the *saâârê* followed by the Daê(ê)vas, or their worshippers; but I think that the idea of 'decree' is strongly present in *saâârê*, as well as that of 'command'.

And to defend this, I hold that the allusion to the Daê(ê)vas is somewhat subordinate. For instance, they were certainly not included in the almost sacred *nē* here applying to the 'saints'.

The 'us' can never mean 'all men' in the Gâthâs. The emphasis in the verse, or strophe, is first on *Mazdâo* . . *mairistô* . . *hvô* . . *hvô* (see the preceding verse, where He, or His Tashan gēuš, is also described by a superlative, *aojīštô*), and then the emphasis is on the *savārē* fulfilled by the saints with subordinate mention of those fulfilled by the demon-worshippers (and this notwithstanding the prior mention of these latter in the verse). The question in the entire piece, as in Y. 30, has reference to matters of fate, rather than to matters of justice. The Cow bewails her fate; Asha answers Ahura that there is no Ratu who is exempt from sufferings, or able to avert them (*advāē(ē)sha*), and that there are things which are 'not to be known'; but that Mazda, the Being addressed, is well aware of what he has predestined for his faithful to do, as well as of what Añgra Mainyu has commanded and predestined (?) for his worshippers. Ahura therefore can decide the matter as to the woes endured by his saints. He can successfully limit them: 'to us shall it be according as He shall will'. We are in His hands, and, notwithstanding the evil commands and decrees of Añgra Mainyu, to us *aipī tâš anīhaitī uštā* (Y. 30, 11).

As to the etymology of *savārē*, if that must be decided upon, one would naturally think of *sah* plus the suffix *var* for *van*, as in *karshvar* (?).

Roth however long since made the important comparison with *sasvār* = 'in secret', (so *sasvārtā*). The meaning of the word must, as always, be determined by the context. Here the etymology is difficult.

The passage is one of the most important of the vestiges of antiquity; and to mention such places without a full discussion of their possible meaning is to allow the possibility of some of the gravest suggestions ever made to escape notice.

The presence of even hints, or half-meanings, is of great importance. For the vague hint of one writer becomes the defined creed of another; and a half-meaning expressing a vague surmise of some profound truth may be present in language which, taken as a whole, utters only a commonplace. Such passages are not translated, where the vague intimation is utterly lost sight of; and they abound in the Avesta.

The Pahl. trlr. makes an impression here even on those least familiar with his opinions. He is not followed in his renderings of *pairi-chithūd(t)*, *aipī-chithūd(t)* without receiving for once an acknowledgment of his initiative.

5. Haug's views here are again painfully rash. I note the fact solely to put Asiatic investigators on their guard.

Dvaidî is rendered in *utraqe*, explained as literally meaning 'in the twofold', and freely 'both'. *Ferasdbyô* equals *adjuvantibus* (?) explained as *vorwärts treibend*, *erezhiyyôî* (?) = *rectum-amanti* (?), and *frayyâitiš* (with more reason) = *porro-existentia*.

One scholar seems to suggest the readings *erezhejyô* and *fshuyañtô*: 'May we not be brought out of the hand of the honourable husbandman into the power of the evil'; *frayyâitiš* in the sense of Haug (?).

We might consider the reading *ahvâ* (for *âhvâ*; the word once stood in the Pahl. character, and initial \aleph equals *a*, or *â*). 'We two have been beseeching'. Or *ahvâ* might be considered as the unaugmented pret., and so, as the improper conj.: 'May we two be praying'.

Then again *ahvô* (so reading) might equal (a)*svâs*. These suggestions initiated by Roth are, as usual, brilliant, if at the same time a little suspicious. *âhvâ*, or *ahvô* = *âsva*, or *svâs*, are, to a certain degree, superfluous, if taken with *frînemnâ* as an auxiliary. A verb is certainly needed beside *frînemnâ*, but, in instances too frequent for citation, the verb, if it be a form of *ah* = 'to be', is understood.

The Pahl. trlr. is not responsible for my former exclusive, and now alternative, rendering for *ahvâo* = 'in, or for, the two worlds'. It was of course Haug's, and was well grounded upon *ahvâo* in Y. 28, 2. (See K.⁵ J.²)

Mazdâm might possibly equal *medhâm* here, as in Y. 40. 1 where a play upon words may be intended; 'asking for wisdom'; but here in the Gâthâs and with forms of *Mazda*(^o*âh*) occurring in nearly every verse, it is of course improbable. *Azyâo* = 'the productive', the mother (Cow).

The etymology is obscure. The Pahl. does not discuss, but transcribes. Ner. refers to *aj* = 'to drive', followed by Spiegel (see below). Haug to *jjâ* with the *a* priv., the *indelebilis* (?) 'The indestructible' is hardly a neat expression for the 'original', or 'mother'.

Justi to *ahš*, whose indication is followed by Bartholomae; see the P. W. *ahš* = 'cow'. We might say that this finds its best explanation in the Zend *azî*? What has the the sacred 'Cow' to do with the demon *ah*? The Zend word ought to be cited in the Sansk. dictionaries. Others might suppose *ji*, *jinv* = 'to make alive' present, plus the prefix; cp. the 4th Sansk. *jjâ* = 'the earth', and 'mother'; *azi* = *âji* = 'the mother', initial \aleph in Pahl. representing *a*, or *â*, *azyâo* = *âzyâo* (?). *Dvaidî* has been most sagaciously rendered by Roth as a first dual (^o*vaidî* = ^o*vahi*, as ^o*maidhî* = ^o*mahi*) *dvaidî* = *duvaidî* (which is very possible), as from the root *du*: 'We two pressed Mazda with questions'. This certainly looks smoother than when *dvaidî* is regarded as a noun, and the suggestion is of great value; but *du* is used in the Avesta elsewhere exclusively of evil beings.

The rendering *zak ī pavan gūmānīk* points to an adverbial instr. *dvā + dī* = 'in double-sight', 'in doubt' (cp. Indian *dūḍhī* (?) = 'having evil view', and *ādhi* = 'longing', also *dvayā* = 'the state of being double-tongued').

See the entire connection dealing, as it does, with questions; see v. 2 answered in v. 3; see also the doubt in v. 3 *nōid(t) vīduyē(ē) (vīdvē)*.

The verb, in this case, would be the *frīnemnā* carried down, as often. *Erezh(e)jyōi* is not difficult of explanation. It is, according to the indication of the Pahl. trlr. followed, I believe, by nearly all but Haug, to be brought into its original shape as *erezh(e)jivē*, or *erezh(e)jivē*. Nothing is commoner than for the constituent parts of the letters *y* 𐬶 and *v* (English *w*) 𐬶 to become confused in the venerable MSS., and also for some one or other of the pen-strokes to fall out; 𐬶𐬶𐬶𐬶 became 𐬶𐬶𐬶 in the course of frequent transcriptions (cp. *jyōtūm* for *jvūtūm*). I would recall the fact already mentioned, that, in K.⁴, one of the most important MSS., no distinction is made even between the signs representing such differing letters as long *i* and long *ū*. *Erezhjivē(ē)*, or *Erezhjivē(ē)* = *riju* + **jīve*, is a dat. sg. masc. noun from the root *jiv*, or *jīv*.

It has three syllables *ere* = *ri*, and *e* before the *j* 𐬶 superfluous. *Frajyāitiš* to *jyā* = 'to overwhelm', the Aryan *j* again not changing to *z*, so indicated by the Pahl. trlr., followed by almost all, except Haug, whose suggestion is interesting, but rather too advanced, and alien from the tone of the Gāthās: 'Sowie die das Rechte Liebenden, und die Vermögenden, vom Weiterleben unter den Lügnern befreit werden' (?). One writer cites the Pahl. as rendering *vāo* by *avō valmun*.

A question arises as to what word in the Pahl. trlr. translates *ahvā(°āo)*. It has been supposed that *tūkhshākīhā* renders it (of course freely). But I greatly doubt that opinion. *Tūkhshākīhā*, like *tūbānō*, may properly express *frē* = *fra* (see below). Or it may, like *tūbānō* so often elsewhere, have reference to *zastāiš*, and be either gloss, or emphatic iteration of the idea in *dastīh* (sic). Is *ahvā(°āo)* translated at all? If not, we may have a most significant confirmation of Roth's view. *Ahvā* (or *ahvō*) may not have been translated separately because its force was expressed in *franāmam*. Otherwise where was the translator's first person taken from? The trlr. may have seen *ahvō* . . . *frīnemnā* = 'we two are praying'; and freely rendered *franāmam* = 'I am praying' or 'worshipping'. Or was *mē(ē)* a sufficient expression of the first person to him, as it may be also to us?

Frī was no unknown root to the Pahl. trlr.; see *fr(i)yā*, *fr(i)yō*, and *fr(i)yāi* rendered by *dōst°*, we therefore conclude, as it is only possible to conclude, that the trlr. had some such reading as *frīnemnā* (K.⁵) in his

MSS. before him. *Pavan gûmânîk* is most valuable, *hampûrsênî* intelligently free (possibly *ferasâbyô* was divided *ferasâ. + . . .*). The gloss 'more than the A.' was probably occasioned by the false reading of *frînemnâ*.

The other glosses are all intelligent. Ner. slightly modifies *franâmam* by *prabravîmi*. He refers *azyâo* to *az* = 'to drive', as describing a cow of three years, and fit for use. *Vinâ*, like *barâ*, gives emphasis to the separation of the wicked.

The Persian text reads *fravâmam*, but this is merely accidental.

6. I am very far indeed from vehemently repudiating the Pahl. translation for *vafûš*, *vishûpishnô*. (It may be mentioned in passing that one writer is a little too hasty in casting a slur upon this rendering. He thinks that the Pahl. trlr. read *vashûpishnô*, the corrupt Pâzand form, and, as he supposes *vashûpishnô* to resemble *vafûš*, he would have us indulge in merriment at the expense of the trlr. for copying the form of the word; but it is very doubtful indeed whether the trlr. was aware of any such lettering as *vashûpishnô*. If he transliterated at all, he may well have understood the syllable *vi*, which is of prime importance to the word.) 'Ruin', as the object under discussion in the entire chapter, is by far the better meaning for *vafûš*, not so however in Y. 48, 9 where it is also possible, but not so probable. If I were to follow the example of recent writers in other cases, I should suggest two totally different words for the two places. It is well possible that the Pahl. trlr. is right in this place, and wrong in the other. Opinions drifted from one document to another, and translations were sometimes mechanically repeated.

I therefore compare the Vedic *vdpus* in the sense of 'inspired truth', root *vâ. vi, u* (?) = 'to weave'; cp. *ufyâni*; but I add an emphatic alternative in the sense of the Pahl. trlr., not discussing an etymology, except to recall the fact that *vap* = 'to cast' might well convey the idea of 'overthrow' or 'scattering' in an evil sense, the meaning 'sow' being secondary.

Vyânayâ seems awkward; its meaning is however well indicated by the Pahl. followed by Roth and others. I should explain the etymology as *vi + â + nayâ* from *nî* = 'to lead'; cp. for form, and for meaning, *vinayâ* = 'dividing'. The word is an instr. = 'with discrimination'.

The Pahl. trlr. does not render *vyânayâ* in Y. 44, 7 as *amat vabdûnêđ* = „wenn er tut“ (!). The exclamation point is not mine. There is no such word as *vabdûnêđ* in the place; but one is not surprised at such mistakes, as the Pahlavi alphabet requires close study. Asiatic scholars should be on their guard against Haug's rendering for *aêvâ - ahû - vistô* (?), *unam - vitam-possidens*.

He renders *ratus* *dominus* here, and *ratio* in v. 2. The word is con-

crete in both cases. *Ahú* as a nom. masc. is quite important; cp. also *ḍaē(ē)tū* as possibly in the same form. I am not aware of any exact Indian analogy.

The Pahl. trlr. rendered what now stands as *ē* in *ēvaochad(t)*, as if it were separated and more extended, by *pavan pūmman*.

As he treats *ē. e. ā* (?), *ē. e. ānū*, and *ē. e. āōnhā* in the same way, it is only reasonable to suppose that he had *āōnhā*, or some other word meaning 'mouth', in every case before him, or else that he so corrected those meaningless (?) fragments. See just above for a justification of *vishūpishnō* as a rendering for *vafūš*.

The question of the woes of the kine is never lost sight of. I think that 'possess a Lord' in view of Y. 29, 3 is rather better than 'consider a lord (as an authority)', although the latter is more idiomatic as Pahlavi.

Ner. perhaps meant 'the clearing up of the ruin'. He curiously renders *ahūkīh vindishnō* by *svāmibhṛishṭasya* (sic). It is hard to say whether he meant 'the fallen from the lord', seeing *vindāshnō* (?) for *vindishnō*, or *nistō* (sic) for *vistō*. Or could he have had in his mind's eye *bhrijj* (!) in the sense of 'prepare', 'provide'? As the Pahl. is intelligently free as to the application of *tatashā* and *thwā*, so the *nirmītavān* of Ner. seems to show that he did not fail to recognize the perfect.

7. The 'māthra of fatness' (hardly 'of invocation') was the holy revelation, which (indirectly indicated in the *vohū vāstryā* Y. 29, 1) protected and prospered husbandry, supplied material for the offering, food for the cattle, and for the consumers (cp. Y. 28, 10 *ḍarethyā . . . sravāo*). *Hvō urushaē(ē)ibyō* = *hvo(a)rushaē(ē)ibyō*, a reading long since discovered by Darmesteter from the Pahl. trlr., is attributed by one writer to another who received it at third hand.

Ēēā, or (*ē. e. ā. vā*) (sic) are parts of the same shattered word, or words, which we have in Y. 32, 16, and in Y. 47, 2, but in a still more corrupt condition; and they are invariably restored by the Pahl. trlr. to a consistent form; that is, they are translated *pūmman*.

One writer is actually not aware that an attempt is here made by the Pahl. trlr. to render the text; and in fact the mechanical order of the words is inverted. Some, following authority, read *ēēāvā* = *avā* = *āvām*. This is a brilliant suggestion, but hardly tenable. Haug read *ēēāvā* as *yāvā* (?) = *tempore* (?).

The case is simply this. Ahura declares that he appoints Zarathuštra (*thwā*) as the needed Ratu, who was to declare the provision for salvation, the *vohū vāstryā*, the *ḍarethyā vaiñtyā sravāo* Y. 28, 10, the *ereshvā ukhdhā* Y. 28, 6, the *māthrá (rādāo)* of Y. 28, 7, the *māthrem āzūtōiš* Y. 29, 7,

The glosses are harmless but useless. Notice *vikāçayati* = *vakhshînêd*; so also elsewhere forms of *vakhsh* are rendered by those of *kāç*. Spiegel boldly renders Ner. b: '*Ormazd vermehrt*'. I confess I am at a loss how to render either *kaç* or *kāç* as 'increase'; but I am nevertheless strongly inclined to think that Prof. v. Spiegel is correct here. An author should be rendered according to his context, and the meanings 'make appear' and 'produce' come together in the word *paidâyish* = 'production'. Ner. follows the Gâthâ more closely than he does the Pahl., although he is influenced by both.

8. That this strophe, or verse, is in immediate answer to the question in v. 7 needs not to be stated. Ahura is the speaker in verse 6, with which this v. 8 has the closest relationship. This requires *Mazdâo* as the proper reading in *b*, and likewise makes it desirable to take that gen. in the sense of the dat.; (see the dat. in the sense of the gen. in Y. 30, 1, and elsewhere in the Avesta, as well as in the Brâhmanas); or else, *vice versa*, it shows that *Ashâichâ* stands in this sense of the gen. That *Mazdâ*, occurring at every point as the name of the Deity, should here be used as an ordinary acc. pl. = *cognitiones*, *Sprüche* (Haug), or an instr., and indeed in the sense of 'from memory', I do not regard as probable. (The rendering 'from memory' had long circulated.) The composer's wording is obscure enough, but it is not probable that he should positively have intended to mislead his hearers in the Gâthâs. In the later Avesta we may have a play upon words. If the instr. is read at all, the only sense resulting could be 'with the help of me, *Mazdâ*', or 'in accompaniment with me' (?), and, 'as my agent', ('I myself, as the source of revelation, really declaring the doctrines'), but the name of God would not naturally stand in the instrumental.

As to the names *Zarathuștra Spitâma*, the last was a family name; the etymology is obscure. I should be inclined to refer it to the root of *spayathrahyâ*; (*spi* = *çvi*). The form seems a superlative, the meaning the 'most august'. *Zarathuștra* has only its last member clear, *uștra* = 'a camel'; *açpa* = 'horse', and *uștra*, were common component parts of names. *Zarath* might mean 'glowing' and refer to a light colour; 'yellow-camels' might be the sense, as *Frashaoștra* meant 'fleet-camels' (?). The form might be the weak participial stem of *zar* = *hri* (cp. *haritâçva*), *zarath* = *zarat*, *th* = *t* (irregularly). An erroneous opinion was, that *Zarathuștra* = *zar* = *zairi* = 'golden' and *tusht* (?) = *Tiștrya* = 'the star *Tișhtar*', and so 'golden-star'. Then Haug's views were eccentric, *zar* = *jar* 'sing.' and *uștra* = *uttara* = *weiter*, and so 'excellent-singer'. His later view is hardly better, *jarat* = 'old', and *uștra* = 'superior'. A man's name should not be explained from his distinctions, or his history, in cases where it bears a strong

likeness to those of his kinsman. Haug capped the climax of absurdity when he found the name of Zarathuṣtra in the Rig-Veda. He finds him described R. V. VII, 37, 7 as '*den die Leute von seinem Eigenthum vertrieben haben*'; so in R. V. X, 85, 36 he reads *Jaradashtir, Zarathuṣtra*. The word means 'old man', 'age', and is so accepted. The name Z. after having been rendered distinguished by its great bearer, acquired sanctity, and was later applied to a class of chiefs, or Dasturs.

The above remarks are made in no hostile sense against the energetic Haug, but as a caution to students in Bombay, where he was well known. It is better to regard *charekerethrâ* as equalling 'counsels' rather than 'deeds'. The root of *krdtu* may be accepted for it. *Hudemēm* seems figuratively used as 'position', 'standing', 'good footing' in the community (cp. Sk. *dama* + *su*). It contains some of the elements of *hushiti*; cp. *sukshema* = 'peaceful times'. Haug referred the word to *su* + *dhmâ* = *das Begeisterng weckende Redefeu* (?). Others reading *hudēmīm* (for *hu* + *dāmīm*) render: 'having good wisdom', 'clever'.

The emendation *humeñdaidyâi* (cp. L.²⁰) has been very cleverly suggested: '*er will aus seiner Erinnerung (mazdâ) vortragen, was ihm 'im Gedächtniss geblieben' von unserer Rede*'. *Dyâi* might be 1st sg. pres. mid. of a *dâ* = Indian *dâ* (*dyâti*), cp. *niravadâya* in the sense 'giving a share': 'Therefore I will endow him with the high station of a prophet'. But it is hard to shake off the impression that we have here the remains of a *daidyâi*, infin. for imper. shortened to suit the metre: 'therefore *I am* to give him . . .'. (*vakh(e)dhrahyâ* has three syllables). It is also not impossible that *dyâi* may be a shortened *dayâi* from *dâ* = *dhâ*; cp. *nidhayad(ṭ)* etc. Another compares *dâ* = 'to bind', which is hardly used in the needed sense. My text of the Pahlavi, I trust, needs no defence. The Parsi-persian gives the proper version with *li*; cp. *môi*. I read *vindîd* as indicated by the Pahl. text of the Parsi-persian which is *vîndîd*, or *vîndêd*. (*Zak uê* . . = 'he, this one'). The Old Pahlavi-Pazand. glossary reports *vanditu* (sic for *vindîdō*) as a past participle, and, if it be such, of course *li vindîdō* may mean 'I obtained'; see the Gâthâ. The word *chârakō* was obviously chosen on account of its resemblance to the first syllable of *charekerethrâ*; but it is not far out of the way, and may possibly be of identical origin with that syllable. The trlr. refers *hudemēm* to *dâma* = 'abode'. The glosses are harmless. Ner. also read *li* with the Per., but he errs, as I think my distinguished predecessor Haug also did, in reading *vindîd* as a 3rd person sing. rather than as a first pers. 9. *Khshānmēn ērādem*, the reading before some earlier Pahl. trlr., would give: 'I who lament' (the verb was understood as being a repetition of *raostâ*), 'I who, being of miserable mind (*khshan* + *man*), lament the

will-less (sic) and illiberal *one*, or, his *arād* being understood to show merely a text once read, *ērādem* (one MS. has *ē*), we should be perfectly free, while following his indication, to render 'the inefficient' (to *rādh*) *one*. His rendering 'of sorrowful mind' may be of the last importance; see below. As to *ērādem*, it should not be forgotten that the Gāthās are excessively elliptical, and *ērādem* (cp. *rādhemcha* in Y. 9, 23) may be, after all, a noun in agreement with *anaē(ē)shem*, and governed by the force of *raostā*, as in a form of *rud* understood. The extravagant and ill-prepared *Polemik*, which has so long prevailed against the indications of the ancient Asiatic commentators, induces us to pause before rejecting their least probable suggestions. But the reading *ērādem* followed by some earlier trlr. has, as so often, great value aside from his translation of it. It may well be said that the Pahl. trlr. has his chief importance as indicating the texts which were before him, and totally apart from the exact views which he took of them.

His perhaps erroneous rendering here raises the interesting question whether we have not the augment before us (cp. *ēvaochad(t)*); 'I, who broken-hearted, have obtained for myself the will-less (sic) *one*, the voice . . . I, who indeed (*mā = smā*), or I, for myself (*mā* adverbially used) . . .'. But *khshānmāinē(ē)* as dative also suits; 'for *myself*, the one of miserable mind'; see below on the Pahl. I have reported the other excellent rendering 'for the wounding' = 'wounded' with change of accent (cp. for general analogy *hānmanā* = 'with a blow'). It is admirably appropriate, but seems now neglected. De Harlez and others have thought *khshnā* present.

Some able writers, following Spiegel's hint, prefer *khsham* as the related word, and eagerly see an infin. here; *m* can become *n* before *m*, as in *āganmā* from *gam*. Accordingly we have such a rendering as the following: 'If I against my will (*anaē(ē)shem*, adverbially (?)) am to carry out to its satisfying (?) the word of . . .'. Others, following the hint, 'for my satisfying (?) shall I receive the . . . word of . . .'. The above suggestion seems to demand an interrogative. Haug rendered *khshānmēnē* etc. *quorum-largitio-optatur* as a reduplicated form of *han* = *san* (?), *rādem* = *feci* (well recognizing a verbal form); *ishā-khshathrem* = *opum-possessionem*. *Anaē(ē)shem* is in clear antithesis with *aē(ē)shā-khshathrem* *: 'I have obtained one unable to effect his wish, whereas I wish one who has power to bring his desires to effect'. See the remarks on *aē(ē)shem*, p. 401. (*Or *khshathrīm* = °*iyem*).

Pahl. That *akhvāstār rāi ī atūbānō* means 'on account of the non-suppliant, the powerless' is proved by *pavan tūbānō khvāhishnīh* in line *c*, (see also Ner.'s gloss). Spiegel had only *mānishn* before him, hence he was obliged to render the Pahl. as he did. *Ashāyedō mīnishnīh* (so DJ. and the Pers. MS.) translates *khshānmēn(ē)* (*kshan* + *man*), a far from improbable hint. But

the trlr. may have seen *khshā(n)°*, in an earlier MS, in the Pahl. character, and *kh* in that character is represented by *𐭠*, which also represents *a*. He may therefore have read *ashā*, and thought of *a + shā*, regarding the *n* of *ashān* as accidental and superfluous Sandhi before *m*, the *m* also having been supposed to influence the preceding *ā*, as it does in *yām* and the fem. acc. of the *a* stem everywhere, as internal Sandhi. *Ashānmēn* may have equalled to him *a + shā + man* = 'of sorrowful mind' ('broken-hearted'). It might be supposed that he read *ashānmainē(ē)* (see J.²) = 'to me myself the broken-hearted one', but his MS. read *ē*, and as attached to *rādem* = *ērādem* = *arādē*. I gravely doubt whether his hint ought not to be followed as the only admissible one; it is excessively apt, and significant. *Khshānman ēradem* = 'I sorrowful have obtained'; or *khshān(u)mainē* 'I have established for the broken-hearted' would be his rendering emended (see above); and the number of instances in which his indications give the most critical solution is immense. As to *kadā*, note that the usual curious translation of the syllable *dā* does not occur close beside *chīgūn*; it is removed somewhat by intervening words, and is followed, as in Y. 29, 2, by *aitō* which may have been meant to express 'existence'. See the remarks on the Pahl. verse 2. As to whether *aitō* equals 'is', or (with *dahishnō*) 'dispensation-existence', that is 'the duration of the dispensation', or not, one thing is certain, and it should be carefully noted, and that is, that the idea of duration is most positively intended here. See it expressed in the gloss: 'Is that time ever coming?'

As ordinary Pahlavi, I read formerly: 'It is the unprayerful man on account of whom I am powerless. Unwished-for is the thinking with illiberal giving (?) etc. . . . (c) How is that giving always (?) etc.'. The glosses are erroneous, but harmless. Ner. did not read *am*, and therefore of course does not refer *atūbānō* to it.

He first considered *ashāyēdō mīnīshnīh* = *anānandamanā* = *ashān* (? to *shā* (cp. *chan* (?) = 'rejoice'), the *ā* being regarded as possessing a nasalization of Sandhi; and then in his gloss, he renders what he regarded also as gloss, that is, *atūbānō*.

10. That *husheitīš* should be read simply because the majority of MSS. so read, while others produce *hushitīš*, is an astounding departure by some able writers from their recent practice, which was to go in the face, not only of the majority of MSS., but of all MSS., and that, at every step. *Aē(ē)ibyō* = 'to these' (tribesmen represented by the herds). *Yā* is nom. pl. ntr. referring to *aogō* and *khshathremchā*. Or it may be instr. sg. connecting *avađ(ē)* with *dād(ē)*; 'such a ruling that (*yēna*) it may bestow well-ordered domiciliary-life and happiness'. *Aogō* is regarded by some as equivalent to *aōjō*,

otherwise it should be referred to the root of *ókas*, *uch*, *uchyati*. The Pahl., aside from the gloss, might be read in *c*: 'I of that, O A., of it from, or of Thee, I think the first possession'; so, literally.

11. *Mashâ*; nom. pl. ntr. (or masc. (?); cp. perhaps *jimâ* (?) Y. 29. 3) in agreement with the three neuters *Ashem*, *Vohuchâ Manô*, and *khshathrem*. One scholar sees in it *mashâ* = 'O ye men (?)'. Another emends (*mâ*) (?) *amashâ* = 'O ye immortals (?)' (Haug's suggestion). The name *Ameshâ Speñta* belongs to the later Avesta, we have only the beings, or personified attributes, as yet, in the Gâthâs. Then again *mâmashâ*, so reading, might be a 1st sg. conj. (so Haug, as to form only) of the redup. root of *makshû*, *maksh* (?) = *mash*, as *taksh* = *tash*; but a first person, although a striking interruption, seems too advanced. Consider also *mâm* (*mām*) *ashâ*, *mām* as governed by *pañtî-zânatâ*, but see below.

Frâkhshnenê(ê), root *khshnâ* = *jñâ* (so Haug rendering *sapientia*, and *zum Erkennen*). Renderings are: '*Sprechet mich also nur, o Mazda, einem Versorger zu, zu grossem Lohne* (?)'; '*nehmt ihr mich auf, o M., in die grosze fürsorgliche bundesgenossenschaft*' (?). Better: 'Assign to us your aid' (see below). The Pahl.'s *kabed* is very general, pointing only to the *frâ°*; but it recalls forms of *priksh*, *prakshâ* for instance; and this explains admirably *frakhshnê*(ê), *frakhshni* in the sense 'to satisfy us', 'in satisfying'; cp. Yt. 19, 48 *frakhshni uštânô-chinahya* = 'in the satisfying of his love of life'. That passage has been otherwise inadequately, I think, but still cleverly, explained by an able scholar as 'caring (*frakhshni* = **prajñî*) for the saving (?) of his life'. First, I do not think that *chinahya* means 'of saving', and secondly, the gen. after **prajñî* = 'caring' would not suit so well as the dat. 'To satisfy his love for life', or, 'in the fulness of his love for life' is better. Moreover in Y. 44, 7 the MSS. show *frašnê*(ê)*nî*, and *frakhšnî**nî* beside *frakhshnê*(ê). Is it possible that the reading *frâkhshnenê*(ê), and *frâkhshnenem* (one MS. at Y. 43, 14 has *frâkhshnenê*(ê)) should give place to *frâkhshnê nê*? One very ancient MS. has °*nê* at Y. 43, 12, *frâkhshnenem* has two variations and we have only Y. 43, 12, 14 and Y. 29, 11 to contend with. This would give us 'to satisfy us', while the short *a* of one MS. enables us to read *frakhshnê*(ê) *nê*. Otherwise we are confined to the unheard-of suffix °*nena*, if *priksh* were compared; yet the meaning 'to satisfy', or 'in the fulness' is well adapted everywhere. Possibly *frakhshnê*(ê) [°*nî*], and *frâkhshnenê* [°*nem*] have different roots (?).

If however *khshnâ* is the root in both, I would not render; 'assign me to a guardian', but 'assign to us a helper (*avarê* with change of accent) for our guiding', dat. infin. in *anê*; cp. *dhûrvane*. Or, with *frâkhshnenem* in view, it might be loc. 'in guardian wisdom' (cp. *prajñâna*).

Ēhmā, as a 1st pl. pret. of *ah* (Roth), leads us to the further question, 'can it be conjunctively taken, not as equalling *āśma*, but an unaugmented form, and so the improper conj.?' : 'May we be *partakers*' (*rātois* as paritive gen.). Still the long *ē* would more naturally equal *ā*. Looking at all sides of the subject here, *ēhmā* might be taken as the pronoun (but see below). Spiegel takes it with *rātōis*, as a *compositum*, which is interesting; 'of your gift for us'. *Ēhmā* as instrumental (cp. the dative *ahmāi*) might be a quasi adverbial expression 'the liberality . . . with reference to us'. Or we may read *ēhmāi* = 'for us'. *Nū nāo* may be a misreading for *nūnā* = *nūnām*, *am* and *an* often contracting into *ā*. Or reading *nū nāo*, we may recall *ahmāi nē* in Y. 30, 2, 'now to us for this (great cause)', *mazōi magāi* from line *b*.

The Pahl. trlr. might be brought nearer the Gāthā, but for serious students this is not always continuously necessary. The termination of *kudā* is rendered as if the word had stood divided *kū. dā*. in the MSS. before the trlr., but *dahishn* may not have been originally intended to affect the general bearing of the translation (see above on v. 9 where it does not interfere with the expression of 'duration'). The final syllable of *yūzhem* was possibly treated in the same way by the transcriber of DJ.'s MS., although that is not certain, or indeed probable; for *am* may be explained by the occurrence of *avō li* in *a*. Probably having *avarē* before him as *a. varē*, the trlr. regarded the word as a form from *var*, rendering *kāmak*. He elsewhere shows no difficulty in recognizing *ar* as equivalent to *as* in terminations, and *avah* was of course first explained to us by him, or rather by them, the trlrs. as having its accepted meaning, 'aid'. Notwithstanding such blemishes, which have however (so far as they have been observed) unfortunately given great scandal to some readers, the trl. is full of valuable suggestion, having given us for the most part our first conceptions as to the meanings present. We might read *b*: 'Ye are rewarding . . . they shall bring about my reward'; but the imper. is of course better; see °*zānatā*.

Y. XXX.

See for summary and additional notes S. B. E. XXXI. pp. 25 — 35; changes in opinion arrived at since its publication are not always noticed here.

1. *Mazdāthā*. A *mad* is the root in *maz*, *mad* + *dāthā* a *compositum*. That in *vimādhayaōntē*(*ē*) etc. might also be brought into connection, as it is not a critical procedure to require exact correspondence between the meanings of related words. In Sanskrit we have what may well be a degenerated form of the same root in *medhā*; cp. *nēdishtha* = *nazdišta*. Whether

the Sansk. *mad*, *mand* may be also connected should not be considered an improbable question on account of the particular meanings prominent in *mad*. The once-suggested change of text (without MSS.) to *māzdathā* is no longer called for. As to the *z* for *d*, that is phonetic; *d* before *d* becomes *z*. Another writer prefers a stem *mazdā* + *tha*.

I have been somewhat tempted to change my former opinion, rendering *hyaḍ(t)chîḍ(t) vidushê(ê)* as referring to the attending worshipper, but the persons in the dat. (for gen.) are all superhuman. Others, following Spiegel, refer the word to the human subject; '*wenigstens (hyaṭchîṭ) für den Verständigen*'. Another reports '*was zu merken ist von dem, der es einmal vernommen*'. Another brings *yâ* and *hyaḍ(t)chîḍ(t)* into relation as in *yê . . . kaschîḍ(t)* in Y. 49, 5, rendering '*alles*'. I can find no better connection for *hyaḍ(t)chîḍ(t)* than as the object of *vidushê(ê)* = 'to the knower of whatever (everything)'; recall *vidvāo* elsewhere often applied to Ahura as well as to the 'saint'.

If the datives need any defence, compare the use of dat. for gen. in the Brāhmaṇas.

Humāzdrā. One able scholar explains as a voc. pl. from the stem *māzdar*, *māzdr* after the *a* declension like *vazhdrēng* Y. 46, 4. Another prefers *māzd* + *ra*.

We should naturally divide (in view of the sense which is hardly that of a voc. addressed to the worshippers at one end of a strophe in the beginning of which the impulse to exclamatory appeal had been already relieved) *hu* + *mand* + *tra*, the *t* sonant after the *d*, and the *d* later turned by the common usage to the sibilant. Whether any vital objection can lie against this I can hardly believe, as the expression is evidently one more designation of the things promised to be announced. The word means 'the beneficially inspiring truths', or something kindred (Haug *valde-felicia* (?)).

Some read *ashayaê(ê)châ* in line *c* = 'of Ashi', better 'of the blessed reward'. This is a very valuable, and perhaps the correct, suggestion of Roth. I had taken *yê(ê)châ* as = *yāchāni* = 'I will pray for' (with Haug and Hübschmann). But, as 'I will pray for' is a new element in the strophe, we might fall back on the dual nt. *yaê(ê)châ yâ* as = *yēcha yēna*, rendering 'the joy-bringing admonitions which are inspired by Asha (Sanctity), and those two doctrines which are those whereby (*yâ* = *yēna*) . . .'. Cp. the two spirits announced in v. 3.

Some scholars would not hesitate to take *ashâ* as the acc. pl. neut. Can it be an irreg. dual neut.? 'the two holy verities, which two . . .'? Cp. the frequent intrusions of irreg. nom. Ved. forms into grammatical positions otherwise foreign to them.

Notice a gradation from the external to the internal, first the *staotâ*; then the *yê(ê)snyâ*, then *humâzdrâ*, and *ashâ yae(ê)châ* (if referring to the two elements of doctrine; otherwise *ashayaê(ê)châ* = 'of the beatitude').

As to *urvâzâ*, one writer suggests a nom. sg. fem.; 'and the rapture which one sees with the heavenly luminaries'. Another refers it to Ind. °*valha*, *valhitam*, rendering 'enigmatical'. Another regards the meaning as 'heights', 'the heights glisten with light'. Haug, *ortus*. (Except as noted, Haug follows the indications of Ner., properly only as to the roots present.) *Urvâzâ* is of course the usual word = *vrâzâ*, to *varh* (*barh*), or *vraj*. As to the interesting suggestion, 'secret, enigmatical', I think it is foreign to the connection. The doctrine of dualism gradually grew; and had long been familiar before it was made the subject of poetical composition.

Pahl. The student is again warned against any attempt to construct a pleasing literary translation of the Pahl. Such a treatment will lead to a gross abuse. The translation only exists as an approximate reproduction of its original. As an offset to any undue depreciation of it, read it as it might be rendered without the glosses: 'Thus these two things are to be spoken' (free for 'I will speak'); they are your prayers (that is, 'ye come seeking'). Perhaps *khvâhîshnô* has here literally the force of the present part.; cp. *debrânishnô* in Y. 28, 6) which Aûharmazd gave (probably not following the Zend text now written beside it), and what also is for the intelligent (*âkâs* should of course be rendered as in an oblique case according to *vidushê(ê)* and the *izâfat*; or read with DJ.'s text, 'which the intelligent one also gives'), and what is the praise of Aûharmazd, and the Yasna of the Good Mind. *And I will declare* him who is a thinker of good thoughts . . . etc.' (The force of *gôbîshn* should be felt like that of *vakhshyâ* throughout).

Many a modern is equally rough and careless; and it is surely not scholarly to deny to the ancient scholar hampered with every disadvantage the same liberties which are taken by ourselves, and sometimes with little semblance of good reason.

Rendered entirely aside from its original, I should read only: 'He who (om. ?) is intelligent [by him priestly studies are to be made], (b) whose are the praises of A. . . .'. (c) 'He who is . . . etc.'

Whether Ner. meant *stotrâ* (= °*ânî*) and *sumantâ* is a question; *sumatâ* might be meant for an ancient pl. = °*ânî*. Between *sadâchâritaram* (sic), and, *sadâchârataram* J.⁴, we must choose the latter, as neither °*châritaram* nor °*charitaram* are applicable; the verbal noun was not intended.

2. *Avae(ê)natâ* needs correction to *avaê(ê)natâ*; but initial *a* in Zend shows strong traces of its Pahl. character as = *a* or *â*.

As differing renderings, consider; 'Prove ye with clear (*sûchâ*) mind before (?) each, man by man, decides as to the two beliefs' (?); again: 'Look with gaze (*sûchâ*) and mind on the decrees' (?); again: 'Conceive in your heart (?) what is clear' (*sûchâ* acc. pl. neut.) I take *â* with the gen. as = *apud*, (so, often), *vîchithahyâ* is gen. inf. from *chi*., so Spiegel, followed by Bartholomae and others. I do not think that we need to increase the difficulty as to *varenâo* by regarding it as a dual gen. with the gen. *vîchithahyâ* immediately relating to it. Such a heaping-up of genitives is not probable, particularly when *narē* is also read (without MSS.) as gen.

Vi + *chit* govern the acc. in the Rig-Veda in the sense of 'know'.

Varenâo is an acc. pl. neut. from *varenah* [^o*nanh*]; cp. the reading *varenaâhâm* Yt. 24, 37. Line *b* falls in naturally, and continues the address in line *a*, *âvaē(ē)natâ* might be regarded as understood. Poetical diction is of its nature broken: 'See the flames . . . ; see them in view of the decision to be made as to the beliefs . . . '.

It seems to me not at all necessary to link *narēm*, as object, with the far-off *baodañtô*, although this would be admissible, as *baodañtô* may mean 'render attentive'. The sense is not always completed with each line in the Rik and the Avesta, but it is the more frequent use.

Narēm narem are purely adverbial in the familiar form. As the accus. forms seem so striking, some would even suggest an emendation, *narē* = *narô*. So many genitives strung together would be suspicious, but not impossible; so one writer reads, and renders 'before the deciding of each man'. An imper. of the verb *ah* = 'to be' is understood in line *c*, and the recognition of such forms understood is the secret of a sound exegesis of the Gâthâs, as of all other poetical matter.

Some scholars would render: 'Apprehend the most important truth with the ears; look with sight and sense on the conclusions of the decision, man for man, each for his person, to have yourselves taught without great trouble ((?) = *parâ mazē yâoñhō*), fixing your attention upon me'.

Some would omit *nē*, and one would read *baodañtâ* without MSS. *Nē* certainly seems to disturb the metre; yet synthesis between *yâoñhō* and *ahmâi* may throw some light on the difficulty, and one superfluous syllable is not always fatal.

Haug, while, as usual, affording many valuable suggestions in his commentary, yet, as too often, decides for a rendering which is truly remarkable for its oddity. *Parâ mazē yâoñhō* equals, with him, *antiquitus magni! qui* = (freely) 'Ihr Gewaltigen von Alters her'. Haug referred *sazdyâi* to *çad* = 'zufallen, sich schicken, übereinstimmen, ad-consentiendum'. Another renders, 'mögen uns zu Theil werden'. Another to *çad* 'to be helpful'. It

seems to be a heresy to refer any *z* to a sibilant, especially before a *d*, where it generally equals *d*. Nevertheless it is possible for a *z* before a sonant to replace an *h* (*s*), and I think that the root here is simply *sah* = *ças*, *çanis*. 'Be awake to this (our) declaring'. We should regard it as more natural to take 'declaring' not as 'our declaring', but as 'declare to us'. The context however forbids. *Sazdyâi* might be infin. for imper. 'I will declare to this one; that is, to each man'; but the separation of *baodañtô*, although introducing an interesting abruptness, seems rather extreme; *baodañtô* (*heñtû*) seem to apply somewhat directly to *sazdyâi*, qualified by line *b*. The Pahl. inverts the order of *sraotâ* and *gēushâiš*. I have little doubt that *nyôkhshishn(îh)* has infin.-imper. force. Even as fut. pass. part. an element of imperative injunction inheres in forms with *ishn*: 'There is to be a listening' = 'listen'; so analogously elsewhere. Is *karîtând* the shadow of an alternative for *sraotâ*?, the trlr., as so often, understanding 'recite' by the form of *srû*, *sraotâ* (comp. *srûdanô*)?; or does he freely explain '°âiš' by it?; cp. *âiš* (sic) elsewhere rendered by *pavan nikêzishnô*. The word *vakhshînishnîh* is probably an alternative translation for *vahištâ*, which, if it stood in the Pahl. character, might have been read as a form of *vakhsh*; *vahisht* stands in Zend characters.

Âvinâpdâk (not *avînâpdâk* which disturbs the sense) gave us our first knowledge of the meaning of *vaē(ē)n*. *Sûchâ* is not rendered as an instr. *Nikêzênd* should be rendered in accordance with its original *baodañtô*, that is, in a subjective sense, 'having intention, or attention' (cp. *nikêzishn*) rather than, as I formerly rendered, 'expounding'.

Omitting the glosses, we should have a translation nearer the original; but taken even as it is, the rendering is full of valuable suggestion, and has been heeded (at second hand) by all. Ner. renders *karîtând* by *vikâç-ayitâ* (freely), and sees no *a* priv. in *avaē(ē)natâ*, nor in *âvinâpdâk* = *âlokeyitachâ*, nor instr. in *sûchâ*. The instigations in line *a* produced the Parsi Religion; hence the stress laid on studying them.

Sadâchâritaram and *anâchâritaram* rendering *frârânô*, *avarânô*, seem meant for '°châra': see above on v. 1; the verbal noun was not intended.


3. Spiegel, Bartholomae, Geldner, and others, abandon the significant rendering of the neut. dual (with *vahyô akemchâ*) for an adverbial loc. = 'in the former time'. Objection is made to the neut. as being improbable, whereas, if a neut. were certain, it would be of the last importance, as agreeing with the two neuters, *vahyô akemchâ*, to prove a striking depth of conception. An adverb in the loc. would be hardly less valuable than a neut. dual. 'There were two spirits at first' would show a close habit of logical procedure in statement, beginning with the beginning, but I prefer a more

natural solution. It might be said that the loc. corresponded to *manahichâ* etc. But *manahichâ* defines *vahyô akemchâ*, 'a better being (nt.), or an evil, in thought . . . etc.' 'Thus were the two first spirits' either presupposes one of the many gaps of lost matter which described the two spirits more in detail, or else, what amounts to the same thing, it presupposes a thorough familiarity on the part of the masses addressed with the doctrine of the 'two first spirits'. Moreover the adjective is essential to the force of the expression; 'the *first*' spirits meant the 'original' spirits, the sources of all later phenomena (see v. 4); and the neut. dual carries the two all-important elements with it, the abstract conception, 'things', 'existences', 'a better existence, and an evil one', and the expression of their originality. (There was no beginning before them in which they could exist. They were without beginning, creating life, (the beginning), and non-life.) The true adverb may be seen in *paourvîm* in the next verse; not that *paouruyê*(ê) cannot be an adverb; see it elsewhere so translated by me; I am only loath to give up the neut. dual, even for the adverb.

But, for those who cannot see the neut. dual, we can fall back on what is stronger, and that is, a nom. dual masc. For I have an explanation which will have weight with many who study the Pahl. Alphabet. The word is properly *paouruyyâ* (sic) for *paourvyâ*. The letter 𐬨 (for which 𐬨 and 𐬨 are written) is a well-known Pahl. combination, equalling, among other things, *yâ*. The entire Avesta Alphabet having been originally Pahlavi, we can understand that some of its letters still retain their original application to widely different sounds. I have had occasion to refer to this letter 𐬨 (𐬨 𐬨) more than once in reference to this fact, and of all the Zend-pahlavi letters, this is the most important in this connection. 𐬨 is here, as elsewhere, a lengthened 𐬨, and equals *yâ*; and the first *y* is one of those superfluous insertions which are so familiar; cp. also the frequent omissions of *u*, as in *hvarezâo* for *huvarezâo* etc. The awkward insertion of the 𐬨 here was caused by the equally awkward omission of one half of the letter 𐬨, 𐬨 = *u* being most certainly miswritten for 𐬨 = *v* (or English *w* (?)). As 𐬨 was defectively written 𐬨, so 𐬨 was clumsily overwritten before 𐬨 = 𐬨 = *yâ*; 𐬨𐬨𐬨𐬨𐬨𐬨 = *paouruy*^o should have been 𐬨𐬨𐬨𐬨𐬨𐬨𐬨 = *paourvy*^o. When therefore 𐬨𐬨𐬨𐬨𐬨𐬨𐬨 was written, the 𐬨 of the 𐬨𐬨𐬨 (𐬨𐬨𐬨) constituted

the former part of the verse. This *yômâi* (*yômâ*) was supposed by Ner., and by the Pers. trlr. to be a corrupt form of *yôm*, or, more probably, it stood divided (*yôm â*) in Ner.'s MSS. Then the trlrs. translated what stood before them by *rûzhâ* and *bhûmaṇḍale* ('world' or 'day'). *Yēmâ* = *yamâ* (cp. the Açvins, and *Yamâ'* and *Yamî'*) is nom. dual masc. It is a curious expression here, but its occurrence possesses authority. *Ŵafenâ* = *âa* + *apanâ°* = *sva* + *apna** = 'self, or independently (that is, originally, as Deities) operating'. One writer suggests the meaning proper in *hvâpâo*, Y. 44, 5; cp. *svâpas* = 'skilful'. This is however not very probable as applied to the Iranian Demons. Their chief was often emphasized as the 'unintelligent Añgra Mainyu'. Another suggests 'in sleep': 'The two were made known to me in my dream'. Another suggests the reading *âvafnâ* = 'sleepless' (cp. Yt. 10, 7, etc.). *Asrvâtem* = 'have been heard'; i. e. 'widely known', as a 3rd dual mid. in a passive sense, so the most. (**Ŵafenâ* defines *paouruuyê*).

But I hear of a gallant effort to break this spell: 'And the two original spirits understood well (not a mid. passive) the right and wrong in thought, word, and deed; and by them both were the righteous approved of (sic), but not the evil'.

Viš(k)yâtâ is to be referred to *chi*; see the Pahl. *vijîd*, possibly *vijêd* (same signs), from *vi* (*vî*) + *chi*; see also Ner. and the Pers. As to the *š(k)* (the *k* merely transcribes the outward appearance of a part of  = *š* before *y*) it represents *ch* before *y* (Haug); see *ash(šk)yô* translated *sarîtarîh* = 'greater wickedness' (Y. 51, 6), as comparative of *aka* (*achu*) which has the superlative *achišta*. So also *š(k)* represents Sansk. *ch* in *š(k)yaothna* = *chyautnâ*. *Viš(k)yâtâ* = *vî* + *chyâtâ* = *vi* + *chi* + *âtâ*. After the Pahl. trlr. has positively deciphered the word for us by his *vijîd(°êd)*, the question remains whether we shall refer it to a root conjugation of *chi* (comp. *cheti* beside *chinôti*), or to a root aor. As Whitney reports *achidhvam* as a root aor. (of *chi*), it would seem better to call it a root aor. But the two *chi*'s were originally one. Except for the long *â*, we have no difficulty in recognizing the word as a *vî* + *chi* + *âtâ* (= °*ata*), a 3rd pl. mid. pret., or improper conj. But then the long *â* is significant, so the MSS., (see also v. 6). Is this *â* a miswriting?, or does the long *â* represent *an* in the termination, as, for instance, long *â* in the root *jâ*, *jan*, etc.? If so, it is possible that we may have here an unstrengthened conjunctive 3rd pl. *vî* + *chi* + *âtâ* = *vî* + *chi* + *antâ* = **vichyanta*; cp. *bhuvâni*. Surely, if we accept *âtâ* as equalling a 3rd pl. ending, it is better to give it some explanation in harmony with known laws, even if, at the same time, we must accept an exceptionally unstrengthened root.

The Pahl. trlr. seems to have understood a 3rd sg. mid., but his word may also be rendered 2nd pl. imper. 'do ye choose'. It would offer a fine thought if we dared follow his possible hint, and read *viš(k)yatâ* as an imperative of the *a* aor.; cp. *ahyat* from *hi* (cp. *a(ā)vaē(ē)natâ* in the preceding verse); yet see *viš(k)yâtâ* in verse 6.

The meaning 'selves' was first seen by the Pahl. trlr. With glosses dropped the effect is better. As ordinary Pahl. read line *b* (with glosses): 'Both *thought* thoughts, *spoke* words, and *did* deeds, *the one* who is good, and *the one* who is evil []'. Possibly *a*: 'Thus the two spirits, the first, were themselves heard, (or known) . . . '.

4. There is not much difference of opinion here. Some would however take *ajyâtîm* in the sense of 'the continuance beyond this life': 'And, as these two spirits of old counselled together, to establish the earthly life, and also the continuance beyond, and that, at the end, the worst condition should be the portion of the wicked, but for the righteous the highest rejoicing of the soul'.

There is some question as to whether we may take *paourvîm* as qualifying *jasâē(ē)tem*, or *dazdê(ē)*. Looking at its position I should say *dazdê(ē)*; but this would be a little too minute, *paourvîm* and *apēmēm* in antithesis. *Paourvîm* qualifies the whole verse, and also v. 5.

The Pahl. trlr. renders *dazdê* as an infin. (**dadh* + *tê(ē)*). Otherwise one is strongly tempted to regard the word as a 3rd dual with Justi, Hübschmann, and Geldner, and as a perf. with the last two, *dadâte* (cp. *dadhâte*), shortened by later corruption to fit the metre. As it stands, it is a regular 3rd sg. pres.; 'each establishes for himself'. The accusatives forbid a passive sense, and an infin. leaves the sense uncompleted. Some finite verb expressed, or understood, is needed. The next verse may however possibly supply one. One writer would narrow the sense of the 'best mind' to the 'good conscience'. It was not only 'conscience', but correct mental insight as to all particulars, as subjective beatification in the future state, *apēma aṇhu*; see *višpāi yavê(ē)* *Vanhēus Mananhô*, Y. 28, 8.

Reading *va* after *Aharmanō* (with Sp.), *c* in the Pahl. might be rendered: 'The worst characteristic of the wicked, [and the devastation owing to Aharman and the wicked are fully seen], and so, on the other hand, the best thought of the pure *accompanies* [A. everlastingly]'; so I rendered formerly more naturally as Pahl.; but see the *Gâthâ* and *Ner*. The last line needs the force of some form of *khadâtîntanō* understood.

5. *Varatâ*, Haug as imperative (?); the Pahl., followed by Spiegel and others, gives the proper indication. Some would regard *verezyô* as an infin., or would even change the text to *verezayôî*. Others, abandoning an

infin., hold to an acc. pl. of an adj. *verezi*, yet not reading *verezayô* with two MSS. I have very little doubt that *verezyô* is an adjective in the sense of 'effecting'. Its position at the end of the sentence highly favours a nominative form, as does the symmetry of the construction, *varatâ . . . verezyô . . . spēništô . . . vastê(ê)*. Another form of *verezyô* occurs in *māthra verezya* in a good sense, here the sense is evil.

For *vastê(ê)* the Pahl. trlr. renders *nihāftō*, which gives the idea of 'covering', 'clothing on'; cp. Yt. 13, 3. *Haithydiš* must have a meaning approximating 'good', or it may mean 'real' merely, and find its associate in *fraor(e)d(t)*. This latter was considered the weak form of the present participle of *var* + *fra* taken adverbially, by Haug, Justi, and others, and the metre favours three (?) syllables. But it is better taken as = *fravrit*, adv. neut. adj. from *vri* (*var*). This suggestion had long circulated, and was later published with, however, the meaning *potius, lieber*. I take the meaning to be that indicated in *frâ tē(ê) verenê(ê)* etc., and so 'piously', 'believingly'; see the Pahl. rendering in Y. 53, 2, *franāmishnō*.

Some scholars were formerly inclined to render: 'Of those two spirits, the evil one chose to do (?) the worst action, but the holiest spirit, the right . . ., and those who gladly (?) rejoice M. with their upright actions'.

The Pahl., strictly in the light of the Gāthā, might even be read: 'Of these two spirits by him was loved (or chosen) *by him*, who was wicked, whose *was* the worse action', or, not impossibly, 'the worse acting one'. *Varzishnō* might be taken, as West with Haug took *debrūnishnō* in Y. 28, 6, that is, as = the pres. part. = 'performing', *verezyô* being regarded as nom. sg. masc. Totally aside from its original, we might have: ' . . . loved, or loves, (*dōshêd*) him (?) who is the worse in his action [Āharmāna, him (?) whose desire . . .], (quite erroneous). Then *b* (without gloss) might be; 'when also by him the hard stone was covered'; (*āsmānich* being, strictly, gloss). Otherwise; 'the hard stone-covered [sky] *was made* by him'.

Fraored(t) does not seem translated by the Pahl. here; Ner.'s *apāpaih* however renders its idea, showing the probability that he had a different text. *Apāpaih* is hardly gloss, or alternative translation, in addition to his *prakaṭaiçcha*; see his rendering in Y. 53, 2, where he seems to render the idea of *fraored(t)* as *ārādhanām*. Dropping the glosses, the whole strophe in the Pahl. comes out much closer to its original. If however the lines are not brought together, *c* would be naturally rendered: 'He who propitiates Aūharmazd, [his desire also is that of A.], etc.'

6. It is safest to regard *vīš(k)yātā* as the same word which meets us in v. 3. It cannot be an imperative here, and would be difficult as such anywhere.

*Debaomâ** I now regard, with Spiegel, De Harlez, and Bartholomae, as the noun in *man*, and I would no longer (as in S. B. E. XXXI) offer an alternative in the sense of the verbal form, with Haug, Justi, Hübschmann, and Bartholomae (as formerly). I however strongly adhere to the view that the word is in the nom. rather than in the acc., and, as the subject of *jasad(f)*, also in apposition with *achištem manô*. (*A to *iš*, or read *âdeb°*.)

Verenâtâ. I can only explain the long *â*, if the word is a pl., by the supposition that it stands for *ân* in a conj. term. *ântâ* (*nâ* conjugation). But the word may be a 3rd sg. conj. mid. for passive, also with secondary term. *Achištem manô* are, like (*â*) *debaomâ*, nom. sg., and stand in apposition: 'Deceit came upon those consulting ones, even the Worst Mind, that he might be chosen'. If *verenâtâ* be a pl., I would still hold *achištem manô* to be a nom. rather than acc.; 'Deception came upon those consulting, even the Worst Mind, that they might choose him'. (With another *verenâtâ* is 3rd pl. pret.)

Some able writers almost uniformly avoid the recognition of the possibility of a nom. in the Gâthâs at the end, or after part, of the line, or sentence, accepting for the Gâthâ the dull sentence-formation of the Behistun Inscriptions. I hold exactly the reverse. Not only are nominatives possible at the end of sentences, but that is the natural place for them (see remarks elsewhere). Haug rendered *bānāyēn praedicabant*, to *bhaṇ* = 'to speak'. The Pahl. gave the true indication, well followed by Spiegel, Geldner, and others. Others prefer a shade of meaning more directly expressed by the Sansk. *van*. Haug's text, *ahû*, with its translation *vitas-duas*, is not desirable. The Pahl. gave the proper indication, followed by most. Ner.'s gloss is however influential in the rendering, '*die Menschen um's Leben im jenseits zu bringen*'.

Maretânô seems an irreg. gen., but otherwise its place is that of a nom., a form which however does not here afford the proper sense.

Some would render: 'Then were the Daê(ê)vas not approved of by them both, because Satan approached those who went about with deceit, to whom (Satan) they had turned, and they united themselves in strife, to rob men of the life beyond'.

Here *vis(k)yâtâ* as it stands, or more probably with its form emended, is taken as a middle in a passive sense.

Aside from its original read the Pahl. *a*: 'and every one whom they deceived [they who are Demons have (?) deceived them . . .]'; (or the gloss may be intended as alternative translation, so, probably: 'and those who are deceived by them [or those who are Demons are deceived]'). Also line *b*: 'Some have approached to ask them'.

I should suppose that Ner. meant **vivichati*, or **vivijati*, by his *vivijanti* = *vijñānd* = *vīś(k)yātā*, but nasalized terminations with the redup. root sometimes occur irregularly.

7. *Ahmāichā*, meaning 'to this one', or 'to us', would indicate the loss of some verse, or verses. Haug rendered: '*Und diesem irdischen Leben kam Armaiti mit irdischer Macht, der Wahrheit und dem guten Sinn zu Hilfe; sie, die Ewige schuf die Körperwelt, der Geist aber ist bei Dir (ānmā aēshām tōi ā aṇhaṭ) . . in der Zeit das Erste bei den Schöpfungen*'. Spiegel, contemporaneously, (b): '*Kraft gab dem Körper Â., beständig. Möge es den deinen so gehen, wie (damals), als du zuerst kamst zum Schaffen*'.

Some scholars, reading *utayūitiś*, rendered: 'And to us (ours) was a kingdom with a pious people (*manānhā vohū*), and with order (*ashā*), but Â. laid inflexible (*utayūitiś*) sorrows ((?) = *ānmā*) in the body: That shall fasten on thy limbs as with iron ((?) *ayañhā*) bonds ((?) *ādāndiś*)'. Another following partly: 'A. placed lasting endurance (?) (*utayūitiś*) in his body and soul (?) *ānmā*, following Haug), that he might go on before with sword (?) and bands (?)'. Another, boldly defying all etymology (often a most proper procedure) but at the same time disregarding *ānmainī* and *ānmainē(ē)*, translates *ānmā* as 'the earth'. (Probably Haug's twice repeated *irdisch*^o gave this idea). *Ānmā*, according to the natural swing of a Gāthic, or Vedic pada, has the place of a nom. Cp. the Vedic feminines in *man*; the root may be *ān* = *in* = 'to press on'; cp. *akhsh* = *īksh*. As to the very possible *ān* (= *an*) + *man* = 'soul', it seems improbable in view of *urvan*, the familiar word for 'soul'. The two accusatives would also be difficult.

But the Pahl. trlr.'s (?) '*a + nam*' is by no means so impossible as has been supposed, and, as coming from him, it should possess increased claims to attention rather than supercilious rejection. The nasalization of *a* before a nasal is too common for decisive objection. The root vowel disappears in *jmn* from *gam* = 'road', *kshmā* from *ksham*; cp. also the root *mnā* from *man* + *ā*, so *nm* might be the remains of *nam*; *a + namā* = 'the unbending' = *stābō lā* = 'not confused'. If the form is nom. sg. fem. in agreement with Â., which is also qualified by *utayūitiś*, we escape *dadād(ē)* with the two accus.

Nothing seems to me more foreign to the connection than 'the iron and bonds', or 'sword and bonds'. *Ayañhā* is a 2nd imperf. (or conj.) mid. of *i* = 'to go', 'proceed', or 'come'. 'Possessions' is a far better rendering than 'bonds' for *ādāndiś*.

De Harlez: '*Qu'il te soit fait en sorte que tu abondes des dons de ces (génies)*'. Bartholomae: '*Von ihnen mög es dir zu teil werden, dass du*

an besitzümern allen voranschreitest'. I prefer however 'creations', as the whole section deals with the ultimate origin and result of things under the divine initiative and protection. Other sections deal with slaughter by the heroic faithful. Line *c* merely expresses the hope, or prayer, that the beneficence indicated may continue to the end.

An earlier Pahl. trlr., rendering *ānman* twice by *astūbō*, which gives the correct idea, had evidently another MS., or other reasons, before him in the third case. Are we to find fault with a deviation as to one third of the cases, when we ourselves render the same words in closely contiguous occurrences by translations often rash and fanciful, and with absolutely no regard to what the word means in other connections? If the Pahl. texts render a word twice out of three times correctly, we should attribute the apparent failure in the third case to differing MSS. The real trlr. of course never saw the paper on which the trl. and Zend text now stand copied.

It is by no means impossible that *tūkhishnō* (sic) in such a document as this Pahl. trl. may have adj. force qualifying *Spendarmadō* = *Ār(a)maitiš*. *Pavan astūbīh* is admirably free for *astūbō*.

As ordinary Pahl., read *c*: 'Those who *are* Thine come to that person thus [that is, they come thus to that person] etc.'. But *aitō* stands in M.¹ and DJ.'s text, and the Parsi-pers. had *yehevānēd* for *aētunō* (text); so the Gāthā; see Ner.'s *santi*.

In Ner. the ancient MSS. J.³, J.⁴ have the interesting reading *aniarthe* which seems to point (*a*)nyartha; cp. also *nirṛitha* = 'destruction'.

Otherwise *atiarthe* (sic) might equal 'in an extraordinary degree'; but see the Pahl. and the Gāthā.

8. *Vōivādātē(ē)*. The mid. seems especially called for. As so often in the Rik, and in the Gāthās (which, while heterogeneous as to contents, are greatly similar in form), each line here completes an idea. I see no necessity for dragging in an infin. (*sastē(ē)*, as infin. of *sad*) in *c*. There is also no reason at all why *sastē(ē)* (or *sastī*) should not be the finite form; we are simply in doubt as to its subject, which might be the pers. pron. understood referring to *Vohū-Manānhā*, or *sastē(ē)* might be taken as a pass.: 'The Kingdom is gained, and is proclaimed to these'.

Nothing seems to me clumsier than Haug's loc. *in-vituperatione*, or an instr.; see Y. 46, 12 *aē(ē)ibyō refedhrāi Mazdāo sastī* (or *°tē(ē)*) *Ahurō*. One scholar has rendered: '*ihnen befiehlt Ahura (n. s. m)* (read *Ahurō*?) . . .'. I see no necessity for referring *sastē(°tē)* to *sad*, cp. *sazdyāi*. Because *sah* is of very frequent occurrence is so much the more in its favour. The interpretation of the Gāthās should not depend upon a wayward preference

for the less usual root. If however *sad* is possibly present, 'helps' would be a good meaning.

Pahl. Here the frequent separate translation of the syllable *dā* is scarcely to be regretted. Line *b* is evidently free; see the varying Sansk. The trlr., while failing to recognize *vid* here in *vōivīdaitē(ē)*, elsewhere, as usual, gave us our first information as to its presence.

As ordinary Pahl., read *b*: 'Who is for Thy sovereignty . . .', *c*: 'Through their teaching of Aūharmazd . . . etc.'; but see the Gāthā and Ner.

9. *Frashīm*. We may accept Justi's etymology resting, as it does so often correctly, on the Pahl.; cp. *frāš* = *prāñch*, (*pra* + *ach*, *añch*) = 'forwards facing'. *Frāšīm* is better than *°ēm*, or *°em*, as *īm* = *yam*, the letter *ç* having been original Pahlavi *ṣ* which possesses inherent *a* when equalling *y*. But the Zend letter which corresponds to Sk. *ch* before *y* is *ṣ* (*sh*), or (*ṣk*), as Haug first noticed; cp. *ash(ṣk)yō* = *achyō* (cp. *achišta*), and *ṣ(k)yaothna* = *chyaotná*. Otherwise *ch* would properly remain Zend *ch* (as in *achišta*). The word is really *frāšyem*, or *frāšyam*; cp. *prāchyam* = **prañchyam* (see also Bartholomae Z. D. M. G. 38, s. 131).

Are *Mazdāoschā Ahurāōnhō* to be referred to the sphere of humanity(?); cp. *ahurem* in that sense in Y. 29, 2. If we had merely *ahurāōnhō*, 'lords' might be admissible. But the two words together are rather formidable in that sense. Haug rendered *Sapientesque vivi (efficiunt (?) promoventia (?) auxilia (?) veraque*; Hübschmann as pl. voc. of majesty, for the singular 'O Ahura Mazda'; Barth.: 'O Mazdāh and ye Gods'! (See Haug's suggestion of dual formation in Y. 28, 2); Geldner, 'O Mazda and Asha, ye spirits!'; I (in S. B. E. XXXI) 'as the Ahuras of M. even'.

As to syntax, I should take *Ahurāōnhō* as in agreement with a 2nd pl. of *ah* = 'to be' understood with *baranā* etc. (see below). Or M. A. might be nominatives absolute: 'May we be promoters, M. A. bringing us aid with Asha, . . .'.

Āmōyastrā has been correctly referred to *miṭ* (*mith*) first by the hint of the confused Pahl., *hanjamanikīh* (cp. for analogy perhaps *hamidhpa-tōiš*, Yt. 13, 105); secondly by Spiegel who mentions *mit*, *mith* = 'bind', followed by others. I do not regard the word as being in its original form, which may have been *āmestrā*, or *āmōistrā* = **āmettra*; see the metre. Others prefer referring it to Sk. *mid* = 'to attach one's self to'; cp. *medin* = 'companion'. *Āmōyastrā* = *ā* (or interject.) + *myastrā* (*mid* having been originally *myad*). *Hamistō*, and *hamaē(ē)star* containing *miṭ(d?)*, are not harmonious with the meaning 'friendly help', which latter rather reminds one of

mitrâ, referred by some scholars to *mid*. In so far the suggestion of the Sansk. *mid* has a decided advantage. At the same time all readers of the Rig-Veda will hesitate before they reject a good etymological explanation reporting a Zend word as related to another Zend word, on account of a difference in the meanings of derivatives. How many Vedic words have two diametrically opposed definitions, both accepted by leading authorities. A difference in the meanings of derivatives is to be expected.

Baranâ is regarded as a 2nd pl. (?) imperative by some scholars; and the traces of the termination here recognized are supposed to be visible in the endings *thana*, *tana*.

The word is a nom. pl. masc. of the pres. mid. part. of *bar*, conjugated as *bharti*, or, as a root aorist.

It was Spiegel's keen-sighted view that *hathrâ-mando* is a nom. sg. of a *compositum*, following Ner., and followed himself by others. But I think this opinion, on the whole, not so probable, as that *mando* is a nom. pl. neut., *hathrâ* and *yathrâ* being obviously related, 'there . . . where'. *Maē(ē)thâ* (= *maē(ē)thana*), is an adverbial instr. Some render it 'perverted': 'For there will be the steadfast-minded one where knowledge was perverted(?), a keen suggestion emanating from a high source, but see notes on Y. 31, 12; Y. 33, 9.

Some scholars would render as follows: 'And we would be such as arrange this world according to that order (*asha* comprehended within *frashîm* or *frashêm*). May Mazda, and the Ahuras, afford us support and instructions, that the mind may be accordant, where (now) the faith is astray'.

The Pahl. trlr. preferred *tôî* = 'thine'; see *taibyô* in v. 8. He was in doubt as to (*â*)*môyastrâ*, and translated the word as it stood divided before him in some text older than those now copied beside him; *âm°* was read as *ham°*, a fragment (the letters *â* and *h* in Pahl. being both expressed by *𐬡*), and then reading *môyastrâ* (sic), he translated *han-jamanîkîh* as recognizing the root *mit*, or *mid* (?), a shattered rendering, but showing an original recognition of the root. *Yedranishnô* = *baranâ*. *Hathrâ* was rendered by him, as we should at first sight say, erroneously.


Asâr = 'endless (?)' would seem to show that he saw the *a* priv. in the *𐬡*, which, as so often, expressed the *u* of the Zend word *hathrâ* in the Pahl. character, in which the Zend word may have stood in earlier MSS. But the letters *th* are expressed in Pahl. by *𐬭* = *s* (?) directly, or indirectly; cp. *mânsar* = *mâthra*. Hence his *asâr*, 𐬡𐬭𐬭𐬭, seems almost *hasâr*, for

hasrâ. (Words in the Pahl. almost universally end in consonants; the frequent final short *ô* is not organic). *Hasâr*, = *hasrâ* = *hathrâ*, would therefore seem a transliteration rather than a translation.

Ner. saw no *asâr* in the Pahl. text; nor could the Parsi-persian trlr. accept any such expression. I have therefore very little doubt that *asâr* = 'endless', as a full explanation, is a^{*}total mistake. The word is an abortive transliteration. In Y. 28, 4 no *asâr* appears in the Pahl. for *hathrâ*. We should render at least alternatively; 'since (*mân* = *amat* = *hyað*(f)) here is his thought (or he is present-minded; i. e. well-regulated), . . his knowledge is beyond'. But it is also not impossible, however improbable, that the meaning of the word *hathrâ*, entirely aside from its appearance, may account for the word 𐭠𐭡𐭣𐭤, not only as a transliteration, but also additionally as a translation (whether by accident, or not, it is hard to say). Vedic *satrâ* has a sense well expressing 'entirety'. 'Endless' in the sense of 'ever' may possibly be useful. Had Ner. *mân*, beside *denman*, before him in *a*?; see *mân* *Lak*. He sees no *asâr* = 'endless' in the Pahl., but renders *asâr*(?) - *mînishnô* as = *hathrâ* - *manâo* in the sense of Spiegel.

10. *Avâ* = 'down' (Haug, *illa* = *sie* (?) to *chistiš*). *Avô* is an interpolated repetition of *avâ* (Haug, *auxilium* (?)). *Skeñdô* = 'injury'. *Spaya-thrahya* is admirably referred by the indirect suggestion of the Pahl. trlr. to *spi* = *pi* (cp. *spas* = *paç*) = 'to swell', or to *spi* = *svi* = *çvi* = 'to swell out' (so perhaps better; cp. *speñta* = *çvântâ*). *Spaya* + *tra* = 'the host', 'the throng'; so the Pahl. *sipâh*. Here, as may be observed, I reverse my former view as to probabilities. The double suffix, *spa* + *ya* + *tra* = 'destruction', 'fall' is more awkward. The meaning however 'injury causing destruction' is not amiss, and may be entitled to alternative adoption. *Âsištâ* (Mf².) n. pl. masc. = 'most swift'. The apparent short *a* of most MSS. is here, as in many other places, to be explained as Pahl. initial *𐭠* = *a*, or *â*. Haug rendered *perfecta* = *vollkommenes*, *a* + *çish* 'nicht zurückgelassen'. One scholar renders 'in hope', Sansk. *â* + *çâs*. Others also render as a loc. of *a*(*â*)*sišti*, = 'in instruction'; cp. *a*(*â*)*sištiš* Y. 44, 9. *Âsištâ* as rendered by its Pahl. equivalent, together with *yaozantî*(^o*tê*) (J.^o) and its Pahl. translation, gives the more concrete sense; 'thereon most swift the righteous will hasten (*yuz*) to the good abode of the Good Mind, that is, to Heaven'.

Yaozantê(*ê*), or *yaojantê*(*ê*), (; *yuz* or *yuç*) gunated present of the *a* stem; cp. *yoyate* as pres. with Delbruck and Grassmann, or as aor. pres., or root aor. conj. with future sense. Two MSS. reproduce *yaoz°*, and the




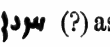


mistake of the other surviving MSS., if it be a mistake, as seems probable from the inferior sense which their readings afford, may well have arisen from the fact that the texts once stood partly in the Pahl. character, and the same letter , in that character, may represent either *j* or *z*.

Some scholars have rendered lines *a* and *b* as follows: 'Then took place the fall of the wicked into Hell, yet the righteous remain undisturbed together in the happy land of the pious congregation . . . '.

Zazēntā(ē); Pahl. *vakhdūnd*, possibly *vādūnd* (the signs are the same). This latter points to *zan*: 'they are produced in glorious fame'. *Vakhdūnd* elsewhere renders *zaze.buyd*(ē) Y. 62, 6, and may mean 'hold on' in the sense of 'hold on in the way', i. e. 'proceed' (compare *hā*, *jihite*) so, better.

Other scholars prefer to abandon the excellent concrete of the Pahl. trl. 'in good fame' followed by Haug, Spiegel, and Hübschmann. They render; '*qui versent dans la sainte doctrine*'; and more originally, '*welche sich aufmachen nach der heilbringenden Offenbarung des Mazda und Asha*'. Ner.'s *kriçatarapatâkinikaḥ* should render the Pahl. I was formerly tempted to emend *sunivâsatayâ* to an accus.; but see the Pahl.

11. *Vitichâ ēneitî* remain a difficulty. *Hyad*(*t*)*châ* separates them from what follows. The long since circulated view that *hu-itî an-itî* mean 'for good and for ill' (lit. for good progress, and for non-progress (hindrance), seems rather mechanical and improbable, the more so, as *hyad*(*t*)*châ* commences a new expression of ideas.

The Pahl. has  in Pahl. letters, adding *nahinih* in letters apparently Zend (so Sp.); but DJ.'s MS., reads  in Pahlavi, with *ahinh* clearly written as decipherment (?) over it in Zend. There should however be no hesitation in reading some of the Zend letters as having Pahl. value, if we were led on to such a view by sufficiently positive indications; and as  should be *j*, we must read  (?) as = , and might suppose it possibly intended to express *khvaên* (see Y. 32, 7, (Pahl.) where the Parsi-persian probably saw , and consider *ahinh* as gloss, regarding the final *h* as an accidental anticipation of the following Pahlavi letter which, although properly equaling *a*, may express *h*. So deciphering, we should have *khvaên* [*ahin*] = 'glittering [dart]', *ahin to hi* = *si*(?) = 'to hurl' (*asî*). But this sheds no light on *vitichâ ēneitî*; nor does it gain any light from those words, owing to *hyad*(*t*)*châ* which interposes between *rashô* and the first line which has no reference to the wicked, or to punishment. It is to be noticed that two purely Pahlavi letters correspond with the first two of the Gâthâ, *ēi*(*n*), *ahinh*,

or *nahinih* (Sp.) being in Avesta characters). But the *mûnich* must also not be forgotten, as it repeats the °*châ*. Does the trlr. freely render *êiti* by *mân*, referring it to the reflexive pronoun?, so that the *i* in *êi°* could be partially compared with the *i* pronouns, *hi* = *si*, *im*, *id* (cp. *yim* (?) for *yem*, or *yēm*). Have we here *êiti* = *êa* + *ti* = *sva* + suffix? This also sheds light on *êaē(ē)tû*. Where does the *êaē°* come from, as opposed to *êa*, *êatô*? *Vaē(ē)tû* contains a gunated *êi°*. Here in *êitichâ* it is not gunated. The meaning 'of himself' is admirably in place, as has long since been shown by Haug and Spiegel. For a quasi suffix to *êa* = *sva* compare the clumsy *êâpaithyâd(t)*, a *compositum*; cp. the Sk. suffix *ti* when without numeral value. (But an exact correspondence between Zend and Sansk. suffixes is not to be expected).

As to *ênaiti*, we at once think, with Justi, of *ainiti* = *âinitichâ* (*an* + *in* + *i* + *tî*) = 'with absence of severity'. Here however we have less possible trace of the *a* priv. If *in* is present at all, it is in the sense of 'furtherance'; 'from himself, and to bless us'. It might be called an infin. Or (if we emend to *ênaiti*) we might see a finite verbal form, and consider *an* = 'to breathe' (Haug): 'from himself he inspires ('breathes') them'; or, more probably, he 'propagates them' (*ênaiti* to *an* = *in*, as *akhsh* to *iksh*; cp. *ânâmâ*, *ânmainē(ē)* = *pavan astûbîh*, or *stubbô lā*). Retaining the more mechanical explanation that *êitichâ* (= *hu* + *itî* + *châ*), we should have in the Gâthâ; 'for blessing (dat.) to his people he further, or inspires, them'. It is also very possible indeed that *êitichâ* is twice translated by *mûnich*, and by 𐬨𐬀𐬯𐬭𐬀

which may represent *khv(v)ad* = 'self', as 𐬨 can express *d* in Pahl., while in Zend 𐬨𐬀 = *hvi*. The Avesta letters *nahinih* (?), or *nahinh*, would then represent gloss, or be perhaps resolvable into *na* + *ahinîh*, for *na aît *ahinî* = 'there is no violence' (recall *nâ-mard*, *nâ-durust*, *nâ-umîd*, also *νηλῆς*, etc.), a rendering for *ênaiti* in the sense of *ainitichâ*, Y. 58, 4. *Âmûkhtishnû* would render *ênaiti* (sic) in the sense of either 'inspire (?)', or 'propagate', or indeed *ênaiti* as an infin. noun. But no reasonable certainty can be arrived at as to the matter, and both Gâthâ and Pahlavi are obscure. No sincere and judicious commentator will affect to be confident, much less to dogmatize in such a case.

Aipî is taken merely in the sense of 'also' by some writers; 'also by these things'. The meaning of *aipî* should be 'after', but perhaps in the sense of 'in addition to (these things)'; cp. *aipi.chithîd(t)*.

Some are inclined to colour: 'If ye, O men, lay to heart the prayers which Mazda gave for welfare and security, namely misfortune for

the evil, and prosperity for the righteous, then one day salvation shall be your portion by that means'.

Y. XXXI.

See for introductory summary S. B. E. XXXI., pp. 36—53. Changes in opinion decided upon since its composition are not always noted here.

1. With Roth (followed by De Harlez and Jackson) *mareñtô* means predominantly 'remembering'. Haug's *dicentes* is, I think, here to be preferred, so Spiegel's *hersagend*; cp. Pahl. *hōshmûrôm*, radically the same word (see *hišmareñtô*). Recitation was the only mode of memorizing, and transmitting ancient doctrines and their documents. The composer was in no danger of 'forgetting'. The Vedic occurrences of *smar* (*smṛi*) do not refer to human beings about to announce doctrines, but to Indra and Soma VII, 104, 7, and to the Aṅvins X. 106, 9; but see the later Sansk. meanings 'teach', 'assert', also the *smṛiti* in the sense of 'explained as', or 'named'. See Y. 55, 6, where *framaremma* must mean 'being recited', also A. 3, 5 (or 4, 5) *framarditi rapithw(v)inem*. There is reason to suppose that the Aryan *mar* (*smar*) meant to 'count', hence to 'recollect'.

Vimereñchaitê(ê), a 3rd pl. athematically conjugated (beside *mereñchaitê(ê)*). Spiegel, Justi, and others formerly placed it in the sg.

Pahl. Omit *avô* (so DJ.), avoiding the improbable meaning 'to You'. 'As Yours' is not at all too stiff for these cramped and fettered texts. In *ô* 'to those' = *aê(ê)ibyô* is preferable to 'those' as I formerly rendered. So in *c*, *valmanshân* = 'to those'; see also the gloss. *Valmanshân* is oblique (in case) by position; and in these translations such pronouns, when translating datives or ablatives, should be considered as elastic as *ash*, *am* etc. The trlr. could not possibly be ignorant of the case; see *tôî*, *taê(ê)chîd(ê)* = *valmanshânich* (Y. 32, 11), *aê(ê)ibyô* = *pavan valmanshân* in Y. 28, 10, and Y. 30, 8, and = *avô valmanshân* in Y. 29, 10, and 32, 12, and = *min valmanshân* in Y. 34, 8; see *aê(ê)shâm* = *min valmanshân* (Y. 34, 1), and the loc. *yaê(ê)shû* = *dên zak* (sg. for pl.) in Y. 33, 5. The position of a Pahl. word often determines its case.

Zarazdô (see *avô zak libbemman* in Y. 31, 12) seems here freely referred to *zaresh* = 'to draw (?)', the word chosen having been determined, as often, by the outward shape of the words catching the eye. I prefer; 'proclaim blessings for the Druja', transitive for the intransitive 'appear': Ner.'s pl. of majesty (?) *Mahâjjânibhyaḥ* is noticeable. The translations, harmless glosses and freedom aside, have formed the basis for all later ones.

2. Spiegel and Justi, following the Pahl., render *urvânê(ê)* as an infin., and 'for believing' may be correct. Others also elsewhere accept a root

urvā (*urvāidyāi*). As dat. of *urvan*, the form is unusually full; cp. *urunē(ē)*. An infin. might well be cognate to the noun *urvan* as possibly meaning 'the mysterious speaker'; cp. *rutajña* = 'knower of the (mysterious) humming', 'augur'. The idea of the soul also might well have been connected with that of internal humming, sounds in the ears, etc.

Advāo; stem *advah*, (or *advā*, stem *adva*) = 'undoubted truths'. Cf. Y. 29, 5; cp. Ind. *advayat*, *advayas* = 'true', and *dwayā* = 'falseness'. (Otherwise nom. sg. of *adhvan* = 'way' (?)). The allusion is to the *urvātā agūštā* in v. 1. *Aibī.dereštā* (cp. *aibī.dereštā* Y. 50, 5) is a nom. pl. neut. in agreement with *advāo*. As a loc. sg. *aibī.dereštā* was a keen suggestion of Roth's. But a loc. of an abstract, or a quasi abstract, is not so well in place as qualifying the existence (*astī*) of an object. An adverbial locative would be far more in place qualifying a verb expressed, and, in fact, any other verb understood except 'to be'. Changing the text to *aibī.dereštō*, and reading *advā*, the language would seem less modern, but even then the 'better way seen for the soul' is rather suspiciously deep, although it may well be possible.

Vāyāo may well be a nom. pl. neut. = *vdsyānsi* (as *mandō* = *mānānsi* in agreement *advāo*); otherwise it is nom. sg. in agreement with *advā* = 'way' (?), or, once more, nom. sg. masc. in agreement with *azēm* understood (to *āyōi*), 'as the more effective, I will come'.

Spiegel, De Harlez, Jackson, and others, take *ratūm* in the concrete (as a person); I should prefer Roth's *Bestimmung*. The word refers to the subject in the verse, 'the law'.

Āsayāo = 'of the two parties'; see *rānōibyā* in v. 3, or 'of the two fates'. The holy ritual and moral truth refers to the evil as well as to the good.

Parsi scholars should be on their guard against Haug's *si his non efflanti-dicta* (?) *in-viis-duabus* (?) for *advāo* *pugnatum est* (for *aibī.dereštā*) *vestris* (for *vāyāo*). But *tum ad vos . . . ibo* for *āyōi* makes amends for much, also *quum legem* (so, far better) *vivus scit Sapiens harum-duarum partium* (admirable); but note *quā ex perputate* (?) for *ashāt hachā*) *vivimus*.

Pahl. *Āiš*, as a particle, = *pavan nikīrishnō* = 'according to observation', or 'thus'. *Urvānē(ē)* an infin. rendered freely as a pres. = 'believes'. Others, in accepting elsewhere a root *urvā* (?) = 'to believe', inadvertently follow this indication of the Pahl. *Advāo* = (freely) *pavan agūmānikih*; *āsayāo* erroneously, as if from *as* plus a form of *i*, it probably stood divided in some earlier MS. (see *ās ashutā* also treated as if divided in Y. 48, 1, there however properly). *Hachā* = *min . . . avākīh* is intelligently

free. (If it is necessary to prove that the trlr. knew that *hachâ* meant *min*, see Y. 47, 1). As ordinary Pahl. read: 'He who does not believe merely because he observes *remains* in what is to him no doubtfulness'. Otherwise my translation was, as often, too severely unfavourable to the exactness of the Pahl. as a translation of the Gâthâ: 'When (so *mân* often = *amat*; see Ner.'s *yat* = Gâthic *yē(ē)zi*) according to observation (= 'as one observes'), one does not believe (= 'it is not for believing'; cp. the use of the infin. for imper.) what is to one in no doubtfulness (= *advâo* possibly *advayâo*), etc'. Ner. according to J.³, J.⁴. has *vidanti*, and not *vindanti*. From some defect in the MSS. used he read *j(i)vâmahî*, or *zivam*, wrongly. His *yâchayâmahî* is no simple blunder; see the next verse where he renders *j(i)vañtô* by *jivatah*. 3. *Chôis* is 2nd sg. aor. of *chish* = *chôis(š)*. We might be inclined to take it conjunctively, but it seems a strengthening of *dâo*.

Rânôibyâ = 'from the two *arâni*', kindling sticks, so Haug accepted by Roth, keen, interesting, and perhaps true, the Pahl. might also accord, 'the contending ones', being the 'violently rubbed' sticks; but it is curious that the *arâni* should not have more prominently survived. See *âsayâo* just preceding, and *rânôibyâ*, not the dual, in Y. 43, 12, for the meaning 'for the two contending sides'. As to the suggestion that *rânôibyâ* = 'the two helping Rana' (cited and adopted by Dr. Jackson in his interesting book on Yasna XXXI) that rendering would relieve us of the necessity to accede to the idea of a 'satisfaction' even in the shape of an adverse decision accorded to the wicked. But it is contrary to usage for the names of two personalities, coupled historically together in one idea by a dual form, to vary, like those which are proposed, now 'the Fire and the Spirit', and now, in the Gâthâs themselves, again, the Fire, and the *ayah khshusta*; cp. the Aṇvins. After generations one of the pair might have possibly become superseded, but not within a few years, or contemporaneously. Here however we have three helpers, the spirit, the Fire, and the Rita. See moreover, what is constantly overlooked in our eager conjectures, and that is the form of the sentence, *rânôibyâ* separated from *mainyâ âthrâchâ*, and brought near, as a dative would be, to *khshnâtem*. When keen men, who have long and vehemently maintained Haug's view, at last reverse their opinion, it would seem as if the demand for the exhaustive examination of all materials had become imperative.

Students should be on their guard against Haug's *cujus* for *chôis*, and *protegas* for *vâurayâ*.

Pahl. We might render; 'what the Fire gave etc.'; but see the Gâthâ and *afat*. *Yâ* in c, not translated, might be supplied by *mân*, but a fully rounded trl. is not to be expected.

standing a certain awkwardness which such a rendering involves in the treatment of *yemalēlūnēd* (î is to be applied to *lā attō*, 'that also, O A, which is not, and that which is'. A scholarly friend modifies a former reading *hū-vārīh* = 'good judgment' by *hanvārīh* comparing *hanv(w)ār* = 'smooth', 'even', and *hanbar* = 'fair', 'good'. The Parsi-persian seems *avō rūshan* (?) (is it *Rashn*) = *rāst*. M¹ seems *avō arsh*; cp. *arshūkht* = *erezhukhdhāi*. As more ordinary Pahl., read *b*: 'and which is mine through what is his, and that which is . . . also', and in *c*: 'Even A. declares . . .'. Ner.'s *achchhedah* probably rests on *ēreshiš* (sic), an *a* priv.; cp. *ēvidvāo*. (*Achchhedah* (so I think J³.)

6. *Ahmāi* and *Mazdāi* belong obviously together. Spiegel and De Harlez have rendered *vahištem* in the sense of a 'reward', Jackson regarding the word as understood. To reduce the verse to the expression of a 'reward for the man who declares the truth', and 'the promise of the kingdom of Mazda', as that 'reward', seems to take the passage wholly out of its connection. *Yē mōi vīdvāo vaochaḍ(t)* has obvious reference to *taḍ(t) mōi vīchidyāi vaochā* of the previous v. uttered not by the worshipper, but by the Divine Being. This v. 6 means that what Ahura had uttered, or may utter, as His *māthra*, in answer to v. 5, was to him a *vahišta*; see Y. 45, 3; *aḍ(t) fravakhshyā . . . paourvīm [daē(ē)nām (?)] . . . im . . . mātrem* (apposition); see v. 6 here, Y. 45, 4 *Aḍ(t) fravakhshyā . . . vahištem* (poss. to *māthrem* (?)), v. 5 *yyaḍ(t) (hyaḍ(t)) mōi mraoḍ(t) spēntōtemō . . . maretaē(ē)ibyō vahištem*, certainly of inspired revelation, *yōi mōi ahmāi sraoshem dān*. The *vahištem* was only indirectly a reward as of course; but its sense is peculiar = *summum*. The *vanhēuš vahyō* = *summum bonum* (free) was applied to, or included, the 'reward', but *vahištem* represents a larger, and supreme, conception; cp. Y. 28, 8; Y. 43, 2, 11; Y. 45, 4, 5; Y. 47, 2; Y. 49, 12; Y. 51, 22. Line *c* is intended as encouragement in the struggle. No reader needs to be warned against Haug's *dicere-potest* for *vakhshat*. The general indications of the Pahl. and Ner. have been followed by all. *Valman*, as being in the former part of the sentence, should be read as having gen. force; see its orig. As the trlr. has translated *ahmāi avō valman* in Y. 43, 2; Y. 44, 19; Y. 45, 10 etc., it is impossible to attribute ignorance to him here. He either intended *valman* = 'his' = 'to him', or his text is corrupt, or he is intentionally free. So of *Aūharmazd* beyond all question; it renders *Mazdāi*, as being itself gen. by position = 'belonging to A.'; see *Mazdāi* = *î A.*, Y. 28, 5, *pavan zak î A.*, Y. 31, 1; *val. . . A.*, Y. 33, 14, *avō zak î A.*, Y. 53, 2. As to the gloss in *b*, see Haug's essays, Ed. West., 3rd, p. 350 note: 'In fifty-seven years Sôshans (and his companions) prepare all the dead; all men arise, both (those) who are

righteous, and (those) who are wicked'. In Ner. *vikāçayati* = *vakhshad*; so elsewhere *vakhsh* = *kāç*.

7. In line *a* a *yā* = *yēna* = *ut* might relieve difficulty, reading: 'He who these things conceived, as the first One, *in order that*, like the heavens (?), they might be clothed in light'; or a *chā*, omitted on account of the metre, might be supplied: 'He conceived these things, *and*, as a propitious sign, the heavens were clothed (pret. for once) with light, or stars'. Cp. Y. 30, 1. *yā raochēbīš daresatā urvāzā*, where, in connection with references to the chants and sacrifices, the stars (?) were invoked to appear as propitious. It will not do to force the construction. *Tā* = *tēna* = *ut* seems forced; see its position: 'He who first willed *that* the spaces of heaven should clothe themselves in light' is hardly expressed in the language. The context shows that 'glorious' spiritual privileges and possessions were at least included within the idea of *ṽāthrā*. That word refers back to *tā*; *tā* refers back to *tāchīd(t)* in v. 5, and alludes likewise to *māthrem*, and to *khshathrem* just preceding (; see *vakhshad(t)* in one verse, and *ukhshyō* in the other). As Ahura is clothed with stars (Yt. 13, 3 *Yim Mazdāo vastē(ç) vūnhanem stehr.paē(ç)sañhem mainyu.tāstem* (notice *mainyu* and *mañtā*), so he clothes the Immortals in beautiful forms, Yt. 13, 81; see also Y. 12, 1. *ṽāthrā* does not mean, directly and exclusively 'the physical heavens', although Roth's fine suggestion is most valuable. Its root is indeed *ṽan*; see S. B. E. XXXI. p. 18; but see Y. 28, 2; Y. 43, 2; Y. 50, 5. *ṽāthrā* was here far more morally than physically 'heaven'; i. e. it was a state, or scene, into which the beatified were introduced. *Vāthrem* was a thing 'given' or 'taken' in Y. 43, 2; and to render the 'physical heaven' as a 'thing given' would hardly do. 'He who conceived of them (and, in accordance with his conception, they were as glorious (heavenly) truths, (as the *māthra*, *khshathra*, the combined blessings of the sacred polity) clothed in (the) light (of manifestation)) . . .

As to *rōithw(v)en* (hardly an infin.), one would expect the middle, but the meaning is literally 'flowed', or 'may flow'. The *chīd(t)* of *nūrēmchīd(t)* is better taken in a generalizing sense.

Amid valuable suggestions, Haug is rather wild with his *multitudinem* for *rōithwen*, and *suo-igne* for *qāthrā* (*ṽāthrā*).

Pahl. *Yastā* rendered by a participle is less startling than many a modern error. *Mañtā* was not mistaken for a noun, although rendered by *paḍmānō*; see Y. 43. throughout. Freedom, and not radical error, likewise accounts for *rōithwen* as *gūmīkhtō*, and *ṽāthrā* as *khvārīh* (notice in passing that *khvārīh*, elsewhere = 'peace and comfort', here means 'bril-

But *di* here represents 𐬔, 𐬕; these, while generally expressing (ē)(ē), do not by any means always express them; 𐬔, 𐬕, were originally Pahlavi signs, modified 𐬔 (𐬕 to express length), and originally represented (as 𐬔) either *yā*, or *āy*, or *āi*, beside other sounds. Understood as this latter, they express what we call *ē*(ē, ē), the so-called Zend letter; but the signs 𐬔, 𐬕, represent also obviously *yā* here and elsewhere; *thwōi* = 𐬔𐬕𐬀 = 𐬔𐬕𐬀 (𐬔𐬕𐬀) = 𐬔𐬕𐬀, the 𐬀 having inherent *a*, as often in Pahl., 𐬔𐬕𐬀 = *thwayā* n. s. fem. = 'thine'; so *ṽaē(ē)chā* = *ṽayāchā*; cp. *svaya(m)*; see above, p. 436 fig., and on Y. 46, 11.

Is *tashā* nom. for voc. (with Roth)? Taken as such the line reads most naturally, and voc., as some hold of *Ashā* in Y. 29, 3 possibly stands sometimes for nom. Also is not *ā* an interjection (cp. N. P. *ā*), 'O creator' its force explaining the apparent nom. May not *ā* in *tashā* also = *an*, as often; *ā . . . tashā* = *ā tashan*? Otherwise *ā* goes with *as*, *thwē(ē)* not being a loc. Spiegel (followed by De Harlez, Bartholomae and others) regarded the form of the word as expressing its syntactical force, the Pahl. trlr. having placed the idea originally before him. This is of course the first impression made by the line. 'Thine was the creator . . . the spiritual wisdom, or wisdom of the spirit'. But why should Ahura require a second creator for the most sacred object in nature next to the saintly Iranian citizen? He himself is positively said (Y. 51, 7) to create the Cow. *yē gām tashō*? Common sense should furnish the answer. As Ahura is elsewhere said to act through this *mainyu*, (so possibly in Y. 51, 7; see also v. 3; Y. 43, 6; Y. 44, 2 (?); Y. 45, 6; Y. 47, 1, 5, 6 (?)), so here His *khratu mainyēuš*, or *mainyūš* is *rhetorically* and *poetically* mentioned as the direct agent, the *tashan*, instead of the indirect instrument. Or else the *Gēuš tashan*, like the *Spēništa Mainyu*, may be vaguely personified, like the concept 'Holy Spirit' in parts of the Semitic Scriptures, as a Being who is in a sense a part of the Deity, but whom he may yet be said to possess as an attribute. The passage emphasizes the fact that Ahura alone with His spiritual wisdom was the source of the existence of the 'clean' creation as represented by the 'mother Cow', who also subordinately represents the 'holy people'. Haug renders *c*: '*kommt sie von dem Landmanne her zu dem, der noch nicht Landmann war, und geht an ihm vorbei*', supposing the subject to be the Erdgöttin, therefore *Ârmaiti*. Both he and Spiegel understand *Armaiti* in *ahyāi*. De Harlez starts the inquiry whether *ahyāi*

can refer to the earth on which the paths were made. This is quite interesting. Roth however, as I think correctly, understands the Cow, but emending to *vāstriyāi*, and reading *āitē(ē)* *āitēē* as an infin. As it is natural for a sentence generally (far from always) to begin a line, *ā* + *itē(ē)* is a 3rd sg. of *i* = 'to go'. Some prefer 'to leave the husbandman', but the abl. may well be here that of the cause, and *vāstryā* may be read with some MSS. The 'paths', as elsewhere, are the 'ways of life', the pastures of the cattle, and the village roads; cp. Y. 33, 5 *pathō yaē(ē)shā* M. A. *shaē(ē)tī* (*shayatī*) (figurative application).

Owing to the stint in the use of words great uncertainty prevails as to the last half of line *c*; but however we may interpret it, it seems to show the possibility of the sacred Cow 'going to' the *nōiḍ(ḍ)* *vāstrya*, or 'being aided' by him. If we could regard the two *vā* as possessing only the emphatic sense, we might render; 'she leaves the *vāstrya* indeed, who is verily no *vāstrya* (in faithfulness)'; but a rebuke to the faithless, or idle, is not in place here; the talk is of the Cow, and the next verse shows that she is called upon to make a choice. It was a case of momentous decision, as in Y. 30, 6. But here, unlike the *Daē(ē)vas* who chose wrongly, she chooses aright.

Pahl. Notice the undoubted freedom as opposed to error in the trl. of *dadāo pathām*. The erroneous glosses are mischievous chiefly in forcing our renderings. *Ayāf* = *vā* has dropped out of the defective MSS. Ner. however possessed a better one; see his *vā*.

As more ordinary Pahlavi, read *c*: 'and it is given to him who approaches with husbandry, [that is, to him who fulfils duty and charity], but for him who is not a husbandman, etc.'

10. Some prefer following the Pahl. as to *hī* = 'the two things'. Haug takes *Âr(a)maiti* as expressed in *hī*, followed by De Harlez. *Hī* looks difficult as a nom., but see the context; it refers to the Cow. In the Veda the corresponding word has ceased to be a pronoun; we can only compare *hā*, *sā*. *Chīś* is both masc. and fem. There is nothing gained by altering the text arbitrarily. For *ahyāi* as reflexive, see *ahyā* in v. 12. *Ahurem ashavanem* gives strong support to the significant concrete suggested by the Pahl. trlr. in Y. 29, 2 *uštā-ahurem* 'a salvation-Lord' (see S. B. E. XXX. p. 7, note 2), which I so reluctantly put in the second place.

Spiegel's suggested emendation of *fshēnghī* to *fshēnghīm* has been justified by the MSS. *Fshēnghīm* = *fshēnghyam* (or *°iyem?*); cp. *fshēnghyō* (Schleicher's suggestions). Roth compared the root *sphā* = 'to become fat', and, for form, *dhāsi*, rendering *Wartung*, all of which is easily reconcilable with the Pahl. *fshēg*, and was of course originally suggested by it. I cp.

psā; cp. *fāēratu*; cp. *viçvāpsnia*, so *fshu* = *psu*; cp. *āpsavas*, RV. VII, 4, 6 (so all).

Roth correctly followed the ancient rendering of *davāschinā*, which would still be preferred, if it were not ancient. Haug's *daēvāschinā* (?) = *deos quosque colens* is not defensible. Others 'striving' (*du* = 'to press').

Humeretōiš, the Iranian *smṛiti* [(*susmṛiti*) (not in its later narrowed sense; cp. *marenō*)], is the body of memorized, and recited doctrine, *agušta* to the Druj-worshippers, but *vahišta* to the heart-devoted (Y. 31, 1). The sentiment of v. 1 is repeated in a different form here.

As ordinary Pahl. aside from its original, read *a*: 'They assign to that husbandman . . . ' so, the perhaps later gloss, and also (naturally) Ner., but see the Gāthā forms which the Pahl. trlr. could not have mistaken. *Fravāstend* freely for *fravaretā* etc. The last gloss seems not to be relevant. Aside from its original, line *c*; 'Aūharmazd does not allot to him who is that idle persecuting heretic and deceiver any share in the good recited lore'.

In Ner. *mitrīkṛitām* is free for *fravaretā*. *Visphārayitre* expresses the idea in *fshēg* = *fshēnghīm*. Haug's rendering for *visphārayatā* (?) is mistaken; *tre* = 'to the extender' is better. *Pravarshati*, in the rare figurative use of *vrišh* (no *vāridan*, as elsewhere, in the Pahl.).

11. *Gaē(ē)thāosehā* is better in the concrete sense of 'settlements', and *daē(ē)nāosehā* = 'laws' here rather than 'consciences'. See the three intelligently related ideas, the people, their laws, and their comprehension of them.

Škyaothanāchā are the sacred actions of obedience to the law, moral, ceremonial, and civil. *Varenēng* combines the idea of the religious choice, the creed, with individual religious volitions; cp. *ā varenāo vīchithahyā*, Y. 30, 2; Y. 48. 4. *Dāyē(ē)itē(ē)* may be a better reading than *dāitē(ē)* (cp. *dāyamāna*), as it adds a syllable to the line. *Dāyē(ē)itē(ē)* (or *dāitē(ē)*) = 'takes', 'accepts'; *varenēng*, the articles of his creed; lit. his choices. Otherwise 'may place his faith', 'settle his choices'. Others 'whereby every man may carry out his views', and 'whereby one may freely express his belief'. Haug is better with his *Ubi optiones vir-liber facit*: Spiegel is more concrete, defining 'die Wünsche nach dem Jenseits'.

As it is most unscholarly to criticize the free deviations of the Pahl. trlr., with whom exact reproduction was next to impossible, the Pahl. trl. should be regarded here as remarkably faithful, except in *c*, where however it gave us the first needed indications. In Ner. *tvayi* = *tvadiye*.

12. *Ahyā*, as reflexive, sheds light on *ahyai* v. 10. Some render *c*: 'The one striving (?) after insight (?) (Ārmaiti) tests in spirit on which side the error is'. *Mainyū* equals the two spirits, whose contrasted influence

had just been mentioned; cp. Y. 30, 3. As to *maē(ē)thā*, the unvarying testimony of the Pahl. points to *maē(ē)thā* = *maē(ē)thana*. See also Y. 33, 9 *ēāthrā maē(ē)thā mayā vahištā baretū mananhā*; see also Y. 34, 6. For the idea of 'abiding', 'abode', cp. Y. 33, 5; 43, 3; 46, 16. Spiegel has retained the correct general sense of *maē(ē)thā*, although he takes the word positively as a pl. noun; I think it is adverbial instr., or nom. dual. adj. = 'abiding'*.

Pahl. *Bāland* for *baraitī* is of course no attempt at direct translation. The 'highness' of the voice renders the idea of 'lifts', the form of the word having been possibly suggested by its likeness to *bārđ*, as the *l* is better rendered in Pahlavi by what we understand to be now the Zend letter *r*. If proof is required that the Pahl. trlrs. knew the meaning of *bar* = *bhṛi*, see Y. 50, 6, where the identical words *vāchim baraitī* = *gōbīšnō yedrānd*. I had followed the Pers. and Ner., as literally understood, in transliterating *khēzishnō*(?) and *khēzēm*(?), but see *ānušhakhš*, and the words, as transliterated below, correspond also elsewhere to *hakhš* (see Spiegel's Comm. vol. 1. pp. 223, 437) and are radically related to it; they should be rendered as Haug has done (Essays, page 350) by 'solicitation'. I would modify by 'arouse'. Here then we have a case where the Pahl. trlr. seems to be utterly at fault, but on examination it turns out that he was one of the earliest foreigners who knew the origin of the Sanskrit word *ānuśāk*. The pronuntiation might have been *hājēm*, *hakhchēm*(?), or *hakhjēm*. May not the origin of the intransitive *khēzēm*, *khēzishnō*, be found here, as from *hakhsh* = *hach* + *s*, cp. *afrāzad* from *afrūkhtan* (*ruch*), *sūzad sūkhtan* (*such* = *çuch*), etc.? (c) 'who takes counsel with his perfect mind, and with the spirit, his is the abode beyond', is certainly free as opposed to being erroneous. *Âr(a)maitiś* is admirably rendered in the concrete, as 'the man with the perfect mind'. Ner. refers *hampārsēdō tomān*, and not to *mīnavad*. (*Notice Zend *āthrā*, *yāthrā*).

13. *Âr(a)maiti* may be the subject here (so De Harlez followed by Jackson); see the foregoing *peresāitē(ē)*. But *maē(ē)thā* is not to be understood with *āvis(k)yā* and *tayā*, not having any such sense here as 'faults'. Roth (who however regards *maē(ē)thā* as meaning 'faults') renders, after the proper indications, „Die Anschläge, die man offen oder im stillen abredet, o Mazda . . .“.

Frasā (inst. sg., or acc. pl. nt.); *peresāitē(ē)* refers to the discussions and inquiries (see v. 1, 2, 3, 5, 9, 11, 12). Antithesis prevails throughout (a form of rhetoric having its origin in the antithetic dualism of the doctrine); here it lies between the true examiner of facts, the *vīchirō hās*, Y. 46, 5, and the heedless judge 'who binds on the heaviest penance', and not between the 'open and secret questions'; that antithesis is subordinate. The man who, with *Ârmaiti* (his piety), questions the open and the difficult

is the *vidvāo*, the *vāstrya* v. 9, and *fshuyañt* (the good have the first place in the antitheses), and the *yē vā kasēuš* is the *ēvidvāo*, and the *avāstrya*; see v. 17. *Peresāitē(ē)* may be middle for passive, but this is indifferent; 'what are asked', or 'what questions she asks'. The middle *ayamaitē(ē)* (read *āyam°*; ♀ has Pahlavi initial value = *a* or *ā*) gives colour to the rendering 'who binds on himself the greatest penance for a little fault' (De Harlez and Jackson); but such exaggerated virtue is not probable. The middle may refer to the fact that the action referred ultimately to the subject. *Chashmēng* = *chashman*, loc. *ēng* = *an*; cp. *kārman* etc. *Thw(v)isrā* is also locative from *thwisri*; cp. Ved. *agnā*, *ūditā*, *apratā*. Others render voc. (De Harlez and Jackson), but 'glittering' applies better to the eye than to the entire person of the apostrophized Deity. Also the voc. and nom., standing side by side, are a little difficult.

Haug here again relapses into rash conclusions in his anxiety to differ from the indications of Ner., *frasā* = *caetera (porro)* (?), *Mazdā* = *res sapientes* (?), *būjem* = *voluptatem* (?). Roth justly (as so frequently throughout his masterly Y. XXXI) follows the hint, or indication, of Ner. as to the root meanings of each word here where Haug abandons Ner., and in fact as to every word in the verse save one.

As ordinary Pahl., render: 'He who consults etc.'; but such a rendering is not complete in the case of these translations. The Pahl. in *b* is keen and concrete, but I must differ. *Chashmēng* seems recognized as a loc. *Thw(v)isrā* seems read as some form of *dva*, *dvi°*. Or was the idea of *tvish* rendered by that of *gāmējakō*, a 'mixing' recalling an 'agitation', 'vibration'? Ner.'s *prachchannena* = *nihānik* = *tayā*. *Ekahelayā*, = 'with one impulse*', for *gāmējakō*, contains a word somewhat kindred to *thw(v)isrā*.

14. I think *aiti* should be taken in its more natural sense 'goes, 'are passing by' (neut. pl. subject). Haug rendered: *quae preces conduntur ab (?) creatoribus (?) veracis (veracibus) et quae Sapiens! a mendacibus, ut hae sint perfectae ita!*; more freely: '*Dies will ich dich fragen, Lebendiger! für jetzt und für die Zukunft, wie die Gebete, die von den wahrhaftigen Schöpfern und welche von den Lügnern gegeben sind, gedichtet wurden*'. (?) Roth (keenly): '*Ich frage dich daher, o Mazda, über das was gilt und gelten soll: wenn Abbiten geleistet werden statt des Loskaufs, sei es einem gläubigen oder auch den ungläubigen, o Mazda, wie die in Ihrer Fassung sein sollen*'. Others: 'I ask thee . . . what claims in the entries above shall be made upon the righteous, and what upon the wicked, and how these will stand when the entries are balanced?'. It is gratifying to see the evidence of the Pahlavi writers beginning to work its way, as in the rendering of *ishudō* as conveying

the idea of *avām, ṛṇām*. The only question is as to whether the idea of debt owing to the offerer, or by the offerer, is expressed. Here I would modify my former opinion. Debts to the offerer seem indicated. Elsewhere however the verbal form expresses perhaps confession of debt. *Dāthranām* (also with the Pahl. trlr.) here equals Ved. *dātrā* rather than a Sansk. *dhātra*, as in Vd. 19, 27. I fear I can hardly follow the very narrowed sense of 'entries'. The *dāthra(nām)* were the entire series of holy efforts of the righteous referred to in the chapter and culminating in the religious offerings as their outward expression. 'What prayer-debts are paid for the holy efforts of the righteous' seems the sense, 'and what are the debts due to the wicked, and how shall they be in the summing up.'

The Pahl. *angardīkīh* should be taken etymologically (cp. Zend *hañ-kārayē(ē)mi*) = 'completed reckoning'; see Ner.'s *vipākatā*. = 'completed result'; cp. *vipāka*.

Apart from its original, render the Pahl.: 'who pays a debt of the lenders, that is, gives of that to him who is righteous . . . , and he also who gives to the wicked, is as they are; so the judgment is this'.

15. *Maē(ē)niš* to Sk. *menī* (so Jackson admirably), the Gāthic word affording perhaps the true explanation of the Vedic one. Sp. compared *μῆνις*. The *menī* may have been a shaft hurled in just vengeance. *Adu-jañtō* should be understood in the concrete; see S. B. E. XXXI, p. 49.

Roth has brilliantly solved the difficulty of *hanar(e)* by taking the traditional (sic) sense of the word as it occurs in Y. 47, 5. He renders *c* however (last part) *während Vieh und Mann ihm nichts zu Leide thun*. *Pasēuš vīrahyā* (?) *adrujañtō*, as gen. absolutes. *Hanar(e)* may, I think, contain the same elements as *sine*. Haug rendered *quae cogitatio* (*Gesinnung*) . . . (*et quae cogitatio ejus sit*) *qui non vitam ullum* (*ullo modo*) (?) *destruit* (?) . . . Spiegel (as usual) better, but taking *hanare*, like Haug (of course independently), as from *han* = *san* = *ein wenig* (freely). The abl. term. of the *a* declension when followed by *chā* is written *ād(ē)chā* with much regularity; but I think that later cases (as that here where *°ād(ē)chā* disturbs the metre) are imitations from occurrences where the metre required *ād(ē)chā* to be spoken as *ād(ē)chā*; see remarks on p. 407. The Pahl. *pavan vin-āsišnō* may well be a simple enlargement by anticipation of the rendering *pādafrās* for *maē(ē)niš*, or, again, it may be the original translation, *pādafrās* being alternative. *Hanar(e)*, correctly rendered in Y. 47, 5, seems here curiously mistaken, as I hold, for a form of *han* = *san*, in its sense of 'gain', and it was so mistaken, as I think, owing to the following *vid* in *vinastī*, which was first explained to us as a form of *vid* by the Pahl. trlr.

here and elsewhere, an important grammatical *datum*. The word usually transliterated *nivekinēdō* may be properly *nivēdinēdō* rendering *nivaē(ē)-dhayē(ē)mi*, notice the New Persian *naveid* (sic). The misapprehension of *hanare* threw the renderings into disorder, yet see the correctness in lines *a* and *c*. The question arises, 'is *hanare* translated at all?' I regard at as far from certain that *pavanich mozd* is not quasi gloss emphasizing *nivēkinēdō* (sic). We must seriously consider whether *barā* = 'away', 'off' in the gloss is not the echo of a lost rendering for *hanare*, so that in the inaccurate gloss we have a trace of the correct rendering of *hanare*, as in Y. 47, 5. Else where did *barā shikōnyēn* possibly come from? Even the limited idea of 'announcing' without the added inherent idea of 'offered acquisition' does not contain any hint of 'freeing', 'separating', 'letting go'. *Barā shikōnyēn* contains additional translation as well as worthless gloss. (Of course we must understand in speaking of 'traces of lost translation, or text' that the Pahl. trls. have no certain connection at all with the Zend texts now written on the same paper with them, we might even say that it was extremely improbable that the real trlr. had before him exactly the Zend texts which now appear transcribed in our MSS. beside his text. The copyists did nothing but copy; and the arrangers and compilers (editors) handed down Pahl. trls. from predecessors who saw MSS. hundreds of years older than those now extant. They worked these ancient opinions over doubtless, thus doing much mischief, and destroying much real tradition; see similar remarks elsewhere). As to Ner.'s *lamcha*, see Spiegel's Ner., also West's Mainyo-i-khard II, 176 *lañchā* = *pāra*.

16. A root *dā* = 'to know' is not needed for *hudānuš*, *dā* = *dāh*, suffices for 'the well disposing', 'the wise'. To Haug we owe the valuable rendering of *yā-š(k)yaothanaschā* as a *compositum* in the masc.; cp. *yā-varenō* Y. 12, 7. This masc. may seem very easy and obvious at present, but that is the case with most discoveries. The Pahl. trlr., as too often in similar cases, when explained by the mischievous gloss, seems to doubt the augment in *asperezatā*, committing the unpardonable offence of rendering it as an *a* priv. It is however always probable, or possible, that his text may be older than the gloss; and if that be the case, the text may have been intended to be read *ākūshidār* = 'emphatically a striver', or 'a striver against'; then the gloss only would be erroneous, and this supposition is imperatively necessary. If, however, the actual translator here really fails to see the augment, which is rarely expressed in Zend texts, he is yet, as ever, our first lexicographer as to the root meaning; he saw *sperez* in the sense of *sprih*.

17. Haug's *velaman-faciat* (*celet*) for *aipidā-bāvayaṭ* (sic) is again rash

and incorrect. The solution of this word we owe to Neryosangh apart from the Pahl. trlr. He was ably followed by Justi, Roth, and others; the root is the curiously extended *dab*, *debu* a denom. (?); cp. root of *rôithwen*. It seems a desecration to the memory of Benfey to question *zdî* as equalling *edhi*, a degeneration from **as-dhi*, but *ah* = 'to say' might recur in Zend as *az*, in which case we should have *zdî* for *azdî*, 2nd sg. imper. = 'inform us', suiting *fradakhštâ* which follows, and *mraotâ* which precedes. See the Pahl. here, and in Y. 50, 1. The Pahl. trlr., while, as usual, giving us our earliest intimations, has yet, from some accidental cause, treated the *dē* in *dēbāvayad(t)* like the *dē* in *dējāmāspa*, and the *de* in *debāzaitî*, and perhaps also in *demānahyâ* or *demanahyâ* (which may however be from *dam*); he renders *bāva yad(t)* = *yehevūnāi . . vad°*, not noticing the *dē* which probably stood detached in the ancient MS. before him, which MS. probably differed more, or less, from that in which his own trl. now stands preserved to us. (Not so Ner. who renders as a form of *dab* by *yato vipratâarakât*.) The Pahl. trlrs. often render forms of *dab* with correct recognition, and giving us our earliest information on the subject. I had written *azîñō*, but DJ.'s *azdîñō* might be a quasi denom., imitating *zdî* here, and the *azdâ* in Y. 50, 1. Reading *azîñō* (if we could so correct), or Spiegel's *azêdō* (so in both places), we have less difficulty; it might equal *zdî*, from *az* = 'to say' (see above), 'tell us'. Or else 'inform us' is free for 'be an instructor'. It seems improbable to refer *azîñō*, or *azêdō*, simply to the Zend *az*, yet *z* = *z* in Zend and Pahl.; cp. *vâz* = *bâzû*. The instrumentals in Ner. should be often rendered 'as regards', 'according to'; so *pavan*. *Yato* corresponds to *vad°*, and is a good instance to show the impossibility of reading Ner. without his originals.

18. *Dushitâ*, loc. sg. of °*ti* to a **duh̥kshita*. Otherwise, with Roth, cp. *duriti*, following the Pahl. through Ner. The Pahl. trlr. renders *sâzdûm* as if from *sâ(çâ)* = 'to sharpen'. The MSS. are in confusion as to the reading in *a*; J.³ *sadbh̥yo*, J.⁴ *bhavadbh̥yo*, (so I think J.⁴ means, as a correction of *sadbh̥yo* in J.³ which was its original; see Y. 34, 7.) Ner., as should be well marked, renders alternatively, by *vighâtaya* = 'smite', 'kill', and, in the gloss, by *ârachayata* (so Haug) with the Pahl. The reading *ârayet* (J.³) might however point to *âr* as a verb of motion in the sense of *arpâyet* = 'send out', 'let fly (a blow)'. I note this, as Haug's text of Ner. is so excessively erroneous that there is danger in trusting it; see his own apology for it. J.⁴ has here what seems a corrected *âsârayet*, or *âchâr°*.

19. *Ahûbiš*, or *ahûmbiš*. *Ahûmbiš*, *ahûm.biš* stand in the MSS. here (K⁵ has *ahû.biš* at Y. 44, 16). *Ahûm* was probably a separated *ahu*, provided by the early scholiast with the case sign of the acc. Cp. the case

signs elsewhere before the suffix in *yavaē(ē)tātē(ē)*, *avaē(ē)tās* (*°tāts*). The Pahl. trlrs., who have given us such rich emendations as well as decisive renderings, might be trusted here, as they were by Westergaard. But *ahūmbiś* of the MSS. must be considered. As = 'healer of the world' it sounds rather advanced for the document, although thoroughly possible, Justi and Spiegel having long since pointed out *biś* = 'healing' in *vispōbiś*, *hubiś*, *eredhw(v)ōbiś* (names of plants). *Ahūmbiś* is grammatically possible in some places, but it is not probable in Y. 44, 16 *chithrā mōi dām ahūbiś ratūm chizhdā*, where *ahūbiśem* would be required, unless the word were applied to Ahura, but 'healer of world' would apply rather to the prophet; also its position between *dām* and *ratūm* does not favour a voc. *Ahūmbiś* = **asubhiksh* = 'seeking after life' (for the people) might be considered. But the word as = *ahūbiś* means for 'the people' (so, long since privately circulated), or 'the worlds'. As to the pl. apparently for dual., it may be said that no dual was in view. *Ahvāo* = 'of two lives', but 'the worlds' might include Heaven, Earth and Hell, or the *hamistakān* (?) might constitute a 3rd state; see also *ahvāhū* Y. 51, 9. As to instr. for dat., cp. *drogvōdebiś* Y. 29, 2, Y. 48, 11. There is of course a syntactical difficulty in holding *erezhukhdhāi* to be governed, as would seem so natural, by *gūštā* (which governs the dat. of the person and the accus. of the thing); we should not expect to find the nom., which is quite natural before *erezhukhdhāi*, emerging far off in *khshayamanō*, with *erezhukhdhāi* referring to the same person before it. I had therefore severed *erezhukhdhāi* from *gūštā*, and regarded it as expressing the object of the energetic *khshayamanō hizvō.vasō*, 'the person' here, but preferring 'the thing' in S. B. E. XXXI. But one does not know what to expect in the Gāthās. Perhaps the meaning is: 'Let him listen to the truthful speaker, who conceived of Asha, etc. . . . powerful over words, and free of speech' . . . (?). Of course this is greatly to be preferred, if it is possible, and it may not be impossible. Haug makes the *vidvāo* the hearer (?). Spiegel (far better) takes the middle in the sense of the passive: 'let the wise A. (but voc. for nom. (?)) be heard . . . who rules with truly spoken words, who has power in his tongue', explaining; 'he needs only to speak, so it happens'. Haug: *Vachanhām khshayamanō hizvō.vasō* = 'dessen Zunge frei sich bewegt'. Roth gives an admirable suggestion that *gūštā* is understood; '(höret) auf seine Versicherung. Der Worte ist er mächtig, beherrscht seine Zunge'. De Harlez: 'qui parle en maître'. Jackson; 'who will have power at will over the words of his tongue—so that they will be verified . . .' (see Spiegel). I prefer to regard the words as affording the reason for the admonition; the *yē mañtā ashem* is declared to have absolute command of speech, to give the infallible and inspired direc-

tions which are to be heard. *Erezhukhdhái* (S. B. E. XXXI, p. 51, infin. (?)) is concrete; cp. the *erešvacháo* contrasted with *mithahvacháo* v. 12. But who is the *vidváo* . . . *khshayamanô hizvô.vasô*? Almost everything points to 'the prophet' of the 'holy Faith', as opposed to the *dreghaŋt* of v. 18, save only v. 7. *Mazdâ* also needs to be accounted for, and cannot well be termed an instr. (It is however possibly in place as a prayerful exclamation not affecting the syntax). *Yas tâ mañtâ* . . . *Ašem* (v. 7) almost forces us to refer the same words here to the same Divine Being whose activity had already been expressed by them in an earlier verse of the same hymn. Able writers, who have bewailed the obscurity of the Gâthâs, regard it as the critical procedure to seize every expression that bears any resemblance to language applying to the human subject, and to force all grammatical analogies, and parallel passages, which refer the words to the Deity, with one sweep out of the way. I myself also certainly hold that an alternative translation should be rendered in all cases where the words fit a human subject, and I also hold strongly that the text should be slightly changed where indicated, and alternative renderings afforded in emended texts; but the question is as to our *first* translation. I hold that the frequent intentional obscurity of the Gâthic composer, or composers, should be critically held in view, and oblique address in the 3rd person should be recognized as possible when made to Ahura, or a description in the 3rd person made, with an address in the voc. in the midst of it. Can then *yē mañtâ Ašem* be referred to Mazda with a voc. *Mazdâ* in *c*? See him referred to in the 3rd person in two lines of v. 7, and in the voc. (2nd person) in the 3rd line. Then in Y. 32, 16, according to a disinterested criticism, *yē(ē)hyâ mā aithišchîd(t) dval(ē)thâ* may well refer to some superhuman power; yet we have in this same Y. 32, 16 vocatives, *Mazdâ Ahurâ*, thrown in. See also the curious structure in Y. 44, 1, and the voc. *Mazdâ* in Y. 44, 2; see especially Y. 45, 4. I therefore conclude that the Deity was addressed in the Gâthâs sometimes with affected and intentional obscurity of diction, and that in view of the strong expression *yē mañtâ* . . . *ahûbiš vidváo*, Ahura Mazda may be here indicated (possibly as representing his prophet). But I would add a most emphatic alternative in the other sense. *Vidâtâ* might well be loc. of a *vidâiti*, but it seems needed as in agreement with *âthrâ*. At first sight *vanhâu* seems loc. with *vidâtâ*, but see the parallel Y. 47, 6 *âthrâ vanhâu vidâitim* (or *°tē(ē)*). *Vanhâu* is, like *uštâ*, a loc. used adverbially. The form of *gûštâ* perplexed the Pahl. trlr., as it has others. But I rendered him formerly far too much in the sense of ordinary Pahlavi. *Nyôkhshishnîh* (practically = *nyôkhshishnô*) is one of the frequent infinitives for imper. (see Ner.'s *çrotavyam*), indicating 'propriety', if not 'obligation', as ordinary

Pahl. I would render as formerly: 'He whose listening is the hearing which is discretion and righteousness . . . (b) The authority of speech rightly spoken, etc'. *Vanhâu* in *c* seems not rendered. *Airîd* was formerly read and rendered 'pure' by me from excess of carefulness; better *âirîd* (?) = 'the thoroughly impure'; cp. Pers. *ridan*, still better *âirikht* (so DJ. in Y. 51, 9, and probably also here) which might be intended to express *â* + *irikhta* (*irich* = *rich*); or again we have had West's *agirâîd* = 'undecided'; see Essays, p. 353. Ner. and the Parsi-pers. afford the proper meaning. *Bâkht* (= 'certain' in the sense of 'holy', a frequent association of ideas) being in antithesis, our word, whatever it may exactly be, means 'unstable', or 'unholy'. I do not follow Haug's *bhuvandvayor* (sic); see recurring forms of *dvaya*.

20. As to the reading *âyad(t)*, I agree entirely with Roth that *dâyâd(t)* is the *allein brauchbar*. The rendering 'who comes over to the righteous' I regard as very improbable.

Divamnem explained as *dvamnem* from a *du* = Sk. 1st *du*, middle, = 'to suffer torture', ('*Wer einen gerechten erdulden lässt*') was long followed by many. Now a root **du* = 'to remove' is suggested, altering the entire cast of the verse: 'from him the long endurance of misery and darkness shall be spared (removed (?))'. The Pahl. suggests *div* in the sense of 'deceive' (cp. *dab*). *Aparem khshayô* = 'the uttermost of ruin' (?) is interesting. The Pahl. trlr. suggests *dpara* in the sense 'later', so Spiegel and Jackson. *Khshayô*. Y. 71, 17 speaks strongly for a gen. with *daregēm âyû*. Its position, it is true, also well indicates a nom. according to every Vedic analogy. For that reason I formerly rendered alternatively as a nom. masc., 'one otherwise ruling'; cp. *Mazdâ khshayâchâ*, Y. 28, 7 (see also Haug). Later I followed, with Darmesteter, the significant *shîvan* = 'lamentation', and am still unwilling to twist the sentence out of a natural shape, and, supposing the existence of a *khshayah*, or a *khshaya*, I would compare *khshaya* from the second *kshi*. *Vachô* cannot be gen., but, if we emend to *vâchô*, 'woe of speech' becomes possible. *Avae(ê)tâs* is the noun in the nom., *avae(ê)tâts*; cp. *ameretatâs*, also *yavae(ê)tâtê(ê)* (from *yavae(ê)tâs* [°*tâts*]), etc. It would then be either in apposition with *vachô* having adjective force, or, reading *vâchô*, we should render 'lowness', that is, 'vileness of speech'. The syntactical reference of this line *b* to *ashavanem* . . . *hôi* in the sense 'removed from' seems to me erroneous, see above. (It is foreign not only to the spirit of poetical diction, but of all ancient original matter, to have these marked particulars strikingly alluded to at length, and then separated from the person who escapes them by a feeble separating word, while the wretch to whom they belong, as a punishment, is mentioned in the next

line. The entire verse refers to the idolatrous Daê(ê)va-worshipper who would deceive the saint in the interest of the Lie-demon; and it is in anti-thesis to the preceding verse, which expresses the truth of Ahura, and his prophetic adherent.) Haug's *eradicet* for *naêshaṭ* is strikingly out of the way. *Naê(ê)shaḍ(ṭ)* is a 3rd sg. aor. of *ni (nî) = 'to lead'*. The Pahl. trlr. read *āyaḍ(ṭ)*. His *shîvan* = 'lamentation' may be literally, and not merely figuratively, a translation of *khshayô* (cp. Darmesteter's *études*). From *rûbishnô* we see that he took *avaê(ê)tâs* as a compound of *ava* with a form of *i = 'to go'* (see also Haug). The Pahl. trlr. renders: 'he says (that is, his word is) 'a vile proceeding'. In *tem* = 'darkness' in *c* we seem to have an amusing error. But, as *tem* is correctly 'used for *temanhô* in the line immediately preceding, the only sensible conclusion is that the trlr. arbitrarily repeated the word from the foregoing line, allowing himself to choose that procedure simply because the word *tēm* in the Gâthic reminded him of the *temanhô* just preceding. And this is of importance to explain other similar cases. Here ignorance is excluded as an explanation, and yet *the outward shape of a word seems to have determined a free insertion, or a rendering!* Ner., according to all the MSS. except that used by Haug, follows; but Haug reports *tam . . . bhuvanam* (as a masc., possibly having the 2nd *bhuvana* in view). It is possible that this *tam* may not only render the Gâthâ, but a now lost Pahl. reading *zak*, or *denman*, in which case our amusing error would turn out to be a corruption from the original, no *tem* = 'darkness' having ever been written by the earlier, and more original trlrs.

21. Taking *Haurvatô Ameretâtaschâ* as gen., we should have the most formidable heap of genitives in literature, no less than six in a string, followed closely by a seventh. Moreover Ahura's 'store of Weal and Deathlessness' is a somewhat strained and artificial expression, but his Asha, which included all his legal and ceremonial provisions for the welfare of His faithful, naturally has a 'store'. The words are acc. pl. used for acc. duals, as perhaps *ahûbiš* is used for the dual. The absence of the dual number tells also nearly (if not quite) as much against the words when regarded as gen. If gen. (?) render: 'May M. A. establish from the fulness of Weal and Immortality (long life unbroken by death), and from the fulness of His holy Order the protecting headship of his own Sovereignty'. The gen. *bûrôiš* naturally suggests the rendering 'out of the fulness of His holiness', and doubtless the form was chosen on that account; but the gen. with *â* properly means *apud*; the two shades of meaning are easily harmonized; cp. *â varendo vichithahyâ*. For *êâpaithyâḍ(ṭ)* with the gen., cp. v. 15 *vîrâ(a)ḍ(ṭ)châ* with *adrujanîô*, *mainyēuš* with *vahištâḍ(ṭ)* Y. 33, 6. As to

sarô, its obvious meaning, as the original of the Pahlavi-pers. *sar*, has long been familiar. The derived meaning *custos* = *Wächter* (Haug), or 'refuge' (Ved. *śarman*) was adopted by Haug at a time when he had not yet investigated the authority of the Pahl. commentary, or the Pahl. language. The meaning 'headship', 'rule' is actually needed to explain the Parsi-persian word. As to the form, I should regard an accus. pl. fem. as the most improbable. It might be an accus. sg. neut.; but *sarô* occupies the place of a nom. sg. in a Gâthic, or Vedic, sentence, and it may be nom. sg. masc. (cp. its exact expression as such in *sâremnô*). There is no reason why it should not be even nom. sg. neut., in apposition, but not agreement, with *Ahurô*, theme *sarañh* (*sarah*); cp. Yt. 10, 40 *Karetachid(ē) aē(ē)shām hufṛā-yukhta yōi nighrāirē(ē) sarahu maš(k)yākanām ashemnôjanô bavaiñti*. (In Y. 49, 3. I regard *sarē* as hardly possible as a gen. on the same ground as that on which a gen. *Mazdāo* has been so generally rejected in Y. 28, 1. It would be a heaping-up of genitives. In *tā vanhēuš sarē izyāi manānhô*, *vanhēuš* obviously applies to *manānhô*. *Sarē* is acc. sg. neut. = *sarô* from *sarañh* (*sarah*)). There are three stems *sar* (loc. *sairi*, if read with most MSS.), *sarah* (*sarañh*) in Yt. 10, 40, here, and in Y. 49, 3, and possibly *sara* may be the stem here. It is hardly necessary to cite instances of the different genders from the same roots, but cp. Sk. *āyu*, m. and *āyus*, n., *jāna*, m. and *jānas*, n.; cp. the genders changed with change of accent, *āpas*, m. and *āpas*, n., *tyājas*, n. and *tyāgā*, m., *rākshas* n., and *rakshās* m. (*injurer*), or even without change of accent, *āpas*, m. and *āpas* n. As to a stem *sara* beside *sarah*, cp. Ind. *hēḍas* n. s. neut., and *hēḍas* n. s. m., stem *hēḍa*; cp. *ḥēpas* n. s. masc., and *ḥēpas* nom. sg. neut. See Lanman, Noun-inflection in the Veda, p. 549 for further examples. The form is either an acc. sg. neut. (?), or a nom. sg. masc. from *sara*, and the syntax gives such strong evidence that this case alone might establish the existence of a stem in the *a* declension (or else it is a nom. sg. neut. in apposition (?)). For *Mazda* (or *mazdā*) in apposition with a neut., cp. Yt. 1, 8 *dasemô yaḍ(ē) ahmi spānô*, with an abstract, cp. Yt. 1, 7 *khštvo yaḍ(ē) ahmi khratuš . . chistiš*. In apposition with a pl. neutr. (?), cp. Yt. 1, 7 *Tūirya (ahmi) asha vahišta (ashem vahištem ?)*. This is however the later Zend of interpolation. As to *vazdvarē*, which, comparing *ayarē*, *saḍārē*, etc. one would naturally call a neutr. pl., but which, as indeclinable, may be a sg., it is hard to resist the impression that *vaz* = *vah* is the root extended by *d* + the suffix *van* = *varē*; cp. *karšvan*, *karshvarē*, and the meaning is 'strength from abundance', and prosperity'; see the Pahl. as rendered by Ner. Haug takes *haurvatô ameretâ-taschâ* as accus., but *ēāpaithyâḍ(ē)* as = *e (suis) bonis* = *seiner Güter Wohlstand*. The Pahl. might, as usual, be rendered much closer to the Gâthâ. Yet lame as

the rendering is, it gave the clue to the meaning of every word. *Bârôš* = *bândak*, which latter is properly gen. by position; and *avö* should strictly be taken as referring to it, see *â*: 'to the full one, that one who is Righteousness'. *Vâpaithyâd(t)* = *nafshman* = 'own', and *patih*, which is hardly to be referred to *khshathrahyâ* = *zak i valman i khûdâi*; *sarô* = *sardârîh*, so, uniformly. *Urvathô* = *dôstô*, giving us our earliest information. *Vazdvarîh* may be merely transcribed, but there is always danger in talking about the 'mere transliteration' of the words of a mother language into those of the daughter dialect. Mother and daughter are really one. If *vazdvarê* was Zend, *vazdvarîh* was Pahl. *ipso facto*. Ner. knew what *vazdvarîh* meant; his *pivaratvam* at least is no transliteration. *Avö*, if read in *c*, might even be regarded as carrying its force so far as *dôstô*, 'to his own soul' is not the needed sense; *valman* would be better read to escape this last.

22. *Astîš*, if = *âstîš*, might properly be referred to *stâ* = *sthâ* as = 'stand by', 'helper'; cp. Vedic *pratishṭhîs*, but I think it is hardly desirable to depart from the MSS. simply to show that we are aware that *â* may become *i*, as in Ind. *sthiti* etc., etc. The simple and concrete explanation of the Pahl. trlr. comparing *dsthi* = 'bone' is more probable, because not so advanced as the idea of 'helper', 'stand-by' (to the Deity). Cp. also Y. 33, 2 where the MSS. also read *astîm*, and Y. 46, 11; Y. 49, 11, where the *astayô* are in Hell, a locality where assistance to the Deity could scarcely be rendered. *Pêdâkîhâ* may possibly be a pl. in *îhâ*, and so a literal rendering for *chithrâ*; see the Parsi-pers. which does not see the adverb, also Ner.'s *prakaṭatvam* 'manifest things to (DJ. *avö*) the wise (are these)'. See the certain freedom, as opposed to error, in what follows. The concrete *khûdâi* in this particular phrase is not bad for *khshathrâ*; see the certainly free *vâdûnyên* = *haptî*. *Vilokayitâ* in Ner. is also not bad for *haptî*.

XXXII.

See for summary and additional notes S. B. E. XXXI. pp. 54—67, changes in opinion decided upon since its composition are however not uniformly noted.

1. *Ahyâchâ* (so to be read) refers to the subject in *paouru* (or *pouru*). *aê(ê)nâo* v. 6, in *naê(ê)chîd(t)* *vidvâo* in v. 7, to *dušsastiš* in v. 9, to the subject in *yaschâ vadarê vîzhdaq(t)* *ashâunê(ê)* in v. 10. This person represented his evil *vaê(ê)tu*, *verezêna*, and *airyaman*; see Y. 33, 4 (?), Y. 46, 1, Y. 46, 5. *Yâsaq(t)* = 'prayed' (not 'wished'); cp. *yâsâ*, Y. 28, 1. Spiegel's important *mahmî* = *smâsi* is, notwithstanding its interesting character, hardly tenable. Haug, following the Pahl. indirectly, is correct. *Mahmî*

manôî are both loc. in meaning (Justi), and there is no reason whatever (except a desire to differ for the sake of differing) why *manôî* should not be compared with the Indian °*mana*, or even with the fem. *manô*. The latter by a familiar transition might well account for a masc. *mana*. *Manahyâcha* (Y. 71, 3) proves the certainty of a stem *mana* in Zend, as *manayâ* points to the fem. and *manaê(ē)ibyô(?)* to the masc. Others insist upon a dat. infin., but, if such be the form, the word is still used in the sense of the loc.

Mahmî = 'through me' is improbable. The prosaic attempt made by able scholars to string lines *a* and *b* together is, I think, a mistake, as is the neglect to supply the ever-recurring form of *ah* = 'to be', where indicated as in line *b*, with *Daê(ē)vâ* (*heñtî*), and with *mahmî manôî*, the latter words being obviously intended to agree. Antithesis, a chief agent in poetical diction, is present in *ahyâchâ* and *mahmî*: 'His *vaê(ē)tu* prayed (as the holy prophet did in Y. 28, 1); his *are* the *Daê(ē)vas*, but in my *venerating* thought *is* the friendship, or friend, of Mazda'. That *a* and *b* should be addressed to the Devils (the Demons, informing them (even in defiance) that the community desire to know the disposition of Ahura Mazda is, I think, unlikely. Haug's *ad ortus* = *urvâzem â* is not desirable; his *mahmî manôî* = 'in my opinion' is better. Pahl. *Zak* is gen. by position; see *ahyâchâ*, and Ner.'s *asya*; *yân* is gloss; see Ner.; read '... in his proprietorship, or kinship (that is, as lord, or kinsman) . . . '.

(A propos of varying Zend texts attested by the Pahl. trls. in this and other chapters, I repeat once more that the Pahl. trls. which appear in our MSS. are very improbably the untouched work of any original Pahlavi commentator. They were unquestionably modified at every rearrangement, and finally transcribed by a copyist who often blundered, and paid little regard to the correspondence, or want of correspondence, between Gâthâ text and Pahl. trl.)

In Ner. I supply 'we are' from the 'I am' of his gloss, as his glosses are, unlike many of those of the Pahlavi, probably contemporaneous with his text.

2. *Sâremnô*, according to Haug's one-sided investigation, was simply from *sar* = Sk. *çri* = 'to lean', 'to seek shelter', a sense akin to the Iranian, but by no means dominating it. According to the latest comparative philology, *sar* would be more original than *çri*. The verb *sar* = 'to head', 'protect', 'rule' came from the noun *sar* which is degenerated in *çiras*. Can the Deity be said to 'lean toward' *vohu manah*, while *khshathrâd(ē) hachâ* is taken merely to modify 'answered'?: 'He answered from His Kingdom'. How much better to yield to the evidence of a comparative philology which takes in the Persian and Pahlavi, and not to a comparative philo-

logy built up on a total disregard of the Iranian languages. I think therefore that we had better follow the ancient scholar in his admirably free *pavan sardārīh*. Otherwise *sarō* in Y. 31, 21 has a meaning radically opposed to *sāremnō*. Ahura 'rules' from His kingdom', He does not 'answer from His kingdom'. This verse moreover confirms my recognition of the antithesis in v. 1. Verse 1 is a graphic contest between two supplicants petitioning, not from the same Deity, but from opposed Deities. The evil party, whose *īaē(ē)tu*, as in Y. 46, 1, works for them, prays, and naturally enough the answer of the Devils (Daē(ē)vas) is not reported in the holy hymn. They are already spurned in line c, v. 1. Ahura now utters his sharply pointed: 'We have chosen your Ready Mind; according to your prayer; Ours shall she be'. And v. 3 is an indirect answer of Ahura to the petition of the Daē(ē)vas contained in the *yāsaē(ē)* of v. 1. Añgra Mainyu is not reported as answering, but Ahura answers, and the entire chapter expresses what he has to say. Haug, for the most part, well follows the general indications of Ner., properly disregarding his syntax.

The Pahl. trlr., rendering many forms literally, proceeds on the whole freely. Omitting *va* with DJ. *A. . . . hamkhâk nadâk kardō* may be rendered: 'A. made a good friend'. I had rendered: 'And A., the good, he made his good friend'. *Lekâm râi* should of course equal *vē*; I doubtfully add 'on your account'. I should think that *viçeshate* in Ner. (cp. *çeshant*. Whitney's Verbs, also *viçesha* = 'distinction') ought to mean 'He makes a distinction'; see the text to which it is gloss. But I have later thought of 'he distinguishes himself by his teachership' explaining the preceding *saharevarât* = 'sovereignty'. According to the later Parsi *Speñta Âr(a)-matī* = *Spendarmad* was a name for the earth; see Y. 47, 3.

3. Haug, in his Latin rendering, well followed the general indications of Ner., except as to *š(k)yaomām*, for which he reads *saomām* = *Somam* = *Rauschtrank* (*der eurer Lüge und eurer Täuschung Rauschtrank für hochheilig hält*). As to this last he has been followed by nonē. *Š(k)yaomām* = °man, loc. sg. with *aipti*, closely related to *š(k)yaothma*, to *š(k)yu* = *chyu*. De Harlez and Geldner give the sense of 'action', the first taking *aipti* in the sense of *api* = *ainsi que*, the last taking it as governing *š(k)yaomām*. As to *daibitānā* some writers, laudably seeking novelty, divide *daibitā* = 'a deceiver' and *nā* = 'a man'; but *yāiś* requires explanation. *Yāiś* may equal *yēna* = 'wherefore', but not where a probable neut. pl. immediately precedes. See Y. 28, 2 *āyaptā . . . yāiś rapantō . . .*, this chapter, v. 6, *yāiś . . . tāiś* (hardly both particles), v. 7. *hadrōyā yā . . . yāiś . . . yae(ē)shām*, Y. 46, 15 *tāiś š(k)yaothanāiś . . . yāiś*, Y. 51, 20 *ukhdhā yāiś . . .*. Also *nā* looks a little unusual in the Gāthās as an enclitic to a noun,

although it is frequently so used with pronouns; see *mānā* v. 10; *kasnā* Y. 44, 3, (*mēnā* Y. 50, 1 is gen.) At first sight it seems to explain the Latin *°nam* in *quidna(m)* (?); but is not that suffix on the contrary explained by it? As to *haptaiθê(ê)*, the earth was divided into seven quarters, or continents; cp. the seven Indian dvīpas. The two ideas had of course a common origin. If either could be called older, the Iranian conception is the more original, as the Indian Aryans were emigrants from the regions inhabited by the Iranians.

I formerly read *âzâr-mînishntar*, comparing Pers. *âzâr*, crude form of *âzârdan* sometimes used as a noun. I would now follow the Persi-persian MS. (cp. *avartanî*, or *awartanî*). *Š(k)yaomām* probably stood divided as *š(k)yao. mām* in some MSS. before the original, or earlier, translator (which MS. may of course have differed widely from that now written beside the Pahl. text in the surviving MSS.), hence the *mān* of the Pahl. trlr. It is correctly referred to *chyu* by *sātūnīnēd*. The gloss, unless rejected, forces us to consider *sātūnīnēd* and *asrōyishnīh yehabūnēd* as 3rd sing. *Min akharīh* might be meant to express, 'he is causing us to come from behind (to escape?) that deceit; see the gloss. *Daibitānā = frīfishnō*; *asrūdum*, to *srū*; the rarely used augment appeared incredible, hence the *a* privative. *Gavamanastaraçcha* J.³ (J.⁴ *garv°*), also partly supported by the *gapamanas* (sic) of P., does not need the suggested *apamānastaraçcha*. **Garvamanas* = 'proud of mind', has point, but no translation is so well suited as a possible meaning of **gavamanas* is in such an irregular document as Ner.'s trl.; cp. P. W. 3rd *gu*.

4. *Yūštā* (so reading) explains the Pahl. *âyūzishnō* (so possibly), and this latter might indicate the proper rendering: 'Wherefore ye, "aroused" (*yuz*, *yūštā*) are preparing . .'. Although the correction of the Pahl. trlr. in *frāz mīnishn vardīnēd = man mathā*, (for *mê(ê)mathā*) = 'ye are turning, or perverting, the mind' (*mathā* adj. nom. pl. masc.) gives us a rich concrete in no degree so rash and hazardous as many modern suggestions, I would now, on the whole, put it in the second place. *Vakhshēntē(ê)* (*s* aor.) or *vakhshyeñtē(ê)* (fut.), formerly rendered 'flourish' by some, is now referred to *vach* by Spiegel and Geldner in accordance with the Pahl. *Vakhshēntē(ê)* as mid. may have passive sense, = 'are said to be', so Spiegel and Geldner (see also *vakhshyāntē(ê)*), but this is by no means necessary, as the speaking was ultimately for the speakers themselves, and 'are said to be' is flat in the connection; by whom 'were they said to be'?; surely only by the party of the composer; better to read *vakhshēntī* J.², if necessary to the meaning 'who utter'; cp. the *dušsastiš* who taught, the *mithahvachah* who raised his 'voice'; see also the next verse: 'Ye deceive *vachanhā* 'with voice', and in fact the entire Gāthās which treat of rival agitators, striving

to propagate their themes. I was formerly inclined to regard *daē(ē)vō.zuštā* as an acc. pl. neut., but the Pahl. trlr. must not be followed closely as to forms. An acc. nt. pl. is grammatically quite as probable as a masc., if not more so, but it is better always to prefer a masc., where possible, to a neuter, as more concrete and personal. Haug here, except as to *frām-māthā*, follows the radical meanings suggested by Ner.

Mân = *yaq(t)* = Ner.'s *yat*. = *amat* here. *Āyūjishn* (if not *āyūzishn*) is an accidental, rather than an ordinary, error. (*Yūš* is properly rendered in the previous verse.) The original, or earlier, trlr. had probably a disordered text, not the one now written beside the trlr. Perhaps also he should be deciphered *āyūzishn*, as the same letter may reproduce *j*, or *z*: 'Ye who are of that agitation'; but Ner. read *āyūjishn* = *dvitayāt*. The *ē(ē)*, or *ē*, of *mē(ē)hō* (*mēh*) was regarded as nasalized, so *ē* elsewhere represents the *en*

§. The trlr. saw *mēn* = *man*; *mathā* was referred to *math*, Ner. following, affording a valuable suggestion (see above). *Sīzd* is descended, or taken, with little alteration from the Zend. As ordinary Pahl. render: 'the making a man worse [is the religion of the man only evil in his intelligence];' or 'the offering of the worse man is'. In Ner. *sīdayati* (? *sīdati*) to *sad* = 'to pass away'. Perhaps *sādāyati* was meant.

5. Some might prefer *š(k)yaothanem* as governed by *frachinas(t)* (two acc.), but I think an adv. acc. looks less clumsy and more idiomatic. *Khshayō*, *taurvayō*, *verezyō*, and *savayō* are hardly infin. *Khshayō* is a nom. sg., as its place at the end of the sentence would suggest. It is parallel with, but not in direct apposition with, *akaschā mainyuš*, which are also in their correct position as undoubted nominatives at the end of the sentence. The word *khshayō* means 'a ruler', as in Y. 28, 7, *Mazdā khshayāchā*.

Mân should equal *amat* = *hyaq(t)*, Ner.'s *yat*. For thorough scholars the Pahl. is invaluable even when in grammatical disorder, but read as alternative, and nearer the syntax of the Gāthā: 'Since you the worse thought *is teaching* . .' (understood by anticipation from *c*, *frāz chāshēd* being understood as 'he teaches'). Ner. mistook *frīfēd* for a verb in the third pers.

6. *Enākhštā* from its increased form would seem a 2nd pl. act. s aor. rather than a 3rd sg. mid. See also the incipient 2nd plurals of verses 3, 4, 5. *Paouru-aē(ē)nāo* would then be acc. pl. neut. 'Ye have reached your multitudinous injuries' (by such means as are reported). But *paouru-aē(ē)nāo* in itself is more probable as a nom. sg. masc. *Bahuvrīhi compositum*. And just at this strophe may begin the allusions to individuals; see the 3rd






singulars in v. 7, 8, 9, 10, 11. *Yâiś srāvayē(ē)itē(ē)* must also have a personal subject (see below), and some verses may well have fallen out. Notwithstanding then its increased form, we may take *ēnākhštā* as a sg. mid. Is it a desiderative? (Haug). Certainly not, without a change of text; cp. *inakhsati* etc. See however the desiderative idea in the Pahl. Poss. to *naksh* (athem.).

The more concrete sense of the Pahl. as from *nas* = 'to destroy', is for from impossible, as *nas* is sometimes transitive in Zend. Otherwise 'He has attained his ends'; 'he has succeeded as a great injurer, wherefore he is famed'. *Yâiś srāvayē(ē)itē(ē)*, and *yâiś sravi* (next v.) obviously belong together. Happily their rendering by 'as is known' (*yâiś* = *yēna*) is for the most part abandoned. The composer with his succinct diction could ill afford to waste five syllables on a parenthentic platitude. *Yâ yôjâ sēnghaitē(ē)* is kindred to both expressions. As to an infin. *srāvahyēitē* (sic) from *°ti*, I do not think that suggestion will commend itself to maturer judgment. *Marānē(ē)* looks far more like an infin. in the sense 'to mark' (cp. *smarana*). It might be a loc. noun infinitively used. Haug, as 1st sg. conj. = 'dicam'. But *hāta marenīś*, actually cited from this place in the Avesta itself, as a positive name for Ahura, although in the much interpolated Yt. 1, 8, gives colour to the view that we have a voc. here. It is unlikely that the interpolator should have invented a word which so neatly fits this *marānē(ē)* (corrected (?)). (This by the way, proves the genuine vitality of the language at the date of the composition of Yt. 1). As to *sēnghô* in the sense of 'praiser', and as a nom. sg., I like the idea, but I fear it is not defensible. *Sēnghô* is either acc. pl. fem. from *sēngh*, or a loc. from *sēnghu*. It is of course possible as a nom. sg., but unlikely. *Vīdām*, to *dā* = *dhā* + *vi*; cp. *yā vi* (or *vē*) *ashīś savōi vīdāyād(t)*. 'To extend the doctrines in the holy state'; see the other expression to 'establish', or 'produce' the praises in Garôdman: *ad(t) hōi vahmēng demānē(ē) garō nidāmā*. But so simple an explanation is no longer to the taste of some Zendists. *Dā* = *dā*, and *dā* = *dhā* are the commonest verbs in the language; hence we must put into the mouth of the ancient sage something fresher. Perhaps *vid* in its sense of 'gain' would excite less prejudice than *dā*, as the accepted root: 'I will discover', that is, 'learn your holy utterances'; (cp. *yā vē māthrá screvaē(ē)mā rādāo*). Others would bring in *vidh* = 'to venerate, serve'; but what becomes of the quasi parallel *vahmēng demānē(ē) garō nidāmā*?

As ordinary Pahl., read as of course: 'Upon many haters hatred is desired . . . (b) An open enumerator is A. . . .', but in dealing with such a fettered document we must look at its original. *Athā* = *asār* reminds us of *hathrá*, Y. 30, 9 rendered by the same word *asār*. We have at least a quasi transliteration here; the *th* of *athā* suggested the *s* of *asār*; and

secondly the *r* (consonant generally at the end in Pahl. save in a few cases) seems to show that the Pahl. trlr. read *hathrâ* or *athrâ*, and not *athâ* (see for reasons remarks on Y. 30, 9). The trlr. knew well enough how to render *athâ* as it stood before him at Y. 29, 4, 31, 18; 44, 6. etc. I should render as a curiously reproduced *athrâ* (*îsht*° is also reproduced without translation) if it were possible to get rid of the gloss. The history of the gloss was evidently this. An earlier transcriber had an uncertain Zend text, and transliterated *asâr* for an uncertain *athrâ*, or *hathrâ*. A later scholar added the gloss which explained the Pahl. *asâr*, and not the badly transliterated Zend *athrâ* (or *hathrâ*), which was imperfectly reproduced in the same letters as the true Pahl. *asâr* = 'endless'. Ner., as an ordinary document, would be read: 'Much hatred he beseeches for these haters . . .'; but see the Pahl. and Gâthâ.

7. Some have rendered somewhat to the following effect: 'Not even an experienced person (*vîdvâo*) is able (that is, is 'endowed with completeness') to say (*aojôî*) how many living (*yâ javiyâ* (?)) he cuts (*sēnghaitē*(ē)) with his bright steel, of whose fury thou art most cognizant'. This contains suggestions well worth weighing. But *naē*(ē)*chîd*(t) *vîdvâo* hardly means 'not even an experienced, or a clever one', as it refers to the constant subject throughout; cp. *ahyâ* of v. 1, *yaschâ* of verse 3, the *paouru.aē*(ē)*nâo* (?) of v. 6, the *dušsastiš* of v. 9, the *hvô . . . nâ* of v. 10, *ahyâ grēhmô* in v. 14. *Naē*(ē)*chîd*(t) means 'nothing', as *naē*(ē)*chîs* Y. 43, 6, 13. means 'nobody'. 'Not able (*vîdvâo*) to say' must be carefully considered, as *aojôî* is certainly more simple in its grammatical form than *âjôî*, the reading selected by the last Pahl. trlr. At the same time such an expression seems a platitude. I strongly incline to retain, at least as an alternative, my earlier opinion that *âjôî* = *zanishnô* is simply correct in the significant, and well adapted sense, 'to be smitten'. *Âjôî* seems at first glance only explicable (in the sense of *zanishnô*) when regarded as a dat. inf. from *jan* = 'to slay', the form being compared with the dative of *jâ* = 'child' from *jan* = 'to produce', or 'be born'. [(Or *âjôî* might = *âjayē*(ē), infin. of *ji* = 'to conquer'; see the metre. Infinitives in *ē*(ē) are not to be expected in *i* verbs, but *ôî* = *ē*(ē) in *khshathrôî* etc., and *ē*(ē) 𐭪, 𐭪, are positively the Pahl. combination *yâ*, as in *kainyâ* erroneously transliterated *ē* (or *ē*). *J*, like *i* in *gēurvâin* = *gēurwayan*(°en), may have inherent *a*, like all Zend Pahl. consonants; the following 𐭪𐭪 (𐭪) would then = *yâ* (*âjayâ* pl. nom. (?)). But this use of 𐭪 = 𐭪 (𐭪) once begun, the conditions were not strictly held to, we should not think of objecting to 𐭪 = *ya*, whereas originally it was actu-

ally *yâ*, nor to its representing *ye*, which would be its value in *vayem*, a transliteration of  which would be strictly *vayâm* for *vayam*. If then the two letters *y* + *a* (*â*), viz. , can = *ye*, we easily understand that the original force of  = *yâ* could be further violated, and  may = *yê(ê)*. This explains the actual later infin. *tē = tayê(ê)*. Strictly according to orig. use, *tēê(ê)* is *tēyâ*; but *ē* became used for *a*, and *yâ* for *yê(ê)*, *yê(ê)*. From this, with *j* as possessing an inherent vowel, as other Zend consonants sometimes have, and as all Pahlavi consonants have, we should read *jôî =  = jayê(ê)*, dat. infin. noun in *i* (?).] The evil teacher is not aware that his so-called victorious hosts are destined (*hâdroyâ*) to be smitten', or 'he is not able to describe (*ajôî* (?)) his victorious *hâdroyâ*, (hyperbole'. *Hâdrôyâ* is difficult, if **sâdhryâ* is strictly compared. Changing the text to *hadryâ*, it might be an adverbial instr. = 'with fixedness, completely'. But this seems like a mechanical imitation of *sâdhryâ*, and would show the waste of three syllables, by the succinct Gâthic writer, on a useless adverb. *Hâdrôyâ* may be a transition form from *hadri* to the *a* declension (cp. *prithu-jrâya* from *jri*) as an acc. pl. neut. = 'the collected possessions', 'the mass of the military and politico-religious forces at hand'. 'About the destruction (*âjôî . . . irikhtem*) of these forces he is ignorant'. An acc. with the infin. would be indicated; 'he does not know that his forces *are* to be smitten'. There is a reading *ahyâ drôyâ* which would fill out the defective number of syllables. *Drôyâ* like *vâthrôyâ* may show the frequently miswritten *v* (*y* = *v*; cp. *tanuyê = tanvê*, etc.). The word may be *dravâ* (cp. *drâvīnas* = possessions): 'He does not know that his possessions are to be smitten'. Some render *irikhtem* 'sin'. I prefer, with the Pahl. trlr., a rendering more in accordance with Iranian etymology; cp. *rich* (*i* in *iri* has no value, cp. *u* in *uru*). The reading *frīftak* should be corrected by *raspatak*, or read *ristak* (?), DJ. om. 'f'. In Y. 44, 2 the *irikhtem* does not mean 'sin'. Like *ahyâchâ* and *mahmî* in v. 1, like the antitheses between Y. 31, 15 and 31, 16, Y. 31, 19, and Y. 31, 20, etc., etc., *naē(ê)chîd(t) vîdvâo . . .* and *vaē(ê)dištô ahî* are unquestionably opposed, one meaning 'knowing nothing', and the other meaning 'knowing everything'. Haug's *in-acie castrorum-duorum quae auxilia (sint)* for *âjôî hâdrôyâ yâ jôyâ* has been followed by no one, also his *suo ipsius modo* for *qaēnâ ayañhâ*. The indications of the Pahl. trlr. have been followed largely by all here. Haug, except as above, well follows, as usual, the general indications, or hints, of Ner.

Once more we have clear traces of a Gâthâ text in the Pahl. character;

hādrōyā (sic) would have initial *h* = *h*, or *a(ā)*; the trlr. probably transliterated *ādrōya*, see *ādrēng* in Y. 29, 3 which he similarly translated *rōshanō*. *Jōyā* = *zanishnō* does not refer that word positively to *jan* = *han*. *Ji* = 'to conquer' is fairly rendered by *zanishnō*. *Irikhtem* = *raspatak*. Aside from its original, read *b*; 'who inculcate a smiting . . . who have proclaimed . . .'. Ner. of course means 'smiting' by *viḡhātām* = *zanishnō*. 'Their smiting in the soul' (gloss *b*) shows that merely physical suffering was not borne in mind. Ner. seems to take it as meaning 'cruel action', perhaps understanding 'terrible execution of punishment'.

8. Some able writers recoil from recognizing an evil sense in *chikh-shnushō*; where one is spoken of as 'contenting' it is not likely (so it is thought) that person could be regarded as causing evil to result through this 'contenting'. But the other alternative is equally difficult; i. e. if an *aē(ē)nāh* were said to be a benefactor. One scholar has seen the idea of 'cannibalism' here, 'who having appetite for our men'. I think 'desiring to ingratiate our men' is a better meaning, even if we must note the unhappy result. *Aē(ē)shāmchād(t) ā* (the gen. with *ā*) equals '*apud*' with the accus., 'From among them, I am to be separated'. *Vichithrōi* is to be preferred to *vichithōi* as loc. inf., cp. *vichithrahyā*. A reading *nā*, if occurring, might tempt us to render; 'among these I am not in thy discernment (as thou seest me)'; but the reading does not seem to be reasserted, and we have all suddenly ceased to conjecture frequent corrections. Is line *c* possibly a question of deprecativ denial? Haug's rendering of the last line seems to me to contain error: '*er, der die Menschen durch seine Gaben beglückte, und unsere Theile der Erde mit seinem Lichte erfüllte. Auch ich bin in Ihnen, nach deiner Entscheidung, Weiser!*'

The Pahl. at *b*, aside from its original should be read: 'Eat ye our flesh . . according to the size of breast, or arm' = 'as much as stomach can hold, or arm take'. 'The breast-piece and fore-leg-piece' were hardly meant. There is a question whether *proktavān* was not intended to express a passive idea, cp. *srūd* = *srāvī*, 'was proclaimed'. Otherwise we should call it, naturally, active 'having proclaimed'. *Bajishnō* = *bagā* was rendered by *dakhshinayā*, as a sharing in the offering, and not as a mechanical dividing of the flesh.

9. *Jyātēuś (ji(ī)vātēuś)* . . . *khratām* = 'my scheme of life as revealed in my teachings for myself and my adherents', is the better meaning. The opposer contradicts this, and so tends 'to destroy' it through his teachings. As to *īštīm*, I follow the indication of the Pahl. as explained by Ner. As the preposition *apa* in *apayañtā* introduces two superfluous syllables, it is better to regard it as one of the similar frequent glosses. The verbal

prefix may, as in the Vedic Sanskrit, be separated from the verb, and *yañtā* is the nom. sg. masc. of the verbal noun of *yam* and not, as was formerly held, a third pl. impf. It means 'a taker (away)' in apposition with *duścāstīś*. Omitting *apō*, *apayañtā*, as a 3rd pl., might afford us an instance of causative from *i* (cp. Ind. *adhyāpayati* from *i*); 'they cause to go away' = 'they take away'. *Tā ukhdā* are better as instr. sg. than as adverbially used acc. nt. pl. (after Greek fashion). They might however be governed by *gerezē(ē)*; cp. R.V. IV, 3, 5 *kathā ha tād Vāruṇāya tvām Agne kathā divē garhase*.

The Pahl. trlr. saw no second *apa* as in the reported *apayañtā*, thus showing himself to be the first expurgator of the interpolated prepositions which make such havoc with the metre. He followed an earlier text, not that now written beside him. Had his renderings been more critically studied, many a correct emendation would have been made much earlier. Dropping the glosses in *b*, we should have; 'by whom my wealth, which is desired by a good mind, is borne away, etc. . . . [] which is longed-for (?) . . . etc'. The gloss spoils everything. *Mahyā*, untranslated in *c*, is taken up in the gloss, and the *garzīd* which by itself might be read *garzēd*, as a 3rd sg., or 2nd pl., is positively fixed as a first sg. in the gloss, which otherwise would show alternative translation as from a later hand. Such instances are of the last importance in forming a critical estimate of the Pahl. trl. Aside from its original we should undoubtedly render; 'it must be had in that way which is pleasing to Vohūman . . .', 'which is spiritually that of Ashavahisht'. Ner.'s *satīm* should be read in the light of *hāitīm* rendered *aitō*. Otherwise we should naturally render 'pleasing object'. His rendering of *c* improves on the Pahl.

10. I can hardly accept the rendering 'who makes the righteous wicked'. 'Who establishes the appointed institutions of the wicked', or, simply, 'who offers the gifts of the wicked' is the obvious meaning; cp. the Vedic *dāta* in *tvā-dātam*; cp. also *dātrā*. The Pahl. trlr. distinctly notices the meaning 'correct institution', as opposed to 'incorrect institution' in Y. 46, 15; we might expect a similar notice here. The *dāthēng dregvatō* equal the *adāthāsčā*. As to *vivāpad(ē)*, see S. B. E. XXXI, page 62. note 6, p. 67. supplementary note. *V* is miswritten for *y*, as so often *y* for *v*. We have the word in Parsi-pahlavi literature, and not merely here in the Pahlavi commentary. It is *viyāpad(ē)* = 'to deprive of water', 'to render desert', 'waste'. Carried over, it means 'to devastate'; it is a denom. without sign.

The Pahl. *vīyāvānīnēd* restores to us both text and meaning in *vīyāpad(ē)* for the otherwise difficult *vivāpad(ē)*. It is not certain that *pavan pādākīh*

renders *vadarē*; as the Persian omits it, it is probably gloss. *Aōshishn yehabūnā* renders *vōizhdaḡ*, which, as in so many cases, appears to have stood divided in the MSS. used by the earlier trlr. It probably seemed superfluous to translate *vadarē*, as its idea was included in *aōshishnō*. It is surprising that Haug does not criticize more contemptuously what he supposes to be Ner.'s text here, and what may perhaps have really been his text, *ajābhiḡ* = 'with goats' (see below). Had he possessed a knowledge of the Pahl. trl., he would have seen that Ner. probably intended *akshābhiḡ* (for *akshābhyām*, or *akshibhyām*), as he has *akshibhyām* = *ash* = *ashibya* in Y. 9, 91 (Sp.), and he would not himself have given us the very improbable suggestion that *ashibya* = *nequitiis*; but, on the other hand, we might not have had his valuable remark as to *k*, *ch*, = *š*, *sh* (before *y*). He ought to have examined the source of Ner.'s error, which, whether Ner. read *𐭪* = *az*, and thought of *𐭪* = goat, or not, would have infallibly led to the recognition of the Pahl. *ash* = 'eyes'. Of course Ner. may have meant after all 'goats'; see the gloss which speaks of five-year-olds as well as three-year-olds; the former must refer to some animal. The gloss may be from a later hand, but this is not so likely in the case of Ner. Ner. misread *vēnishnō* for *gōbishnō*, or for some word equalling *vachasā*.

11. *Chid(t)* means 'to perceive', as well as 'to call attention to', which is properly a causative meaning. It means here 'who have counselled' (the Pahl. is excessively free; Haug, *apparentes-sunt* (?)). The tendency to take such a word as *mazibīš*, an instr. sociative in the pl. as a mere forceless adverbial equalling 'emphatically', I regard as exaggerated. The cause seems to be a feeling that *dregvatō* must be an acc. pl. (possibly because we have some gen. singulars with the original Aryan *āntō*), but surely, if *berezatō* and *amavatō* are genitives, so may *dregvatō* be. *Dregvatō* is also obviously the *hvō* of v. 10, the *dušcastiš* of v. 9, and the *dregvañtem* of v. 5 and of v. 14, and the *dregvatō* of v. 16. *Mazibīš* means 'with the chiefs', and is in antithesis to *ānhēušchā* for *ānhvāschā* which, notwithstanding the unusual form of *ānhvaschā* (cp. *dhenvás*), I still hold to be the better reading as both gen. (see, for the meaning v. 9) with *apayō(ē)itī*. The most unfortunate neglect of the close of sentences seems to me illustrated in the rendering of some able men here. At times indeed whole strophes belong together in syntax, and even more than one strophe, but in the large preponderance of cases the sense is closed with the line, or in a few words passing the end of the line; cp. Homeric usage, etc. As striking examples of short sentences, see v. 10, 9, 8, 6. Especially is the accusative object not pushed far away from the beginning, dragging out the sentence

heavily. See verse 10 with the object in *achištem vað(ē)nañhē(ē)*, and with *gām* after it, but in quasi apposition; see *sraṇḍo, ištīm*. I would therefore not drag the 3rd sg. *apayē(ē)itī* (agreeing with *dregvādo* understood) into service as an infin. (although not an accus.) from *yam*; 'who have taught the wicked to . . . to take away . . .'(r). Can *a(ā)payē(ē)itī* be a denom. from *āp* = 'to reach', and so 'to take'? It would indeed be a great satisfaction if we could refer *apayē(ē)itī* to *yam*, as a dat. infin. **apayati*; cp. *yāti* and the datives in *i*, but this was probably not very seriously suggested. It seems also most clumsy to attempt to explain the word as a formation from the preposition (or verbal prefix *apa*); and one cannot resist a suspicion of it when explained as a causative of *i* = 'to go'; that is, 'to cause the possession of wealth to leave the householder'. As to the sing. form, it simply refers back to a *dregvādo* understood as the nom. sg. of *dregvatō*. Or, if we wish to abandon *añhēušchā* for *añhvīschā añhvaschā* (Haug and Geldner), they might still be explained as accus.; see *apō mā* (acc. (?) in v. 9; 'he takes from the house-mistresses and the masters the possession of wealth'. *Rāreś(k)yān* I would explain as a redup. form of *rash* with degeneration of *a* to *e* (cp. *yað(ē)shē* = Sk. *yaksh*, as a partial analagon, proving however too much), or as possessing an irreg. redup. syllable *rā* for *ri* and = *rīreś(k)yān* as an optative perf. with intens. force, whereas we should expect *rīrīś(k)yān* (*rish*). *Vahištād(t)* . . . *manañhō* may be the abl. of cause 'on account of his best mind they would assail him'; or *rāreś(k)yān* having the receptive sense of *rish*: 'from the best mind of the holy may they receive injury'. Some might see a pass. notwithstanding the apparently active form of the term: 'Who are severely chastized by the better animus of the holy'; or, finally 'who would utterly turn aside (sense carried over) the holy from the best mind'. As to this last, which, had we the proper verb, would seem the simplest from the syntax, it may be said, that, exegetically it is not so probable that the wicked either here, or in the next verse, should be said to cause 'the saints' to apostatize. (To make this sense more easy *rāreś(k)yān* has been read as from *sras*, *srañs* by some.)

Pahl. More aside from the Gāthā read; ' . . this which is mine [] . . they say that living existence is thus . . (b) The house-master and mistress speak thus: 'We are chiefs of householders . . (c) and they wound him who is best and righteous . .'. Did the Pahl. trlr. really mean his *kāshinēnd* (?) for *chi* = 'to lay out in order' and so 'to discriminate'. The original trlr. may have seen *chikāya* (*ōi* = *ē*, *χ* = (*a*)*ya*) with the term. *tereś* separated, as so often, in the text before the real author of the trl., which was probably not exactly that which now stands written before his own text. Or else he renders *chikōitereś* as a whole by *kāshinēnd* (?), and added *tarīh* as

an alternative note pointing to the separated **tereš*, which in all human probability appeared in some early text. (He not only knew what *chit* meant, but, by recognizing it in *chinastī*, he introduced us to the entire subject of the variation in the modes of conjugations in the two sister tongues.) It is curious that he read *yē(ē)itī* and not *apayē(ē)itī*, which last is however quite necessary, both for sense and metre. *Hankhetūnd barā* explained in the later (gloss) in the sense of 'established' may possibly mean in the text 'uprooted', *barā* might have here the force of *parā* (not its original); cp. the orig. Sem. sense of the verb. Over-translation occurs in the rendering of the syllable *rā* in *rāreš(k)yān* by *rādth*. It probably stood separated in the early codex used. Aside from his original, I would render Ner. a: 'They are committing base sins hugely . . . , and commit sin with precedence'; but see the Pahl. gloss. 12. *Yā* hardly = *yēna* = 'wherefore', or *quia*, at the beginning of the strophe; it equals *yēna* (with *sravañhā*), or *yūni*. But 'what things men (*maretānō* as nom.) would deliver (sic) apart from the best deed' might refer to the *urvākhš-ukhti* treacherously spoken; see the emphatic *aē(ē)ibyō* sharply pointing to *maretānō*, poss. as the object of blame. Then *rāh*, if present, might equal 'take', 'render away'. Reading (*s*)*rāoñhayen*, some follow the long since circulated suggestion of *srās*, *srāns*, = (*s*)*ras* (see above, v. 11) = 'cause men to fall' (?), *srāh* = (*s*)*rah*. We might read *rash* (with the Pahl., and alternatively) as = 'hinder' ('harm', or 'cripple from' (sic)). *Īshanām*, gen. pl. of *isha*, cp. (*gav*)*ishās*, etc.; it is not desirable to suppose an irregular shortened form.

Haug, while ably recognizing the possibility of a nom. in *maretānō*, falls into error by neglecting some of the keen suggestions of Ner., which are now practically followed by all. *Edictum-dicendo* is bad for *urvākhš-ukhtī*. We can forgive his oversight *ur* = *ud* = 'out'; *urv* equals *vr*, and it is merely an ancient editor's (sic) error. But he misses altogether the fine rendering of the Pahl. trlr. and Ner. for *ashād(f) varatā* = 'chosen above', 'chosen rather than', he, Haug, rendering *contra-verum se-circum-dedit*. He, however, with Spiegel, ably recognizes *īshanām*, both of course following the hint of Ner. and the Pahl. as to the root idea.

Pahl. *Mān* should be rendered according to *yā*, and that, notwithstanding the *ye* of Ner. The trlr. read (?) *rāshayen*, see *rāreš(k)yān* v. 11. Some would render his Grehmak(h) as a 'bribe', see Ner., and the Parsi-persian, but in the more original Pahl. from which our last texts were taken it may well be a proper name. With the glosses dropped, the Pahl. is closer to the Gāthā. In Ner. *jīvanimattām*, a clumsy abstract, might seem meant for a gen. pl., but see the Gāthā, Pahl. and Per. *Ichchhatām* however improves on the Pahl.

13. *Khshathrâ* instr., or acc. pl. nt., see *khshathrem* in v. 12. In view of *varatâ* one is tempted to correct *hîshasat̥(t)* to *âishasat̥(t)* (sic); φ = Pahl. μ = \hat{a} ; cp. *jîgerezat̥(t) kamê(ê)*. A desid. of *sad* = 'desired to seat himself (in the abode)' long circulated, and was finally published, but *hîshasat̥(t)* is transitive. One is strongly tempted to read **marekhtarô* gen. in apposition with *manaxhō*. A nom. pl. requires *heñtî* understood. *Yaê(ê)châ*, as acc. dual, might refer to the *khshathrem*, and the *Gâuš*. As nom pl., it would refer to the *marekhtarô* with irreg. sg. verb, or read *jîgerezen*. Notice the undoubted sentiment present, a mournful and hopeless wish for what the faithful possessed of prestige; this savours of civil war. Reading *marekhtarô*, we should have: 'Which things (his hoped-for resources) the G. desired, or will desire (?) as acquired by his power in the abode of the Worst Mind, the destroyer of the world, which two things (the Power, and the emblematic Herds, or possibly the authority, with the armed power) the G. was lamenting in his baffled desire, (and he was also lamenting with envious desire) the office of Thy prophet . . .'. Haug's departures from the indications of Ner., form, as usual, the measure of his more striking error; he renders *hîshasat̥* = *tradidit* (?), *jîgerezat̥* = *contumeliâ-affecit* (?), *daresât̥* = *ab-impetu* (?); but his incisive pioneer suggestions abound.

Pahl. Aside from the Gâthâ render as of course: 'He who desires . . . by him is desired that which is in the abode . . .', etc. (as ordinary Pahl.). *Marenchînîdâr* may be taken as sg. for pl. in accordance with *hōmand* and *tapâhînēnd*. *Gōbâk* first explained *dūtīm* to us. I had rendered 'talkative', but 'spokesman' is much better. *Pêshpâi* may be taken as sg. for pl.; or, if *ash* is read, as equalling 'chieftainship'. *Valmanshân* in *c* would naturally be read as nom., but see the Gâthâ. I offer however the alternative 'those are keeping him (or it (?)), (or (again) them) . . .'. In Ner. the emphasis in *barâ* is reproduced by *viçeshēna*. *Pratiskhalanti* = 'impede'. J.³ has the better reading *dyû°* (sic); see *dyûtatvam* (sic) explaining *râyînîdâr* in v. 1; notice *gōbâk* there rendering *dūtâonihō*, Ner. *stôtâ*, or *stûtâ* (sic), J.³.

14. Some might suggest, 'let his G. subject . . .'; but the G. was evidently on the same side with the Kavi. For that reason, and taking *Kāvayas* (*chîd̥(t)*), with most scholars, as a nom. sg., I was forced to suppose that the schemes of the Kavi and the Grēhma brought on their own ruin. This is suspicious, as expressing too much meaning; but recall the reproaches of the sinner's own conscience, Y. 46, 11, and, as still more in point, the penal destruction induced by their own actions, Y. 31, 20. I would now prefer *Kāvayas* as an acc. pl. *Khratuš*, a somewhat sacred word (cp. *hvō jyâteuš sēnghanaîš khratūm* in this same hymn (v. 9)), would be far better referred to the righteous and orthodox party than to G. (cp. *khratavō*

Y. 46, 3): 'Let our policy (that which protects the Cow (line c)) cast down the Kavis'.

More in detail, I regard it as very erroneous to turn the sense in favour of the infidel, referring *ahyâ* to the holy prophet. *Ahyâ* is characteristic. It is the repeated *ahyâchâ* of v. 1, the *paouru-aē(ē)nâo* of v. 6, the *hvô* of v. 9, 10. 'His is the Grēhma' is exactly parallel to 'his (are (?) the) *Daē(ē)vas*', v. 1, and it is greatly to be deplored that the constant omission of the expression of the forms of the verb which translates 'to be' in Iranian poetry (where those forms are to be understood) should be so much overlooked; for where forms of *ah* = 'to be' are understood, much becomes plain that was otherwise obscure; and it is also to be deplored that the antithesis should be so utterly missed as it is in many translations. Notwithstanding my change of opinion as to *hōithwōi*, I do not repudiate my former text with any vehemence. The enclitic *hōi* might possibly stand with the preposition in the Avesta, and *thwōi* is some seven times repeated in the MSS.: 'His is Grēhma, even his, but for Thee, . . .'. Reading *hōithwōi*, we might render 'in the fettering' (Haug) loc. sg. nt., cp. 1st *si* = 'to bind', or better, cp. a 2nd *si* (?), 'in the hurling down'. Or *hōitōi*, infin. in *tōi*, *tē*, 'for casting down', (or 'for binding'), that is, 'to be cast down', *ad subiendum*. The *masih* of the Pahl. trlr. seems to point to a reading *ahuthwōi* = 'in this domination', or 'lordship'; recall *aiñhēušchâ* above, and *aiñhuthw(v)em* in Yt. 8, 1. This suggestion is quite possible, and a similar one has been made without reference to the Pahl.; but we are bound to respect the MSS. in our first renderings. I would therefore modify S. B. E. XXXI, 64, putting 'to be cast down', or 'bound', in the first place, with the other suggestion 'even to him' doubtfully in the second place. As to emasculating *nî Kāvayaschīd(t) khratuš* [°*ûš* (?)] *dadaq(t)* so far as to render: 'The G. has fixed his attention' on oppressing, etc., see the expressions in the next verse where *vī* takes the place of *nî*; and, for *nî* with *dâ* = *dhâ* in a hostile sense, cp. Y. 44, 14 *kathâ Ashâi Drujem dyâm zastayô, nî*; Y. 48, 7 *nî Aē(ē)shmô dyâtām . . .*. Even in the sense of 'deposit', in *taq(t)châ, Mazdâ, thwahmî adâim nipâonihē(ē)*, Y. 49, 10, we may have a different and stronger expression than merely 'directing, placing'; cp. Ved. *dhâ + ni*. Also *Kāvayaschīd(t)* is pl. both here, and in Y. 46, 11 *khshathrâiš jûjēn Karapanô Kāvayaschâ*. It is not 'to direct his attention', but to have attention directed to him, and that in a most positive manner. As to *varechâo*, cp. S. B. E. XXXI, 65. Then the mechanical resemblance (Haug) between *fraidivâ* and *pradivas* = 'long since' is, in my opinion, entirely to be rejected. (There is no indication that the evils discussed were long past.) The word is one of those forms of *div* = 'to deceive' for which we have no certain analogon

in the Ved.; cp. perhaps a second *div.* (P.W.). The meaning has been elsewhere maintained by the Pahl. trlr.; cp. *divamnem*. *Fra* = Ved. *pra* = 'very', as in *prakalpya*, also *praçardha*. I regard it as a great mistake to take the sentences as strung together throughout the verses (strophes), contrary to all poetical usage. *Hyad(t) vîseñtâ* etc. falls in subordinately, and to explain the foregoing, and is causal, showing the object for which *nî Kāvay-aschîd(t) khratuš dadad(t)*. *Avô* = 'aid, aiding' (infin.). As to *c*, see S. B. E. XXXI, 65. The deceit (*fraidivâ*) is the false statement in line *c*. Is *jaidyâi* (so) better to *jan* (*han*)? The nasal holds in infin. *hântave* beside *hatâ*, *gântave* beside *gatâ* (see *gâmadhyai*), *yântave* beside *yatâ*, etc. For unguated *jidyâi*, cp. *chidyâi*, *šâidjâi*, and Ved. *vrijâdyai*, etc. Haug directly inverts the sense of *c*: „Der Erde schrieb man die Sieg zu . . .“. The Pahl. trlr. gives the only tolerable general sense, followed by all, Spiegel well leading the way. *Valman* gen. by position = *ahyâ* (not so Ner.). Strictly and without gloss. read *a*: 'His *it is* (om. *mun*) in accordance with the G. (or the greatness of the G.) . . '. *Avarân dândkânô* seem to be an amplified rendering for the dual. In the difficulties of the place the trlr. thought that *hîchâ* referred to 'the evil and the wise (the good)'. I should read alternatively in this sense with the *Gâthâ* more strictly held in view. I had rendered *padîrênd* rigidly in its more usual sense, but in this trl. it should be translated 'go to meet', see *vîseñtâ*. *Saochayad(t)* was read *vaochayad(t)*, or more probably *sâchayad(t)*, hence *gâftô*, *vakti*. The trls. are here naturally far from literal. But to those who use them properly they are full of suggestion. *Var(e)châo* is determined to *potentia* rather than to *luminosa*. This sheds light on a not unimportant Vedic word as to which scholars are not yet quite decided, some regarding 'light' as the idea present, others 'power'.

15. If the reading *nēnâsâ* can be regarded as naturally equalling *nanâsâ*, we should have the interesting sg. perf., agreeing with a nom. pl. neut. *yâ*. I think however that a first person is rather indicated, as well as a present, or future, event. See the throng of first personals in the chapter. The K. had not yet 'gone under', far from it. It is a pity to modify the translations of the Avesta merely in order to show one more interesting likeness to a perf. form. *Ninâsâ* is 1st sg. conj. redup. aorist. of *nas* in the causative sense (cp. Vedic *rîrâdhâ* 1st (?) sg. imper. for form; force intensive; cp. for meaning Y. 44, 13 *kathâ Drujem nîš ahmad(t) â nâshâmâ*. *Yâ Karapôtâoschâ Kevitâoschâ* is a distinct Iranian usage (see the middle Persian, Pahlavi or Pâzand, language everywhere): 'I will drive hence what are the K. and K'. The K. K. might be abstract nom. pl. fem. in *tâ* for concretes (cp. the English *ty*, in 'commonalty'), or they are nom. sg. feminines; *°tâoschâ* = *°tâschâ* for *°tâts + châ*, (cp. *astentâoschâ* = *astentâs*

+ *châ* = *astentâts* + *châ*), so, better. See further as to lines *b* and *c* S. B. E. XXXI, p. 65, 66. But *demânê(ê)* is positively decisive against the comparison of *maê(ê)thâ* as to meaning with the Sansk. *mīthu*, *mīthyā*. From the *baretû* in Y. 33, 9, and *bairyâontê(ê)* here, we see that *demânê(ê)* is a mere 'change off' for *maê(ê)thâ*. The spirits of the chiefs are to be borne to heaven, so here. See Y. 34, 6.

Pahl. *Barâ* = *vî* = 'apart'; as ordinary Pahl. 'they will be'. *Madam* = *aibî* should apply to *valmanshân*; otherwise, as ordinary Pahl., it should simply qualify *yehabûnêd*; 'and so it is when one gives to them'. In *c Valman avû* might support the better rendering; 'Those two are bearing that one to Thee'. Ner.'s *anirîkshanîyâ* is an alternative for *anûgamanatvât*, *âiś* is rendered *pavan nikîrîshnô* = *sunirîkshanatayâ* Y. 28, 11, in Y. 31, 2 *nirîkshanena*, in Y. 33, 1 *sunirîkshya*, in Y. 53, 8 by *âgamanena* = *pavan yâtûnishnô*, that is to say, he renders at times as a particle meaning 'according to these things', 'as one observes', and at times as a particle containing the idea of a prep. of approach (not necessarily thinking of *i* = 'to go' at all); i. e. he renders alternatively. *Anâiś* = *anâgantâ* = *anayâtûnishnîh râi* in Y. 28, 9, *nâ 'gachchhanti* = *lâ yâtûnd* in Y. 53, 6, and *anâgantâ* = *min anayâtûnishnô* in Y. 53, 8, while here we have *anirîkshanîyâ* and *anâgamatvât*, alternatives.

16. Haug correctly follows the etymology suggested by the Pahl. trlr. as reported by Ner. for *ushuruyê*. Accepting the reading *syaschît*, he could only render *adjacens*, or similarly. *Cujus me ad rem-omnino* for *yêhyâ mâ âithîschît* is hardly judicious. Spiegel, as to this last, boldly follows tradition (sic). I however can only venture to put its suggestions in the second place. Haug's *Adeundos faciam* has had no followers as a translation for *ishyêng anhayâ*. See S.B.E. XXXI, p. 66. *Ushuruyê(ê)* is, I now think, a miswriting for *ushi* + *uruvê(ê)* (cp. the frequent miswriting of *y* for *v* elsewhere, *ushî* being a dat. (cp. Ind. *utî*), and *uruvê(ê)* = *urûve*, or *urvê(ê)* (cp. *çiçve*); by synthesis with three syllables, (*yê*) *ushyurvê*, the meaning being 'for wide enlightenment, that is, teaching'. We should not indeed hesitate to overlook etymology where it is imperative to do so, but the father of Zend etymology, the Pahl. trlr., should not be too hastily abandoned here. (It is to be hoped that even the most inactive student is aware that the one characteristic which all must praise in the Pahl. trlr. is a never ceasing and, in the overwhelming number of instances, correct effort to indicate the etymology, his real, or supposed, errors lying in grammatical connection). 'With enlarged intelligence' is especially applicable in Y. 34, 7, with *vaê(ê)d°* in one line, and *naê(ê)chîm tēm anyēm yûshmaq(t) vaê(ê)dâ* in another. Reading *schyaschîd(t)*, it is especially in place here. *Âithîś*,

see S. B. E. XXXI, p. 67. *Dvaē(ē)thā*, poss. to *bi* = 'to fear', = 'terrors', *d* being not organic, *vaē(ē)thā* = *baē(ē)thā*; cp. non-organic *t* in *t(d)baē(ē)sh°*.

For the shattered *zēdnā* here and in Y. 47, 2 (cp. also *zēdonhā* Y. 28, 11, and *zēd vā* in Y. 29, 7) we may say that except here, the context everywhere speaks for the restoration of *donhā*, or *zēdā*, and here also it is rather favourable than the contrary. We have 'with words from the mouth', 'declare from the mouth', 'and delivering doctrinal statements from the mouth (?)', and here 'missives (*iš(k)yēng* = **eshyāni* (?), as *vispēng* may equal *viçvāni*, in Y. 28, 1, from the mouth'; see the entire context with its denunciations. No causative of *ah* = *as* occurs in Zend, or Vedic; this is however no argument at all against the possibility of such a formation here.

The Pahl. *ham*, rendered 'equally', in accordance with the glossaries, may, I think, mean 'all' in these translations. See Ner.'s *sarvam*, otherwise Ner. saw *hamak* in the MS. before him. The trlr. evidently read *schy-aschâd(t)*. 'By the sovereignty of A.' fairly rendered: 'A. as ruling well'. *Kinō avō* (so D.) = 'vengeance for'. The idea of *iš(k)yēng* is tentatively rendered by *khvâstâr*. The idea of *añhayā*, as a form of *ah*, so understood, and therefore as expressing 'existence' seems to account for *arjānikih*. 'Non-existence' was the synonym of demerit with the Parsis of a thousand years ago. *Amat*, corresponding to *yo*, seems to show that the Pahl. MS. used by Ner. read *mân* for *amat*, as our present MSS. frequently do.

Y. XXXIII.

See for summary and further remarks S. B. E. XXXI, pp. 68 — 79. Changes in opinion arrived at since its composition are not invariably noted here.

1. That *ratus* is the proper reading, as equalling the personal subject, I regard as being beyond a doubt. As observed S. B. E. XXXI, p. 72, I follow the Pahl. here with great reluctance. My alternative translation there sees in *yē(ē)hyāchā . . . mithahyā* (a partitive gen. governed by *hēmyāsaitē(ē)*, and *yāchā hōi ā erezvā*, the needed antithesis; but the antithesis is also recognized in my accepted rendering here. In my rendering above I escape taking *mithahyā* as a (most suspicious) nom. pl. neutr., but I must accept a change of structure for *yāchā hōi ā erezvā*. I would modify my alternative rendering now. *Yāchā hōi ā erezvā* may be adverbially used, as so often, (cp. the constant usage in Greek); 'and according to what things seem to him just (in the other)'. But it may well be, on the other hand, that *š(k)yaothanā* (*šyaothnā*) is understood, with a transfer of subject in line *c* from line *b*: 'The deeds of whose fraud (the frauds of the one) he will reach (he administers justice to), and what are (or seem) to him the right-

eous deeds of the other'. *Yāsaitē(ē)* to *yam* + *hēm* (governing the gen. *mithahyā*, or acc. *ś(k)yaothnā* understood) = 'come up with', 'overtake'. Otherwise *yat* + *ham* = 'strive in rivalry together'; 'whose good and evil deeds are balanced', 'strive together', so in S. B. E. XXXI, of the Hamistakān. Otherwise *hēm(e)myāsaitē(ē)* = 'are mixed', to *miš*, *maiš*, so, some scholars. But the doctrine of the Hamistakān is anything but Gāthic, as is also the distinction between good and evil Zoroastrians. This latter belongs entirely to the later Avesta; in the Gāthās we have the struggle for existence as against the Daē(ē)va-worshipping foe. I therefore prefer my original explanation, and regard my later one in S. B. E. XXXI, 72, as the doubtful alternative. *Mithahyā* is a most suspicious neut. pl. in view of *yē(ē)hyā*. Haug here equals the acknowledged, or supposed oddity of 'tradition' by his *perficienti* for *vareshaitē(ē)*, and his *totam-rem colenti* for *hēm 'm* (sic) *jāsaitē(ē)*.

The Pahl. renders *āiš* as 'by the observation of', or better 'in consideration of *these things*'; a merely amplified instr. (so elsewhere). Aside from the Gāthā read: (b) 'In the case of a lord, his actions are to be done righteously; [with a Dastur] who is wicked, one prays that he may become righteous, [and with a righteous Dastur, one desires him to become even more righteous], etc'.

2. Notice the adverbial loc. *vanhāu* used exactly as in Y. 47, 6. See also the adverbial loc. in *vanhāu srayahī* in Y. 30, 10. *astīm* = *tanūm* = 'person' or 'people'; with some, *astīm* = *astiyem* = 'stand-by, help', *ā* + *stā* (= *sthā*); so, possibly, but cp. Y. 46, 12. where simply 'person' is the better meaning; to *āsthi* (?) = 'bone'. I see no reason for abandoning the far more natural rendering of *zaoshē(ē)* 'in the friendship, love' for the colder, if more theological, 'in Thy will'. It is not very probable that Ahura should be besought (v. 10) to grant all the *hujīti*, 'blessings of life', 'in, or according to His will', or to 'please Himself'. *Zaoshē(ē)* means I think there 'in His good will', 'friendship', or 'love' to the believer beyond any doubt. And here it similarly refers, with change of subject, to the love of the believer for his God. See the loc. in both places. *Vārāi* might more properly express the will of Ahura; but I think a more commonplace conception probable. *Rādēntī*, to Ind. *rādh*. Haug, well following the hints of Ner. in general in his *verbatim* trl., is unfortunate in departing from him in *non-existentiam* for *astīm*, and in *propugnaculo* for *vārāi*.

3. *Vāē(ē)tā* seems to be a nom. masc. in *ū* (comp. *ahū*). The absence of the *s* is to be remarked as having no analogy in the Sk. *ū* nouns. It is of course not impossibly a soc. instr. *Verezēnyō* = 'working-class' may be well compared, as to form, with *vrijāntā*. *Vīdās*, part. pres. from second

vid = 'inventive', 'clever in acquisition'; cp. *vidaṭgāvaō*. Some seem to prefer the meaning 'devoted', to *vidh* (?), or *vī-dayās* to — (?) (possibly *dā*). *Vāstrē(ē)* = 'in the field', 'in the sacred service of Vohu Manah as representing the holy commonwealth'. Haug, while for the most part well following the hints of Ner. as to the root ideas present, is yet I think mistaken in *domesticorum-duorum vel servorum-duorum clientium-duorum* for *ṣaētā vā aṭvā* (sic) *verezēnyō airyamnā*. He well abandons Ner. in his hint as to *vahištō*.

The earlier Pahl. trlr. had some form of *vakhsh* before him, or, more probably, misread the Pahl. letters in which *vahištō* stood in his ancient MS., far older than that now written beside him (the letter *u* might equal *kh*, or *h*). *Vakhshānishnō* is however itself no evil rendering for *vahištō*. There is no reason at all why *pavan khvēshih*, *pavan vārūnih* and *pavan ayarmānih* (notice the regularity) should not be regarded as intentionally free for the nom. which the trlr. could not mistake, see similar usage elsewhere; the relation, labourer, and loyal friend act 'with relationship', 'laboriousness', and 'loyalty'. All the *pavan's* might be rendered 'as'. *Vichāyaritā* (C.) as = 'establisher', 'completer', seems to render *varzīdar* well enough. All the MSS. report forms of *char*.

4. The abl. *thwad(t)* is obviously the abl. of aversion in conjunction with the verbal postfix *apā*, and casting light on a possible adverbial abl. of aversion in Y. 32, 12. *Nazdištām* would seem most naturally rendered as their 'most familiar fault', but, if it is at all possible, we should avoid any such a reference to the Druj., I will suggest a comparison with Y. 50, 3. *Yām nazdištām gaē(ē)thām dregvāō bakhshaiti*, and propose 'the Lie-demon who approaches nearest to the saint for harm'. Then *nadeñtō* would have to be taken as acc. pl. (which is however doubtful). Still the composer may not be recognizing the faults in his people, but may be praying that offences against them may not occur: 'I deprecate stubborn disobedience from Thee, and I deprecate contempt from my relationship, and the nearness of Satan from my district; and I deprecate the complainers from my airyaman, and bad care from my cow; let not these evils befall Thee, nor my relationship, nor my district . . .', etc. But, on the other hand, the composer may mean this verse as in antithesis to the last, and referring not to a *ṣaē(ē)tu*, etc., as *vahišta* to an *ashāunē(ē)*, but to the evil *ṣaē(ē)tu*, *verezēna*, and *airyaman*. *Airyamanaschā nadeñtō* look like two genitives, and the only positive ablatives are *thwad(t)* and *vāstrād(t)*. 'I who am deprecating disobedience . . . toward Thee, the evil prince's contempt (see Y. 45, 11), the Lie that most easily beguiles the villager, and the captious

peer (all offences to be deprecated as from the Deity *thwad(t)*, as sins against Him)*; then comes the offence against the sacred cattle. The grammatical relations favour this view, *tarēmaitīm* and *drujem* as subjective in the *ḍaē(ē)tu*, *verezēna* and *airyaman*, and *asruštīm* and *mantūm* as objective, things to be deprecated from the Deity and the Herd. Haug, well following the hints of Ner., proceeds correctly enough till he reaches the last words, when he renders *a-campo pessimam cogitationem* = *von der Erde Flur die verderblichste Gesinnung* (?). *In S. B. E. XXXI I preferred *tarē*°, etc. thus, as subjective.

Pahl. It is far from certain that the trlr. failed to see *mūn* = *ye* (I) who; see *barā yazishnō hōmanam* = *yazāi apā*. *Mūnich* after the noun in *dar* is naturally rendered 'with whom', but 'what also' is far from impossible. *Mantūm*, although not from *mā*, is well rendered by *paḍmānō*.

For Ner.'s *adhamatapramāṇā* read perhaps *adhamapramāṇāḥ*.

5. *Avānhānē(ē)* dat. inf. in *ānē* (cp. *dhūrvane* (?)) from a denom. *avañh*; cp. *savānhaitiś*, *āē(ē)nānhaiti*. Another prefers a dat. inf. from *av* in *sānai*. Others seem inclined to regard *ava* as a verbal prefix plus *°nhānē* = *sāne* = 'to remain'; 'I call . . . to remain'. Another modifies this by 'at the end of the journey', *avasāne*. *Apānō*, mid. part. *Ā* (*b*) with the accus. seems to have the force of the Latin *in* with the acc. as *in saecula saeculorum*, whereas one would more naturally connect *ā* in line *c* with *ashād(t)*, leaving *erezūś pathō*, as governed directly by the force of *apānō* understood. Otherwise we should have the causal abl., and *ā . . . pathō* as *ā Khshathrem*. 'In the paths, and continuing on in them', as 'in the kingdom from the sacred regulating authority of the Good Mind'. Save as to *yastē(ē)* and *apānō*, Haug follows the indications of Ner. as to the root-ideas present. As to the first, he improves upon Ner., but his *diripientis* for *apānō* is not judicious.

The Pahl. trlr. errs, as elsewhere, in regarding *yastē(ē)* as a verbal form. He read (?) *apā nē* in *b*. *Avāyand* may express possibility, but here 'they are necessitated', or 'they shall' seems the best rendering. Dropping the glosses, the trl. of *b* and *c* is very close. Ner., recognizing *tē(ē)* in *yastē(ē)* as the personal pronoun, still does not abandon his master, the Pahl. trlr. with regard to *yas*. He seems to take the Pahl. infin. *yāmtūnishnō* (for it may be regarded as an infin.) in the frequent Vedic sense of the imperative. By *paçchātye*, or *°ve*, he meant *paçchāttare*.

6. *Avā manānhā* is a varying expression for the 'good mind', and was used on account of, and in allusion to, the mention of V. M. as possessing the *khshathra* in verse 5, but still more, on account of the extended discussion of the mental attitude described all along from verse 1, and especially in verse 4, where it is most emphatic. Its result and incidence is *tā*

tôî izyâ(°âi); cp. *gaḍ(t) tôî vas(e)mî* in Y. 43, 1. Some would seem inclined to take *vahištāḍ(t)* in the later sense reported by the Pahl. trlr.; I think this will hardly do for the older Gāthā. We might also desire to point lines *b* and *c* to mean that information was sought as to what particular fields to work; 'those (fields) will I seek according to Thy direction'. But this is hardly expressed here. Haug, departing from the hints of Ner. as to the root ideas present in *kayâ* and *izyâ*, curiously renders those words by *in-essentia* and *venerabor*.

The Pahl. does not necessarily mistake the case of *mainyēuš*, as Ner. might lead us to suppose. *Mīnavadān* may well be taken as a gen. by position under the circumstances, and in view of the Gāthā; 'that one who seeks from the *Vahisht* of the spirits'. Otherwise, as of course, if the Pahl. is read aside from its original, he seems also to fail to see a first person in *kayâ*; 'he who desires the spirits from heaven'; but in *c* he recognizes the first person, showing that he in all probability did not miss it altogether in *a*. *Āīyyārīnêdō* shows that *avâ* was mistaken for an imper. = 'help thou'. Ner. seems to show that the idea of 'better than another man' may lurk in *gabrâ ī shapîr gabrâ*; strictly *āīyyārīnêdō* should be understood here. *Gabrâ* should not equal 'a man's (labour)'; 'a man who is a good man' is gloss.

7. *Vaithyâchâ* (sic) would seem to free us from the awkward *ē(ē)* in *ṽaē(ē)thyâchâ*. It is simpler to have to deal only with *hva + tya*; but *ṽaē(ē)tu* remains to be accounted for; and *ṽaē(ē)°* is gunated *ṽit°*. We may be reluctant to recognize so abstract a rendering as *mâ* (possessive) *vahištâ ṽaē(ē)thyâchâ* = 'to these my best interests, or possessions', but see the immediately preceding, *tâ tôî*, very possibly a neut. pl., referring back to an equally undoubted neut. pl., *yâ*, which has reference to what I hold to be also an undoubted neut., *vohû vâstryâ* (Y. 29, 1). Then see the abstracts in v. 4 *asruštîm*, *akemchâ manô*, *tarēmaitîm*, *akem* in v. 2 with the pl. neut. in v. 1; while, if we look at what follows, we come immediately upon *arethrâ tâ yâ* with the strangely significant *mainyûm . . . hâkurenem* in v. 9. If any neutr. plurals are possible, and no one fails to recognize them often, and, if abstracts are possible, and no one doubts but that the Avesta, as indeed the Veda, often deals in them, I think we can find no reason for twisting the texts, or the syntax, here. *Dareshaḍ(t)* must refer back to *ahmâḍ(t) vahištāḍ(t) mainyēuš*, or to some subject in a lost verse. No MS. gives us *Mazdâo*. *Yâ = yēna* = 'how'. *Magaonô (maghōnas)* is to be understood as in S. B. E. XXXI, p. 75, note 2. The composer wishes the Holy Immortals to come to the offering, and behold his success in rallying the monarch with his chiefs. In passing, we may notice that *sruyē(ē) (sruvē) = 'I am heard, obeyed'* (the words were no longer *agušta*,

but *vahišta*) makes it possible that *asruštm* should be meant in an objective sense; that is, he deprecated disobedience toward himself as God's prophet, and as representing Him. It was a negative *Sraosha*. If we wish to bring our rendering down to the closest detail, we might regard *nāo aītar(e)* as meaning 'between us two', the *magavan* and Z., the *nemaōaitš* referring to the humble loyalty of Z., and the *chithrāo rātayō* to the munificence of the *magavan*. But such detail, interesting as it is, is hardly expressed in the language. Haug follows, as often, the hints of Ner. as to root ideas present, and as usual for the most part corrects his syntactical errors; but his text is erroneous in *daresatachā*, and his trl. in *modi* = *rātayō*.

To bring the Pahl. nearer to the Gāthā *yātūnišnō* might be taken as an infin. for imper. (see v. 6), were it not for the disturbing gloss. 'Be ye in coming to that which is me' (sic; recall the Pahl. usage). It is hard to say whether *pavan pūmman . . . navak* is an intelligent free expression for *vaē(ē)thyāchā*, or whether *ānā* = 'with the mouth' (see remarks on p. 425) was seen in the incipient letters *𐬨𐬀* = *va*, or, in Pahl., possibly *ānā*. The syllable *dām* probably stood, as so often, separated in the MS. used by the trlr. from whose text our present Pahl. trl. was transcribed, hence his unfortunate, and perhaps superstitious, translation of a separated syllable. I had rendered (in the face of Ner.'s second persons) *yematelelūnēdō* as a 3rd sg. from a determined purpose to avoid favouring the trlr. The first gloss necessitates a bad rendering of *a*, so with Ner., but he avenges himself by rendering *nikēzishn* as an infin. for imper., notwithstanding *dareshad(ē)*. Of course Ner.'s gloss, being most probably contemporaneous with his text, forces us to render *āgamane*, 'in my coming'. I preferred *ātmaprakatāh* = 'manifest to yourself', as 'in the soul' does not occur in the Pahl. Notice Ner.'s improvement on the Pahl. in line c.

8. *Fravōizdām* = **fraveddhvam* (Haug *provenite* (?)). *Arethā* is obviously the collective of which *yasnem*, *staomyā*, *vachāo* etc. are the particulars. I am strongly tempted to regard *dātā* as a nom. pl. neutr., reading *Ameretāoschā* and *Haurvatās* as nominatives: 'Your gifts are Immortality and Weal, the eternal two, Your possession'. *Utayūtī* is thus better accounted for. Otherwise: 'Give Ye the eternal two, Your offered-possession of Immortality (**taschā*) and Weal (*haurvatatō*)'. *Draonō* is a nom., or acc. of *draonah*, and may be compared with *drāviņas*, but many might prefer connecting the word with the soma-bowls, *drōnāni*, taken to express the offering. It is better exegesis to derive words from familiar objects where possible, and I would present an emphatic alternative in the sense of 'sacred objects', or 'offering', figuratively used; cp. 'the *māthra* of fatness'; 'Your sacred gifts i. e. Weal and Immortality'; see the Pahl. Are A. and H. voc.?: 'Give ye, O A. and H.'(?).

The Pahl. trlr., seeing the proper root and form also of *fravôizdûm*, reports as his first translation a dat. infin. in *š(k)yavâi*, understanding: 'Give ye forth for my instruction, or proclamation, those things which are for the approaching me (?) by V. M.'. And this last he rendered by 'let Vohuman approach me'. But an alternative translation may well be present in the gloss; see its first pers. *Vâ* seems to have been rendered, or read, as *vâo* in *b*. *Staomyâ* is freely rendered, or was read, *stâumî â*, sandhi having been seen. Or it seems to show that the Gâthâ word stood before the trlr. here in the indefinite Pahl. character. The Gâthâ texts now written before the Pahl. trl. were not those seen by the original trlr. In Ner., fearing to favour the subject, some might render *prakrīṣṭānivedanayâ* at once too literally, and too far from *nivedayâmi*. *Prakrīṣṭa*^o means simply 'forth', and with *nivedanayâ* [-*nenâ*] equals simply 'announcement'.

9. As we desire to render *mainyûm* as objectively as possible, I suggest that the *speñta mainyu* may be here alluded to; but the most timid scholar will not venture to deny that the efficiency of the *mainyu*, as inspiring the two chieftains, is of course, as in every occurrence of similar concretes, included. The poetical personification of the *animus* (to a great extent the theme throughout) of the two chiefs (probably Jāmāspa and Vištāspa (Y. 49, 9)) is to be borne to Heaven. *Sar(e)dyayâo* = lit. 'of the two chieftains' (or abstract for concrete) 'of the two chieftainships (?)'; cp. Ved. *çārdha*, *sardhya*, a formation with the suffix *ya* from *sard* = *çardh* (*çridh*). *Vâthrâ maē(ē)thâ* are acc. pl. neutr. (acc. of goal); *mayâ* is adverbial instr. *Baretû* has a subject in a lost, or past, verse; see perhaps a *magavâ*; or it is merely impersonal with a quasi allusion to *Ameretatâd(t)* and *Haurvatâd(t)*, see v. 8, 'let them bear', equalling *bairyâontē(ē)*; see Y. 32, 15. To those who insist on comparing *mithu*, a device will not be wanting to make that impossible meaning fit here; but I do not think that this opinion will be permanently established. *Vâthrâ maē(ē)thâ* are evidently 'the shining, or heavenly, abodes'. *Ârôî*, a loc. sg. nt., for meaning cp. *âra(maiti)*, 'in readiness, completeness'; see the Pahl. The union of souls in the future state recalls the sublime Yt. 7, 10, where the Bountiful Immortals are described as being 'of one thought, and word, and deed'. What they were 'on high' their adherents were also on earth, and in Heaven. Notice the undoubted depth and refinement of the conceptions. Haug, failing to follow the hints of Ner. as to *saredyayâo*, *vâthrâ*, *mâyâ*, *baretû*, and *hâ-kurunem*, rendered respectively *per-totum-annum-efficacium suo-igne . . . origine . . . indole . . . , praepraatio . . . (?)*.

Dropping the gloss of the Pahl., and bringing line *a* into syntactical connection with *b*, read, as nearer the Gâthâ: 'Thus as Thine, (or to Thee)

who art A. *let them bear* (sic from line 6) the spirit of the giving of (2 understood) the chieftainship (which appertains to (sic) = of) the increasing of righteousness (gen. by position); *to the abode of glory with wise judgment let them bear even a good mind, which is the perfect cooperation of those when their souls are in harmony*. I would notice once more the fact that the sign of the instr. may have been, as often, carelessly omitted from *Vohûman*.

Notice Ner.'s curious freedom; *avikṛitamānasi* for *dedrûnând Vohûman, baretû mananihâ*.

10. *Stôî* (= **sthê*) would more naturally be regarded as a dat. from *stâ* than a loc., and, as a dat., its use would only vary slightly. But it may be referred to a radical stem in *â(a)* in the loc.; compare Lanman's Noun-inflection in the Veda, p. 449. *dâça-gve, sam-sthé*, also *khé*. No example of the masc. locative in *i* from a radical *â* stem occurs in the Veda. One scholar has read *vispâos tôî* = 'all thy . .'. *Uštâ* loc. adverbial = 'in the blessing, of salvation' rather than 'according to Thy will'. It is perhaps better to render it with *tanûm* as a compositum; cp. *uštâ-ahurem**(?) in Y. 29, 1. Others take the word as = 'joyful'. Haug avoids his usual rashness here, following the hints of Ner. as to roots, and reducing vague freedom to order. **Uštâ* loses inflectional force cp. Y. 43, 1.

The Pahl. trlr. is certainly free as to *pavan harvispô*. I suppose 'that they are for this duty' is an alternative translation conveying the idea of 'holy life' as against that of 'mere prosperity' in *hû-zîvishnîh*. As to *stôî*, I should say that the trlr. saw an infin., and rendered freely in the conj. for imper.; see Ner.'s *samtishthantu*, recognizing the fact that an infin. may express an imper. He did not at all suppose *stôî* to be a 3rd pl. conj.; see Y. 31, 8 where he renders by a 3rd sg. pres., so at Y. 45, 10; 49, 2. In Y. 46, 16 he renders as an infin., *hastishn*. In 50, 2 he omits in the text, in the gloss perhaps rendering 'in time'; that is, as infin. 'in being', in Y. 50, 6 again as an infin. '*hastishnîh*'. We might almost hope that these syntactically more correct renderings show freedom, or at least exceptional and accidental error in our present passage. Notice the similarity of the line *a* as to the structure of the first words here with that in v. 11. The trlr. did not seriously intend to render *âbakhshôhvâ* literally as a 3rd pl. He was aware that *°hvâ* = *°sva*, as the 2nd sg. mid. imper. term. (see for instance, *dâhvâ* = *yehabûnêd* pl. for sg., Y. 50, 2); see its gloss *frâz vakheh* which is literally a 2nd sg. imper. He may be said even to make the distinction between 'being' and 'becoming', *heñtî* and *bavaiñtî*. *Ukhshyâ* is recognized as a 2nd sg. imper. *Vakhshîndî* is certainly a 2nd sg., and I think that we have a conj. It should be remarked however that imperatives in *â*

sometimes give the trlrs. trouble. It is difficult to say whether Ner. meant 'the blessings of life' by *suṣṭvanayah*, or disciples.

11. For *merzhdâtâ* we may choose the meaning 'pardon', or 'purify'. 'Pardon' is the more objective, and therefore the more probable. Surely it ought not to be necessary to cite this verse to prove that the 'Immortals' were poetically, and perhaps dogmatically, personified in the Gâthâs; see however, beside other passages, Y. 28, 3, 5, 7; Y. 29, 2, 11; Y. 34, 5, 6; Y. 48, 5; Y. 50, 5; Y. 51, 2, where others beside Ahura are addressed. As to *âdâi*, some have been inclined to recognize a root *ad* = 'to pray', noticing *azdâ* as a possible participle. *Îd* might possibly be compared with an *ad* (as *in* with an *an*, in *ānmâ* etc.); cp. also *akhsh* = *iksh*. One scholar preferred: 'Be merciful to me in every care' (reading *âdyâ* instr. of *âdî* = *âdhî*). But the second *dâ*, *dhâ* is the obvious root, the form being a dative by transfer to the *a* declension. There appear to be no forms of the dat. neut. from *â* roots in the Rig Veda; but cp. the infin. *çraddhê*. 'For every service rendered' is the sense, including prayer, offering, and activity in the holy cause. See the idea more closely defined in the next verse with reference to *zavô(âdâ)*.

The Pahl., proceeding with much correctness throughout, falls into disorder by taking *paitî* as = *paitî* = 'chieftain' (instr. or dat.; comp. *âtî*). 'For the deed, or gift, = *âdâi*' may have been thought to be equivalent to a dat. inf. for imper.: 'Be ye for the giving of everything to me', rendered by; 'give me whatever (sovereignty) there is' (?). With Ner. *spendarmad* means 'the earth'. He errs in *çriṇomî*, having read *am nyôkhshîdô*, which may be a 1st sg. pret., and rendering the pret. freely as pres. *Kshamayâmi* following out his error in *çriṇomî* equals 'I assume the attitude of patience', or 'I ask indulgence' (*âmûrzîdô li* (?) read for *âmûrzêdô li*). *Mattaḥ* of the gloss, which is however omitted by Haug's MS., would forbid of course the rendering 'I pardon', even if that were otherwise possible.

12. Haug is judicious here. His *viva Ârmaitî* also raises an interesting question; does *ahurâ* refer to *Ârmaitî*? It is possible, but on the whole hardly probable. *Zavô.âdâ*. = *hava* + *âdhâ*, as an instr. of the noun in radical *â*. *Fse-ratûm*; *fsê* occurs in three MSS. in Y. 39, 5, and *ê* sometimes is written for *â*, as in *yêṅg*. *fse* = *fsê* = *psâ*. But it may not be necessary to select the less frequent readings. If the *â* can vanish altogether, as in *viçvâ-psnyâya*, *viçvâ-psnyasya*, there is no difficulty about its becoming *a* under exceptional circumstances, and it may appear even as *e* before *r*, as it ends a syllable; *fseratu* = **psâ-ritu* = **psa-ritu* = **psartu*. So *fse* or *fsê* = *fshu*, as *psâ* = *psu* (see *psâras* and *psurus*). (*S* gets into

the shape of *sh*, as it does in *fshēbīš* from *pas* = *paç*; consider also Sansk. *kāçā* = *kashā* from a *kaç* = *kash*(?). (In this connection I beg to express my doubts as to the propriety of referring *paçu* to a *paç* = 'to bind' (?) the process was the reverse; *paç* + *u* may have meant the 'browser', 'the grazing cow', the original form of the word being our *fsē*; and from the fact that it had a 'tether' came the notion of 'to bind'. *Paç*(?) meant 'to tether (the cow)'; and I strongly suspect a connection between Vedic *psā* and *paç* (?) mediated as above. The idea that primitive speech developed from verbal roots is, it is to be hoped, now past. *Fsē* is then the grazing cow (as is *fshu*). *Ratu* may well be the original of *ritu*. We may take it as concrete, or abstract; see the other abstracts; but cp. the *ratu* of Y. 29, 2, 6 who was to nurture and tend the sacred Cow, the agricultural chief of Y. 29, 1 (see Y. 51, 4). In the abstract it was the law representing the regulator; so in Y. 31, 2; 43, 6.

The earlier Pahl. trlr. grievously errs as to *āreshvā*, probably having had *ā reshvā* before him in his MSS., or at least certainly so dividing, he renders *reshvā*, naturally enough, as if it were from a stem in *°van*. *Am bōzāi*, in the gloss, may indeed be alternative trl. for *ar(e)shva* (*ar*), and it is very possible that a later ancient scholar, in working over the texts which lay before him, should have felt necessitated to work-in the alternative translation, so as to make a readable whole. *Am bōzāi*, if gloss, expresses the Parsi doctrine that purification was needed in connection with bloody wounds. *Min zak* would then be properly gloss with *bōzāi*; the original Pahl. trlr. may have read: 'Up Ahura, from the inflictor of wounds deliver me' (*li* = *mōi*); and then alternatively: 'Up, Ahura, purify me' (*ar* in the sense 'perfect me'); see its form as 2nd sg. imper. (2nd cl.). Also *bāndak-mīnīšnō* may well have been meant as a voc., some scholars also holding that *Ār(a)maitī*, which it literally renders, may be in that form. Otherwise *Ār(a)maitī* is taken as a comitative rather than as a pure instr.: 'Give me energy together with a perfect mind, that is, give me energy and a perfect mind (acc.)'. From what text, or error, did his *vohūman griftār* arise? The reading *vañhu* (*vohu*) *yazavō ādā* (sic) might have been considered as equaling: 'May I establish', or 'take' (notwithstanding an active form) 'the benefit from the venerated being'. The trlr. could not credit *hazō* in a good sense, hence his *avō stahamak* and gloss. There may be some question as to whether Ner.'s *çodhaya* simply renders *bōzāi* repeated in the gloss, or whether he read a form of *ruch*; *çudh* might well render forms of *ruch*. Ner. seems to have partly detected the error of the Pahl. trl., for he puts *pīdākarāt* in the gloss. Haug's text of Ner. is chiefly helpful in that it proves, as usual, that his MS. was independent.

13. *Vouru-chashânê(ê)* may perhaps = 'that I may see at my will' (Darm.). If *vouru* = *uru* (so the later Av.), it occurs in the Gâthâs only here Ved. *jêshi*, *jôshi*, as to their outward form, are not to be exactly comp. with *dôishî* = **deç* + *si*, a gunated imperatively used pres. of *dis* = 'show'; use as *jêshi* *jôshi* (?). (*Yôtsi* from consonantal root gunated supplies the analogon). *Abifrâ*; cp. *âstâbifrem* = *âsta-abifrem*, Vd. 13, 44 = 'not double', 'undoubtful' = 'distinct characteristic'; cp. *âdvayantam*, *âdvayum* (*dva*), so *bi* = *dvi*; **frem* (*pra*) = 'full'; cp. (*sprîdhas*) *jarani-prâs*. *Ashîš* = (more properly) 'sacred rewards' here, otherwise, 'the holy rituals', and originally *purae-indoles*. *Daê(ê)nâo* may possibly = 'souls' here, but see *fradakhštâ* in Y. 31, 17 in the sense of 'revealer'. *Fra* in *fradakhshayâ* seems genuine and emphatic iteration, and is not interpolated like similar prefixes elsewhere.

Vouru- in the Pahl. is rendered perhaps freely by *kâmak*, *chashânê(ê)* by *châshishn* referred by West to *chaksh* = 'to tell' in the Sansk. (also in the Veda), more 'to see' in both. In the Pahl. *châstanô* seems to mean for the most part, if not exclusively 'to teach'; 'in a teaching according to desire'; i. e. perhaps freely = 'in a wide teaching' ('wide' to the root in *vouru* (*kasha*) etc. *Pavan patâkîh* = *abifrâ*, as if *abifrâ* meant the 'steadfast characteristic', 'the not-twofold', or 'not-doubtful thing'. Line *c* is very close. Dropping the glosses, read: 'Grant me, since joy is to be taught, or seen, with desire, that which is thoroughly yours with power, (b) *yea* that *which* is in Your Kingdom of Aûharmazd which is venerating recognition (or reward) on account of a good mind . . '. Ner.'s constructions are here more Pahlavi than Sanskrit; Spiegel well suggested *çaktyâ* for *çaktâ* in Ner.; see the Pahl.

14. *Âbyô râtâbyô zaotrâbyô* seems sufficient warrant for taking *râtâm* as an acc. fem. sg.

The datives, *Mazdâi*, and *ashâi*, are perhaps preferable to the vocatives. *Yâchâ* repeats the Iranian usage; 'and what are the obedience, and princely power, in the sacred commonwealth'; neuters, or attracted accusatives, from *râtâm* and *uștanem*. The Pahl. trlr. is admirably free, and did not mistake the 1st for the 3rd pers. *Pavan râtîh* is free, or lit. *Val . . . Aûharmazd* shows a dat., not a voc. in the MS. used.

XXXIV.

See for summary and further remarks S. B. E. XXXI. pp. 80—92. Changes in opinion arrived at since its publication are not always noted here.

1. *Dâonhâ* as a 1st sg. conj. aor. seems unmanageable without reconstruction of the context. There is no reason whatever for denying that *ê* may equal *a* in *ahmâ* (cp. *yēm* = *yam*, *akēm* = *akam*, etc.) as an instr. to

ahmâi, while at the same time we assert that that \bar{e} equals \hat{a} in $\hat{a}hm\hat{a} = \hat{a}hma =$ 'we were', 'we may be'. In all human probability had $\bar{e}hm\hat{a} =$ 'we may be' been first suggested, those who have advocated it would now prefer the instr., as a keen discovery. There does not happen to be any Ved. *asmâ* surviving to correspond with the *asmê* dat. or loc., but $\bar{e}hm\hat{a}$, as equalling 'we may be', is especially undesirable on account of the apparent necessity which it entails to take *dastê(ê)* as an infin. See S. B. E. p. 83. *Paourutemâiś* refers back to *paourvatâtem*; it is sociative. In Y. 33, 14 the prophet offers his initiative as a chieftain, as he does his life; and here he offers them in company with the chiefs of his party *Dastê(ê)* is a 3rd sg. pres. mid. (for passive) with a nom. pl. neut. understood, which belongs to the partitive gen. *aê(ê)shâm* 'of these'; that is, 'of the equivalents to these gifts *dâtâ* by us are given'. With $\bar{e}hm\hat{a} \dots dastê(ê) =$ 'we are to be granted', consider: 'those whom I can help through deeds, words, and the sacrifice (of my goods?) \dots with ever-repeating gift by all of these we shall be given favours' (?).

The Pahl. trlr., recognizing $\bar{e}hm\hat{a}$ as an instr. of the first personal, found difficulty in accounting for *dâonhâ* as in the second person in line *b*. He seems to have regarded it as a first sg. subj. aor., which of course it may be, aside from its context. He was the more easily led astray, as his MSS. seem to have read *taibyô* for *taê(ê)ibyô*, throwing his rendering into the 1st and 2nd pers. Read *c* possibly; 'and of these to thee we are giving as the more favoured'. (*Pêsttar* sg. for pl. as often.) 'We give' is critically free for 'by us are given', or 'we are to give'. Ner. renders the Pahl. intelligently. Spiegel well restores *udakânâm* for *udakâm* in Ner.

2. *Mainyēuš vanhēuš* here recall the *mainyûm* of the two pious chiefs (cp. Y. 33, 9; Y. 43, 16), but *mainyēuš* is taken here more in the concrete, and as nearly paralleled with the *spēntahyâchâ neres̄*. Some writers prefer taking $\hat{s}(k)yaothanâ$ as a nom. pl.; 'all the deeds \dots are offered'; but as other things beside deeds had just been mentioned as offered, I think it better to take $\hat{s}(k)yaoth(a)nâ$, as an instr. sg. *Pairi.gâê(ê)thê(ê)*, a *compositum* agreeing with *vahmê(ê)* the short *i* of *pairi* showing connection; cp. *parikshît*, *pârigrāmika*. It means that worship was celebrated in a hearty manner, and as the expression of national feeling. One scholar has well considered the possibility of *vahmê(ê)* as = *vahmyâ*, not surmising however that the 𐬨 might actually be read *yâ*, if such a text were necessary. Looking to the Ved. *vahni* for an analogon to *vahmê(ê)*, we should expect *vazmê(ê)* but the Aryan *h* of the original word has held, the sibilant element having perished. We might also consider *vah* (*vanh*) as in *vivēnahatâ*

(Y. 53, 5), or the 7th (?) *vas* = 'to aim'; cp. *ishûidy°* as = 'the aiming of confessing prayers'. *Stûtâm* = 'of hymns', or 'of praisers'. Aside from the gloss, *mînavadich* might be regarded as gen. *Afam* is properly gloss. Having noticed the correct reproductions of the Pahl., we may notice his apparent mishap at *gaê(ê)thê(ê)* = *barâ yâmtûnam*; but a 1st pres. may render a loc. + *ahmî* understood. Did the trlr. have *gaê(ê)thê(ê)* before him? It is greatly to be doubted. He renders forms of *gaê(ê)tha* by those of *gêhânô* elsewhere; see the next strophe, also Y. 31, 1; 43, 6; 43, 7, etc. He is quite right in supposing a 1st pers. implied here; see *zhmâ*, and *dâmâ* in verses 1 and 3. Eliminating this real, or supposed, error, he comes out fairly close to his original.

3. Some take *gaê(ê)thâo vîspâo* as nom. in apposition with 'we' understood as the subject of *dâmâ*, while *â* defines *khshathrôî*, but *â* occurs constantly as a postposition; cp. Y. 28, 11 with instr.; 29, 5 with dat.; 29, 9 (?) with acc. (?); 30, 7 with gen., or dat.; 31, 13 gen.; 31, 21 gen.; 32, 8 gen.; 33, 1 dat. (?); 33, 6 abl. gen.; here; 34, 10 loc.; 34, 11 instr.; 43, 3 acc. *yēng â*; 44, 1 dat., or acc.; 44, 11 *tēng â*; 44, 12 *katarēm â*; 45, 9 abl.; 46, 2 dat. (?); 46, 8 *tanvēm â*; 46, 10, dat.; 48, 11 *kēng â*; 51, 4 gen.; 51, 14 gen.; 53, 1 dat.; 53, 2 dat.; 53, 6 instr., while as prep. with acc., see 33, 5. I therefore prefer *gaê(ê)thâo . . . â*. On the other hand, a nom. is not impossible, and *â* with a loc. (this same *khshathrôî*) is used at least once, cp. Y. 49, 8; once more, on the contrary, *khshathrôî* occurs some four times without *â* either as prep., or postposition, and once with it as postposition (Y. 34, 10). Vedic usage favours *â* with the loc. only as a postposition. Consider the rendering; 'we all the inhabitants (?) in the kingdom'. *Thraoštâ* is a 3rd sg. mid. with fem. pl. as with neutr., or, if we recoil from this, it is safer as a 2nd pl. 'which ye have protected'. It cannot be a 2nd sg. (with Haug and others). But I can hardly take *ârôî . . vîspâîš* = 'with exclusion (Ved. *âre*) of all others (is there help with thee for the righteous)'. *Ârôî* is the same word which is found in *Âr(a)-maiti*; cp. *ara* in Ved. *arâmati*. *Âra* is a very special Gâthic expression. As to its general sense there can be little doubt. It is hardly desirable to take *huddônîhō* as a gen. sg.; it is a nom. pl. 'we, the well, or wisely, doing' (2nd *dâ* = *dhâ*).

Notice the general correctness of the Pahl. Ner.'s *svâdhînatayâ* (sic) was probably intended for *°tâyâm*, or *°tayâ*. *Yâ* seems to refer naturally to *samṛiddhim* which represents *gêhânô* rather as wealth than as population. Ner. varies in rendering *gêhânô*; see Y. 31, 1 *jagatyâh*; Y. 43, 6, 7 *bhâvi-bhâteh*; Y. 50, 3 *prithivyâh*.

4. Reading the *a* of *asîstem* short, Haug rendered *potentem* = 'not

left ($a + \text{çish}$)'. But, as has been more than once remarked, when the Avesta text stood partly, or wholly in its original Pahl. character, initial 𐬀 represented long, or short, a . The rendering 'instruction', likewise requires emended *âšišīm*. But I think the idea of 'instruction' singularly out of place here. The strophe is one of the few in the Gâthâs which breathes the spirit of the Rik. The fire is 'quick' with its darting flames, and 'shining', and, in the form of lightning casts bolts as 'if from the hand'. *Rap* = *rabh* = (in the Gâthâs) 'to receive joyfully': *rapantê(ê)*, or *rapentê(ê)*, = 'to the joyfully receiving (people)'. Some able scholars would see the acc. with the infin. in *âtarēm stōi* = *stê(ê)*; 'we wish that thy Fire should be'. (*Stōi* from *stā* in the sense of *ah* = 'to be'). One might seriously suspect an infin. in Y. 31, 8. *âd(t) thwā mēnghî paourvīm . . yê(ê)zīm stōi mananhā*; but nothing makes the expressions more heavy than a clumsy and useless infin. As an infin., the word would be either a dat. = *stê(ê)* = *sthé* = 'to stand' in the sense of 'to be', or some might conjecture a weakened *astê(ê)*, infin. of *ah* = 'to be'. We have before us a nominal form from radical *stā* in the dat. The meaning of the Sansk. *sthā* = 'the stationary' is too restricted, but is not foreign to 'world', 'people'; or the word might be a loc. from *stā* (by transfer in Zend to a). The sense is that of the Vedic *sthi*, as Roth long ago showed of *stōi* in Y. 31. [(It is also not impossible that the letter t in *st* contains an inherent a , and that the $ô$ of *stōi* = $ê(ê)$ in *stê(ê)*, is in reality (a) $yê$, so that we should have *stayê*. There is strong reason to suspect at every turn that 𐬀 may have the force of the Pahl. letter 𐬀 (see elsewhere). This letter in Pahl. does not in fact ever represent $yê(ê)$, but its use once begun as a letter in Zend with Pahl. varying value, it retains somewhat of this force, even where it does not retain all of it. For instance in 𐬀𐬀𐬀𐬀 the letter 𐬀 = *ya* or *ye*, whereas in 𐬀𐬀𐬀𐬀 = *kainyā*, it has its full value $yā$. If *stayê* is before us, we may call it a dat. of *stī*.)] Cp. Y. 45, 10 *Ahmāi stōi dān tevīshî utayūiti* = 'for this land . . . the enduring mighty two'; cp. Y. 46, 16 *Athrā tū ar(e)drāiš idī Hvôgvā tāiš yēng usvahî uštā stōi*; shall we render 'go with those whom we gladly wish to be (?) in blessedness'? The words obviously mean 'whom we pray for as *uštā* (cp. *uštā ahmāi yahmāi uštā kahmāichîd(t)*) as 'salvation' (adverbial) for the land'. Cp. Y. 49, 2 *nōiđ(t) spēntām dōrešt ahmāi stōi Âr(a)maitīm* = 'for this land', not 'to be for us'; so Y. 50, 2 *yē hīm ahmāi vāstravaitīm stōi usyāđ(t)*. = not 'to be for us', but 'for this land'. See especially Y. 50, 6 *dātā khratēuš hiāvō.raithīm stōi* = 'not giver of understanding 'to be'', but 'giver of wise

voice-guidance for the land (or people)'. (In *stôis* we have the gen. of the fem. word *sti*.) *Chitrâ-avanhem* is in poetical parallelism and rhyme with *dereštâ-aē(ē)nanhem*. One might hesitate to decide whether a 'steady determined vengeance', or 'a visible vengeance' is the better rendering for *dereštâ* (from *dar(e)z* or *dar(e)s*). We should naturally advocate the latter on account of the fire and *chithra*; a *chithra* help, and a *chithra* (*dereštâ* = seen) 'curse'. This seems decidedly better; and I would therefore put 'steadfast', 'steady', in the second place, as the alternative. Haug's *qui commisit-peccatum* for *dereštâ-aēnanhem* is not desirable.

Khûrsandih freely and not improperly, although obscurely, expresses the sense of *usemahî* (see the gloss for the 1st pers. The trlr. was not ignorant of the term. *mahî* (see for instance Y. 31, 1 *sēnghāmahi* = *āmūzēm*). *Stôis* was taken as an infin. of *stâ* 'for the abiding' as = 'which abides'. Aside from its original read in *b* . . 'who stands by a friend, to him it makes joy manifest'. The gloss 'who has tormented the fire' is useless and harmful. *Pavan tûbânö* for *zastâ* is not ignorant error (see *yadman* = *°zastô*, Y. 28, 1). It is a frequent free rendering, see remarks on Y. 43, 4. *İstâis* erroneously to *ish* = 'to wish'. There is no 1st pers. in the gloss of Ner. *Zastâ.istâis* = *hastechchayâ* shows that Ner.'s eye was on both *Gâthâ* and *Pahl*.

5. I very much prefer the reading *ahmî*, which stood before the Pahl. trlr., to either *hamî*, *hakhmî*, or *hahmî*. Haug's *vaokhmî* is not justified. *Vão* is here possessive, as so often; whether it is grammatically the equivalent of *vē*, is doubtful. That *istis* means 'wealth' here, as the Pahl. trlr. saw, is obvious from the connection. 'Power' and 'wealth' were needed for the protection and sustenance of the poor. Haug's *ad-triplicem-faciendam trinitatem vestram* as = *thrdjôidyâi drigûm yûshmâkem* was rather peculiar. We must also modify his rendering of line c.: '*Schon lange redeten wir eurentwillen gegen die bösen Geister, die Fleischfresser, und die (bösen) Menschen*'. The meaning of *parē vaokhemâ* was seen by the Pahl. translator before all, as so often. *Parē* is here nearly equivalent to *aītarē* in *aītarē* . . . *mrûyē* (*°vē*), see Y. 49, 3. Here it equals (?) *para*. Some scholars seem inclined to take *vē* in the sense of the Vedic *vâi*; and *ś(k)yaothandîs* as simply meaning 'in fact'. Some would drop *vaokh(e)mâ* on account of the metre instead of the second *parē*; but I may be here mistaken.

I should say that *vādūnânî* should be read for *vādūnānd* (characters closely similar, not identical), and *aharayīnânî* for *°and* (char. identical). The approximately correct Pahl. trl. with its interesting gloss needs only the remark that a far less literal rendering would still give the invaluable indications. The idiomatic *parē* is here first critically rendered (see above).

Yet some writers have missed the hint entirely, rendering *parē* merely as indicating priority of announcement.

6. Some would render: 'If ye are well-inclined, O Mazda, and Asha'. *Dakhštem* might mean the 'means', as well as the 'sign', I prefer the latter. *Maē(ē)thā* is most obviously adverbial instrumental, meaning 'during my dwelling', 'abode'. There is no indication whatsoever of the idea of 'perversion', 'wrong' here. Some would prefer an acc. pl. 'that I may go to the abodes of this people'. Comparing *ameshāo* as having at least the place of an accus. pl., I formerly rendered *urvāidyāo* here according to the context as an accus., taking the hint of the Pahl. trlr., which is closely in accord with the connection. Now however, as in S. B. E. XXXI, p. 86, I prefer a nom. sg. masc. of the comparative from a root adj., equalling 'to magnify' in the sense of *mimaghzhō*, Y. 45, 10. *Urvāidyāo* may equal *vrāidyāo*, as *urvazā* equals *vrazā*, and *vrādh*, in a transitive sense, might be compared. Some prefer *urvādyāo*, and changing that reading to *urvādyāi*, see an infin. of a root of *urvā* = 'to believe'; see the Pahl. of Y. 31, 2, where *urvānē(ē)* is similarly taken. Some may exclaim at the error of *stī* for *stā*; but the error was not ignorant; see *hōmanēd* in Y. 32, 3 made certain as a 2nd by *atānō*, and **tānō* in the gloss. Had he not a different reading here?; or did he not change (sic) his text? Possibly, as Sp. suggests, he regarded *stā* as a loc. of *stī*. In Ner. *etadiyenacha* seems for *etadiyechā*.

7. Some are inclined to regard lines *a* and *b* as expressions of repudiation: 'Hast thou as helpers those who deliver the possessions of the pious community, the doctrines, the property, the cattle (?) *asvēn* (?) in an evil manner, to robbery? *Thou hast not*'. I think however that this rendering possesses equal difficulty with one constructed on simpler principles. The strophe expresses a momentary discouragement (comp. the preceding verse). The sage rhetorically complains of the absence of the *aredrā* who turn every *aspēn(chîd(t))* (?) and even *sādrā* into admonitions which result in prosperity (treasures) by their proselyting zeal. So I rendered formerly, allowing perhaps too much meaning. Evil is described as being turned into good elsewhere, as where the Fryāna, the converted Turks, are mentioned in Y. 46. But we might perhaps better take *aspēnchîd(t)* (?) *sādrāchîd(t)* adverbially 'in our misery and our woe', or, very much better, read *âspēnchîd(t)* with the Pahl. trlr. not forgetting that the text once stood in the Pahl. characters, and that initial *ⵛ* = *a*, or *ā*, 'in prosperity, or in woe' that was what the composer meant. *Sēnghāš* might well equal *çarîsus* (see Haug) 3rd pl. perf.; '... who as the instructed of the Good Mind have proclaimed blessings to us, producing the treasures of the Good Mind (recall the *îшти*)

in weal or woe'. *Chakhrayô* to *châkri* (not 2nd sg. with H.). I can see no valid reason at all for distorting the plain words *ushi-urâ*. *Ushî* (sic) and *urâ* might well both be instr., or, taken together, they might well be a descriptive *compositum* with the adjective last, a form seldom or never found in Sanskrit. And 'with wide apprehension' should be no more considered an improbable meaning than *uruçânsa* = 'commanding afar'. I hardly like Haug's *possessa* = *vaêdemna*.

Pahl. The concrete *aredrâ* is rendered by the abstract *râdîh*. The trlr. was not ignorant that *yôî* = *mûn*. If *hû-varishnô* were indeed figuratively applied to *raê(ê)khndô*, it would be a fine rendering, but it is difficult to believe that it was so intended. No *a* priv. is seen in *aspêñchîd(t)*. It was read *âspêñchîd(t)*, probably affording an important emendation. *Chakhrayô* was referred to its proper root (cp. *châkri*). I had read *aharâyînând* on account of *vâdûnânîd*, and Ner.'s gloss., but *aharâyînânî* is better in case we venture on the easy emendation *vâdûnânî*. Without gloss read: 'when I shall fulfil righteousness, do ye then bestow deliverance upon us'.

8. I formerly read *bayañtê(ê)* = *bhâyante*, rendering: 'They are terrified by these our actions'; but see the connection, the apprehension expressed in v. 7, and the rest of v. 8. It is our duty in exegesis to render from the context, or else to deny that the context is original. 'By these actions they terrify us', reading *bayaintî* as having transitive sense, disturbs the analogy with *bhâyante*, but this cannot be helped. See Yt. 17, 12 *Aê(ê)shâm aspâônhô bayaintî âsavô ravô-frathmanô* etc.; here *bayaintî* cannot mean 'take fright'; (or read *bavaintî* (?)). *Aê(ê)shâm uštrâonhô bayaintê(t)* v. 15. In the Vedic the transitive sense has disappeared except in the causative. *Yôî nôîd(t) ashem mainyañtâ* is a varying expression for the dregvañts who were opposed to the 'Holy Order' of the cause. The absence of Asha from these has its parallelism in the next verse. Indian students should be on their guard against Haug's *affligas cognatum (inimicum) tui Sapiens! angore edicto*, for *asaojyâo nâidyâonhem thwahyâ Mazdâ âstâ urvâtahyâ*, more freely; *den nahverwandten Feind mögest du durch deinen Ausspruch, Weiser! ängstigen*., *die*, etc. His suggestion that we have a citation is however well worth considering. His text *vohû asmanô* = *alucente coelo* is again misleading.

The Pahl. trlr. is free, or erroneous in the difficult *b* with the word which I could only decipher in view of its original, as '*nihâdaq*' (?) (Sp. *n*, *h*, *â*, *î*, *t*). D.'s MS. might be read *nihâdîñô* (sic). I formerly corrected to *nihâdô* in accordance with Ner. and the Pers.: Sp. suggests *nihân*. But I think it more than probable that we have here a partial so-called transliteration rather than a translation. The letters of D. might possibly be read *n*, *â*, *h*, *d*, *y*, *ô*, *n*, (?)

dahishn. Ner. understood a *nagā* (?) in the sense of *nihān*, that is, as a word given up, the root being loosely indicated. *Nād* might well be a Pahl. word descended from the Zend. As more ordinary Pahl. read: 'to whom yet in that which happens there is great destruction . . . (*b* with *nihādaḍ*) . . . the one who conceals the gifts which belong to Thy disciples, etc'.

9. *Yōi* is curious in view of *avazazaḍ(t)*, but it is attested by *aē(ē)ibyō*. *Vidushō* is not from *vid* = 'to worship', and this is proved by its antithesis *ēvistī* (which however some would render 'behind the back' (of the congregation, V. M.). If the long *i* of *vidushō* points toward the nasalized *vid*, we must answer that in the older language of the Avesta the distinction between the two forms had not worked itself out as in the Vedic. *Vaē(ē)demnō* has the two senses being 'known', and found, 'obtained', also 'knowing', 'possessing'. *Avazazaḍ(t)* is irregularly the sg. with the pl. pronoun, not a neut. See v. 3 where the fem. pl. may possibly agree (?) with the sg. verb; see also Y. 32, 13 where *marekhtârō* . . . *jîgerezaḍ(t)* is found, apparently a pl. masc. with sg. verb. Perhaps a correction is here indicated to °an, °en. But is it critical to suppose that no irregularities ever occurred in ancient grammar?; cp. Greek pl. fem. with sg. verb. The word is obviously from *zâ* = *hâ*, as is proved by the varying expression *syazdaḍ(t)*. As to *maš*, it is an acc. sg. neut. adverbially used, meaning, as the Pahl. trlr. long since indicated, 'much'. It stands related to *mazōi* as *hvarēš* (= *huvareš*) is related to *sraosha-verēza*. Reading *mash*, we might compare *maksh* (cp. *tash* = *taksh*), and as possessing the meaning 'suddenly', *mox*.

This would agree quite well enough with the *kabed* of the Pahl. The *o* of *moshuchâ* = Y. 53, 8 is occasioned by an epenthetic *u* before *u* of the termination, *moshuchâ* = *mokshuchâ* = *maukshuchâ* (so *moghu* = *maughu*). The meaning 'man', a very old suggestion, is difficult here, as it is in Y. 32, 3. As to an Aryan *marts*; there is at least no Vedic root in *r* extended by *t* or *ts* in the noun; *t* is an extension of *i*, *u*, and *ri*. *Ashâ* nom. pl. neut. is the subject of *syazdaḍ(t)*. Y. 32, 3, and this line *c* of v. 9 constitute an obvious parallelism to verse 8. As 'Vohu Manah' remains aloof in the one verse, 'Asha's blessings' depart in the other. Haug, *avazazaḍ* = *progignendo* (?) . . . *ahmaḍ(t)* = *ex hoc* (?), *aurunâ* = *discurrentes* (?). Some might render: 'Who (*yô*) contemptuously injures (?) the holy faith which is highly prized by Thy devoted one, behind the back (in the ignorance) (?) of the pious congregation, such a man must fly before us, as the wild beasts'.

The first *hōmand* in the Pahl. is difficult. I ventured to suggest that it might be used as a suffix *afzûnik-bûndak-mînishnô-hōmand*; otherwise I should introduce an *âkâs* understood. Perhaps *hōmand* = 'is' should be read. 'Theirs is the bountiful and perfect mind . . .'. For the pl. *sed-*

kūnyēn we might emend *valman* to *valmanshān*, but even in ordinary Pahl. nothing is more common than sg. for pl., especially after a pl. has been once expressed. In *c ahmad(t)* was read as *ahmād(t)*, possibly an improvement, and *khrafstrā* is taken comitatively. In *Ner. satām* is possibly meant as a gen. pl., but it is difficult. We should expect **kshepsyanti* in view of the Pahl.

10. *Haithām* is an impossible reading. I do not see any gain from *hitām*, although *Ner.* seems to hint in that direction. *Hātām* (Haug = *substantiam* (?)) is not so probable. But the correction *haithyām* is clearly indicated by *haithīm* (*haithyem*) *ashahyā dāmīm* (Y. 31, 8). As to the difficult *ā vōyathrā*, all are at a loss. One suggestion might be the reading and rendering *āvōyā athrā* with sandhi *āvōyāthrā* = 'here and there', cp. *āvōya*, Yt. 19, 63. Haug suggested *quae moventur* (?) which I formerly followed as to root idea only. But I think in this confusion we may in the main accept the hint of the Pahl. trlr., who sees the element of retribution pointing to verses 9 and 8 (amidst otherwise genial allusion). I think that the word is *bayathrā* from *bā*. The interchange of *b* and *v* is too familiar to need defence (cp. *vadh* and *badh*, etc.) and *ō* often displaces *a*. The word is *baya* + *tra*, nom. pl. neut. 'All these things are the elements of terror (cp. *bayañtī*(t), v. 8) within Thy kingdom' for these (*āē(t)ibyō*) whom Asha deserts (v. 9), and from whom Vohu Manah is afar (v. 8). See also the reference to defence against foes amidst the genial allusions of the next verse. The Pahl. seems to have seen the presence of the adverb *ava* = 'down'. Some would render: '... the holy Obedience (*Ārmaitīm*), the true originator (or dwelling(?)) of rectitude ... All these good gifts are in thy kingdom here and there' (valuable suggestions).

The Pahl. trlr. could not credit *gerebām*, or else he reports an earlier reading *grabem*. This he had rendered in Y. 31, 8 as here also (freely). *Hū-khiraḍ* naturally means 'the beneficently wise', yet see the gloss, or alternative. *Haithyām* = *hēmnunishnō*; was *haithyām*, if here read, regarded as in its true sense 'what is real', 'the accredited creature of A'? *Hēmnunishnō* goes back to a Semitic word meaning 'true', and 'realizing as true', i. e. 'believing', used also in connection with *urvata*. Elsewhere *haithīm* = *haithyem* is expressed in Pahl. by *āshkārak* = 'evidently real'. *Āvōyathrā* (?) is freely rendered as if an adverbial form from *ava* were seen. The passive *kūshī āt* resulted from a more modern doubt as to the propriety of any active 'striking down' within the Holy kingdom; or perhaps render literally 'is a striking down', so, exceptionally, but, I think, possibly, in this exceptional Pahlavi. *Ner.* renders the Pahl. more as an ordinary document. He seems to have read *hū-demānishnō*; see the Parsi-persian *veh*^o. *Ner.*'s

nikhâtâyate (sic) I suppose to be for *nighât°*, or an intended denom. from *°khâta*. It was probably understood passively, possibly in the sense 'bored into', 'pierced'.

11. *Haurvâoschâ* (for *haurvatâtschâ*) and *Ameretatâoschâ* (for *ameretatâtschâ*) must from their form be nom. sg.'s, yet one is not surprised to see them emended as acc. duals; see *utayûitî* after *vakhšt* taken transitively. But *vakhšt* is oftener intransitive. *Utayûitî tevîshî* are characteristic and especially express the lasting beatitude of the faithful. I have a strong objection to the adverbial instr. sg. for *utayûitî tevîshî*, not that the corresponding *Haurvatâtâ Ameretatâtâ* may not be in the instr. on occasion. *Varêthâi â* seemed to me doubtful here in its usual sense; but, on the whole, I return now to the indication of the Pahl. trlr. Eternal for *utayûitî*, and, as a literal sense, may well be called suspicious; that however which is 'continuous' may be called 'eternal' in this connection. *Vîdvaē(ē)shām Thwōi ahî* seems clumsy enough. *Vîdvîšām* might give some relief as a gen. pl., stem *vîdvîš(sh)*; one might be inclined to suggest *vîdvaē(ē)shāmthwōi*, an abstract (*ām* = falsely nasalized *a*); 'with these art thou in friendliness', a very desirable rendering, if the proper text were at hand. As the words stand, their form reminds us of *aē(ē)shām tōi â anhaq(t)*, Y. 30, 7. They can only be rendered 'thou belongest to Thy defending devotees' (stem *vîdvîš(sh)*); i. e. 'Thou hast devoted defenders, who are, like the desired Ratu of Y. 29, 3, *advāē(ē)sha*, exempt from hostile-oppression, and the vengeful passions which it must awake, and also able to avert them from the faithful'. *Thwōi* here may equal *tvāyi* for the dat. = (simply) 'Thy'. Haug *varêthâi* = *in splendorem*. Some would bring the meaning to the following: 'Strength and long life inhere in nourishment; in the kingdom of the pious congregation faith (?) grows together with good order in increasing power; with these thou standest, Mazda, on friendly terms'.

I should say that *tûbânîkîhâ* was a pl. rather than an adverb here; see its original. The trlr. takes *vîdvaē(ē)shām* (?) etymologically, and adverbially. Ner. renders *vakhshêd* here, as he does its sister forms elsewhere, by a form of *kâç*. Did he understand 'causing light' as a spiritual 'increasing'; or was *ukhsh* possibly regarded as related to *ush*?; cp. *ukhshâ*. Could he have intended *kaç* in the sense of 'to speak', mistaking *vakhshêd* (= *vakhšt*) for a form from *vach*? *Tvam* cannot be the abstract suffix here; see *lak*.

12. *Râzarē* = regulations (Haug *arcanum* (?) = *Geheimniss*). We might take *yâ* as equalling *yēna*, and *vîdâyâd(t)* with impersonal subject in the sense of 'take'; but such a view is not at all necessary. 'The regulations which may establish *Your ashî's*', is quite tenable as a translation. Here *ashî* may well mean the sacred regulations, and not merely one of their results, a 'reward'. Perhaps I have been somewhat too positive in S. B. E.

XXXI, p. 83. *Rāšnām* is, I think without any doubt, the equivalent of *rāznām*, the sonant *z* becoming a mute before the nasal as in *rašnū*. The stem would be *rāzan*, of which *rāzar(ē)* is a varying form (cp. *āhni* and *aharbhis*, stems *āhan* and *āhar*). Haug rendered *custodum* (to *raksh* (?)). Some would give the sense 'how one regulates the sanctity of the feasts'. *Vaē(ē)tēng* = **svatāns*, preserving a suffix *ta*, not reported from the Vedic in this connection; so also we have the suffix *tu* in *vaē(ē)tu*. This of course recalls *ēiti(chā)* in Y. 30, 11. *Vaē(ē)t°* is a gunated *ēit°*. As an alternative suggestion, we might consider *hu* + *ā* + *ita* = 'gladly trod', Haug, 'self-trod' (*qa* = *sva*); but the influence of *vaē(ē)tu* is too positive.

He would be an instance of an adversary blinded by prejudice who would object to the free 1st pres. *nyōkhsham* as rendering the dat. infin. here. 'I am listening, speak' is very intelligent for 'speak for my listening'. We might even say that the literal *amūzāi* = *sishā* is not really freer from error than the seemingly careless *nyōkhsham*. *Pavan V.khvēshih* is free for *vaē(ē)tēng M*. The meaning 'it is possible' might be justified for *shāyad*. In c. J.* has *chetasi* for *chetsi*. *Sainmārjanam* = 'arrangement' rather than 'purification'. Haug might mislead when he says that *vaē(ē)tēng* is 'given' by Ner. as *nyāyavantam*. Its proper translation is of course *svādhinam*.

13. By an oversight in S. B. E. XXXI, p. 89, I did not sufficiently express the *doce nos* understood, which I had printed several years before. *Sishā* in v. 12 precedes *mraoś* here, as *sās* in Y. 43, 11 precedes *mruotā* and *mraoś*. The *advānem* is here described, with an intelligence almost modern, as the holy precepts of the 'Insight'. *Hūkeretā* has been freely taken as the verbal noun, by many critics in spite of its ungunated form; *hūkar(e)tā* is of course preferable unless a neut. pl. is seen. As we should avoid the more abstract 'good deeds' if possible, we naturally prefer the possibility of the verbal noun, but an acc. pl. neut. with sg. verb is also very possible. As to *urvākshad(t)*, (3rd sg. aor. conj. of *vraz* = *vraj*) I do not think it necessary to compare *vraj*, and to render 'to go' especially because a 'way' is spoken of. Ahura is said, Y. 33, 5, 'to dwell in paths'. It is not well to run poetical diction into close prosaic precision, but *vraj* is to be compared as satisfying the conditions under which *urvākshad(t)* appears; 'to progress' is 'to prosper'. The rendering, 'the way whereby the well-doer may proceed from his righteousness', in itself admirable, does not express the force of *chīd(t)* = 'even'. 'The way is the precepts by which the well-doer may by A. even (addition of idea) prosper' is more probable; see the last line. He 'prosper' because 'it assigns to the just a reward which Ahura will certainly see to be given'. This seems bereft of force,

if *urvākhshad(ē)* = 'walk'; see also *vraj* in *vaorāzathā*, Y. 50, 5. No literal 'walking' is meant there. Haug errs as to *urvākhshat* = *enata-sunt*. Some might give the following colour: 'Mayest Thou teach me, A. M. that way which is that of the pious congregation, and the manner of its prominent members, on which well-ordered way (or through a good regulator) it may walk aright; for this promises to the righteous a reward which thou, Mazda, dost confirm'.

Without glosses we might render the Pahl.: 'Tell me that way which is *provided* by the Good Mind, (*b*) that is, the Religion of the benefactors. He who is in that *way* which is with good work, his is joyful-mindedness from righteousness . . . since by Thee a reward has been declared to him who is wise, in which *way* it is given by Thee (omit *i* with DJ. before *lak*) to that one'. 'Where' is closer to the Pahl. in translating Ner.'s trl., line *c*, than 'by which means'.

14. *Tad(ē)* refers of course back syntactically to *mīzhdem*, but the 'way' is implied, and is referred to in *huchistīm*. That *verezēnê(ē)* and *verezēnā* are the same word in different forms admits no doubt. The devout sage would not think of a pun in such a serious composition, although he might call in the aid of alliteration and jingle, as in Y. 28, 8. *Yôî*, as the plural of majesty, might refer to *Mazdā*, as the subject of *dātā*, but the *zī* makes it impossible. The *yôî* refers back to the *hūkaretā*, a sg., just as *môî* in v. 13 refers back to *nāo* in v. 12. I ought to have expressed 'for' in S. B. E. XXXI, p. 90. Undoubtedly a dative is understood before *yôî*; 'to these well-doers who are furthering Your beneficent plans, O Ahura, through the holy (*ashā* a noun used adjectively, or an adverbial instr. meaning, 'with the help of Sanctity') service of their plans and intentions'. 'In the stall of the kine' (?) had long since been suggested, while *verezēnā* is taken as an acc. pl. neut. in the sense of 'villages'. If *verezēnê(ē)* means 'in the (cattle) culture' as a locative infinitive (?), or noun, *verezēnā* must mean 'through the furtherance, with *khratēuš*'. I now prefer *frādō* as plural, although I formerly preferred a singular which is also possible with *Mazdā*, *tū dathrem*, *sishā nāo*, and the following v. 15, in view. *Azyāo* I prefer as the 'mother' Cow, although 'drivable' seems grammatically simpler; see page 421. Haug's *propugnaculum* for *vairīm* is not desirable, nor is *tuitus-es* for *frādō*. Some would colour: 'What a glorious gift, Mazda, thou dost impart to earthly beings (that is) to those who . . . bring up your villages'.

Pahl. Omitting the 'am' of *a* with DJ., and dropping the gloss, we have: 'For that, O A., which is the desire (desired thing) for that which is bodily and living, is granted'; see the Gāthā; but to silence all cavil I had refrained too much from favouring the trlr. So *b* without glosses '... to him

whose is the deed with a good mind, by whom service is rendered for the Cow Az . . .'. Is *karmāne* used by Ner. as = 'for the doer'?; see *āchāra-yitre*, but see also *kūnishnō* and *ś(k)yaothanā*. Ner. seems to collect two ancient opinions in *sunirvānājñā(na)tayā*; *hū-farzānakīh* contains *farzān*, and as *z* and *j* are expressed by the same character in Pahl. the idea of *farjām* = 'end' struck some early scholar (possibly having a defective MS.), but Ner. blends the two ideas, rendering both 'end', *nirvāṇa* = *farjām* and *jñā(na)tayā* = *pavan farzānakīh* = 'with knowledge'. P. has °*jñānat*° in Y. 46, 4.

15. On *ishudem* see Y. 31, 14. Some take *vasnā* as qualifying 'answering(?)'; 'make the world assenting (?)'. It is very possible that we may have here an indication that the early Zoroastrians held that the future life was to be a continuation of an improved present. Others would colour: 'Mazda, tell me the best words with word and work; for that pray I thee (reading *tā tē . . . ishudyem*) . . .'. 'Make the world also consenting for the duration of Thy kingdom'. *Ishudem* with the Pahl. trlr. involves an expression of defect. *Dāo* as (freely) = *yehabūnī-aūt* is not error; see Y. 43, 5 where *dāo* is rendered *amatat yehabūnd*. Ner.'s *svechchayā* = *pavan kāmākō* = *vasnā* should properly be referred to Ahura.

The Gāthā Uštavaiti(i), Yasna 43-46.

Yasna 43.

For summary and additional notes see S. B. E. XXXI, pp. 91-106. Changes in opinion decided upon since its composition are not always noticed here.

1. The rendering in the gloss, of the Pahl. is no longer to be followed as to its fine idea. Read Pahl. (not as in Z. D. M. G. 42, s. 443): 'Blessed is that one; blessing to him who is that one, to whomsoever' (poss., 'to every member of the holy community'). *Uštā* is loc. of *ušti* used adverbially. (Haug, curiously, as imper. 2nd pl. from the prep. *us* = *seid auf*. *Gad(t)* [(not in *gad(t)ōi* = *gatē* infin., nor loc. in analogy with *urvaē(ē)sē(ē)*] is either = *geḍ(t)* = *gha* + *id*, or an exclamatory form having its origin in *gād(t)* 'may it be, come', a quasi *amen*. For *vas* with the dat. in the sense of 'wish from thee' cp. RV. 1, 30, 12 *tāthā tād astu somapāh sākhe vajrin tāthā kṛīnu yāthā ta (te) uḥmāsi* shtāye. RV. 8, 45, 6 *utā tvdm maghavañ chhṛīnu yās te vāshti, vavāksī tāt*. Haug (followed by De Harlez and Geldner) brought lines *a* and *b* together. One scholar loses sight of the exclamatory character of *uštā*. Line *a* is complete in itself. For *utayūitē tevīshē* see Y. 34, 11; 45, 10; 51, 7. Reading *Ār(a)maitē* we might avoid a voc., but see the connection. *Rāyō* = 'glorious distinctions' (not 'riches'; cp. *raē(ē)vañt*) is applied to Ahura some 9 times, to the sun about 4 times, to stars 7 times,

to the Aryan glory (*ahê(ê) raya varenañhacha*) some thirty odd times, to the camel, to Haoma, and to Zarathuštra, and in the sense of 'rich' once. So in the secondary stage of the Zend, the Pahl. parsi, *rayê-hômand* universally = 'glorious' and the like. *Guê(ê)m* is a false transliteration; *gaya(e)m* is the word, $\text{𐬕} = \text{𐬕} = yâ$, or (by usage) = *ya (ye)*. The 'life of the good mind' was the sum of the interests of the orthodox citizen. Pahl. *Mân* gen. by position = dat. *Tûkh(sh)ishnô i tûbânîkîhâ* should equal *utayûiti tevîshî* as to form, otherwise '... of the powerful ones'. The *dahishnô* in *d* is positively harmless, or auxiliary, as always, although doubtless used on account of *d* in *°dyâi*. *Tursakâi* (sic) = 'venerating recognition of merit' (?). Ner.'s *kebhyacchit* was meant to equal 'every one'. *Râjyam* can hardly be brought nearer the Pahl. as adverbial. Ner. saw *tûkh(sh)ishnô i t°* as gen. by position, here erroneously. *Ârmaiti* = 'earth', but explained in gloss. *Zâk i rayê-hômand i tarsakâi* (sic) = gen. by pos. erroneously, but note the fact of the case. As to *hâvisht-hômandîh* see Z. D. M. G. 42, s. 443.

2. I like the rendering: 'To him *be* the best of all things; let the beatified man receive the beatitude; but is it tenable'? *Āthrôyâ* = *âthrôvâ* (*y* miswritten for *v*, as often, (cp. *mruyê(ê)* for *mruvê(ê)* etc.), and *ô* = *a* before the labial) is from *âthrôvan*. Haug and others, as a denom. *âthra* + *ya*. Another as an adverb = *âthrûyâ* (cp. *vasûyâ*) = 'with desire for *âthra*'. Is *thwâ* possibly = *thwâ* = *thwam* = *tuēm* (*twēm*); cp. *tvdm*, nom. sg. = 'thou'? Or is it acc. pl. nt. = 'Thy (truths)', or finally an inst. with *spēnistâ mainyâ*? *Daidîtâ* 3rd sg. opt. mid., sense of 'give' to avoid a reflexive *ahmâi* (but see above); cp. *dasvâ* etc. mid. = 'give', also *dâ* mid. in the Ved. and Sansk. = 'give' at times, not 'take' (with prefixes). Otherwise it = 'take, establish (for him (or us?))'. Haug and others '*sibi-det*' or 'take'. The middle for active is more used in the Avesta than elsewhere; a slavish imitation of Vedic translations should be avoided. *Chîchîthwâ* [(poss (?)) *°wâo* continuing the sense of *âthrovâ*, 'the beatified man perceiving') not as qualifying the subject of *dâo*, nor yet as *chîchî*, suffixless ungunated imperat. (?+ *thwâ*) in *i*, nor as instr. of *chîchîtu* (; cp. *chikîtu*)] is a perf. imperat. (= **chikitsva*; cp. *chikiddhi*, *vavritsva*) miswritten for *chîchî.h(s)vâ* (see the Pahl. followed by Justi) hardly = 'perceive Thou, O M.'; *chî* must here = 'indicate', 'reveal'. Is a gerund from an unmodified redup. root possible, *chîchî* + *tvâ* = 'guarding'?; see *hafshî*. *Mâyâo*, Ved. *mâyâ* (hardly = 'joys'). *Ayârē* = *ayâr* (cp. *râzarē* = *râzar*) indeclinable with *vîspâ* instr., or neut. pl. adverbially. *Urvâdanhâ* to *vrâdh*.

Kvârîh-hômand = *âthrôvâ* (so read). Ner. understood *yehabûnêd* in *d* as a 3rd sg. It was possibly so intended, 'what he gives', but see the


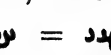
2nd sg.'s preceding, and *dāo*. *Madam yehabūnishnō* is an expressive, if not valuable, auxiliary, replacing the usual *dahishnō*, yet (N. B.) it was, as often similarly, occasioned by the *d* in °*danhā*!

3. *Vahyō* is neut. acc. of goal. As to *pathō*, notice the depth of the conceptions. For *anhēuś* understood with *mananhaschā*, cp. *vanheuš gaē(ē)m mananīhō*, v. 1. As *stī* is fem. in other occurrences, it is proposed to read *āstīś* = 'subjects'; 'A dwells with his subjects'. But *stī* is masc. in the Rig Veda, while *ā* seems needed as a preposition to complete the sense. *Stīś* = 'worlds', or 'habitations', here = *stīnś* (*ī* = nasalized *i*, as *i* in *paitī* = °*in*, cp. A. 1, 14)• See also the immediately preceding *anhēuś* expressed, the two words 'of the bodily' and 'the mental' implying also an additional *anhēuś* understood. Cp. also *ahvāo* in Y. 28, 2. The meanings 'bodily and mental lives' were, as in English, closely approaching to the bodily and mental 'worlds'; hence the *ā stīś*. Line *e*, in spite of *d*, is better referred to the human subject, *huzēntuś* suggests *hu* + *zañtu* = 'the good citizen', although *zañtu* is unknown to the Gāthās as describing a division of the population. Possibly the meaning is (with the Pahl.) the 'beneficently wise', for form, cp. *jantū*. One able writer would render: 'he who is pious as Thou art (?) true and holy, O M'. *Thwāvañt* meant 'like thee' only as = 'Thyself'. Otherwise it means 'thy servant', 'worthy of thee'. It never institutes a comparison. Perhaps *huzēntuś* = 'noble-hearted', cp. *sujana*.

Omit *avō*, *valman* = *hvō*. *Gabrā*, as ordinary Pahl., to *shapīr*, otherwise on no account to *shapīr*, which is of importance. As the Pahl. is nearly verbatim, 'for him who is the good man' is absolutely erroneous, although the natural result as ordinary Pahl. For gloss in *c*; cp. p. 454. Ner. renders as ordinary Pahl. *Çikshāpayati* is not meant for a caus. from a desid., but more probably for a denom. from *çikshā*. *Nirmalatarā* = *rōshanō* is meant to equal 'more manifest'; so forms of *çudh*. *Çuddhasatkartā* seems to indicate some form of *shnāyīdanō* in the Pahl.; so *sat* + *kar°* in Y. 28, 1; Y. 30, 5; 46, 1, 13, 18; but see Y. 46, 5; Y. 49, 5.

4. *Zastā* is translated by *pavan tūbānō* as elsewhere. The use of *zastā* to express 'energy' is constant; cp. *ustānazastō* Y. 28, 1; 50, 8; (of prayer) etc. especially see *zastavaḍ(t)* Y. 29, 9; *zastā.ištāiś* Y. 34, 4, *zastā.ištā* Y. 50, 5. *Hafshī* is 2nd sg., cp. *sap. sāpati*; *hap* is here athematically conjugated. *Ashīś* is remarkable as applied to the wicked; but note that the mention of the *ashōvan* in immediate connection. *Ashīś*, the holy regulation as to rewards, 'the blessing', could never mean 'punishments' for the wicked except in such a connection as the present. *Garemā* is inst. sg.

Pahl. *Zak ī kolā* is natural for *tā* (= *tē* (?)), and an error of such a kind should be absolutely unnoticed, or else favourably noticed, as it refers

intelligently to the two lives in v. 3. *Pavan tûbânō* is expressively free for *zastâ*; cp. *pavan tûbânō* = *zastavâd(t)*, Y. 29, 9; so = *zastâ*, Y. 34, 4; Y. 50, 5; otherwise *zastâ* = *yadman* (lit.) four times, *dastîh* (sic) once, while the dual is lit. expressed twice; ignorance is not present, *yadman* need not be supplied. *Benafshman* = *hafshî* shows the existence of Pahl. character wholly, or partly, in the Zend text used by earlier translators, which was not that now written before the trl. in our MSS.  = , which also = *afesh(i)*; some mark on the paper made *nâfesh i*, suggesting *nafesh i* = 'self who'. This error is of more value than many correct suggestions combined, showing that the Gâthâ once stood partly, or wholly, in the Pahl. character, and solving innumerable difficulties; cp. v. 8, also Y. 28, 3. *Yehabûnêd*, 2nd pl. or 3rd sg. *Âîrîd*, *ugîrâîd* (?), or, better a *âîrikht*, was formerly, from an excessive scrupulousness, rendered by me as having a priv., but see Pers. and Ner. *Sôshâns* is an ancient Parsi commentator quoted on account of *hazê* elsewhere = 'evil force' and yet associated with V. M.; but Gâthic Zoroastrianism was not so sensitive.

5. *Zâthôî*, or *zâthwôî* (cp. *jântvam*) is a significant poetical image; we should render 'birth', not 'production'; *paourvîm* = *paourvyem* may be adj., or adverb. But if adv., it does not qualify *daresem*, but means 'the birth at first', and the antithesis is in *urvaê(ê)sê(ê) apēmê(ê)*. One scholar would see the 'new-birth of life' here. Roth took *paourvîm* as in Y. XXXI, 8 as adj., so also Haug here as not adv., *primum* = *Urgrund*. Hesitating to accept *vân* as = *vâni*, one might think of *mîzhdavân* = *°van*. The rewards, established at the first, were to have their effect throughout probation, and their final result in the *urvaê(ê)sê(ê) apēmê(ê)*. *Akēm* (hardly fem., an evil ashi), is undoubtedly the fine abstract. *Hunarâ* is poetical, rich with anthropomorphism, and should not be diluted. One scholar prefers 'by thy favours'. Also the 'turning of creation' in its crisis should not be understood merely as *ânte*.

Pahl. The verbatim order is not followed in *a* or *e*. *Zanishnō avō zadâr* is admirably free. *Tarsakâih* = *tarsākâsih* = something as opposed to *zanishnō*, hence = 'revering recompense'. *Urvaê(ê)sê(ê)* was not understood as a verbal form; *vardêd* is free (with forsaken verbatim order); *urvaê(ê)sê(ê)* is lit. rendered *vardîshnō* in v. 6. Ner.'s *paribhramati*, so better, = 'turns' = *vardêd*. The restricted meaning 'change' is not indicated, a 'turning at an end' is the idea present.

6. Here *Speñtâ thwâ mainyû* is better as adverbial, not sociative, instr. than as voc. which is however also perfectly possible, cp. v. 2. *Khshathrâ*, here especially in place, was par eminence the 'Immortal' of

the Restoration, 'the Divine Royal Power', 'the Kingdom'. All four of the 'Immortals', here mentioned, represent of course these abstract attributes as incarnate in the faithful. Notice that Âramaiti discharges functions for the people; in Y. 47, 3 she is 'given for the pasture'. Spiegel and Geldner take *ratûs* as (*lehrt*) *die Führer*, and *herren* (*ernennen*).

Pahl. A *mân* = *yahmî* has undoubtedly fallen out. *Pavan* and *vardishn* belong positively together (see the Gâthâ); and yet this would be impossible according to ordinary Pahl. Hence, as my second rendering, read; 'in which (*mân*) changing (end) ye come'. So *dên zak* = *ahmî* should = 'in that changing'. Even *Vohûman* should be taken with *pavan* notwithstanding intervening matter, but I do not so translate. *Aharâyih* also should be taken as lit. = *ashâ*; but I refrain again. *Valmanshân* ought certainly, as oblique by pos., to equal *âê(ê)ibyô*; *radô* generally = 'master' should be rendered 'law' = *ratûš*; om. *pavan* with P. Read *d* 'to these to whom the perfect mind is teaching a regulation'. *Mahattaratvam* (Haug) is not good, against other MSS. *Paribhramatâ*, or *paribhrâm*° (?), = *vardishnô* = *urvaê(ê)-sê(ê)* = 'turning', 'changing (?)'. 'Taught by the master' is better in *d*.

7. *Sraosha* is probably the missing subject in *b*; see v. 12, and *parâ-hyađ(f) môi â jimađ(f) Sraoshô* . . .; see also Y. 44, 16. *Ayârê* is adverbial neut. = 'day by day', or 'to day'. *Dakhshârâ* shows a double suffix *â* + *ra* (cp. *vâsarâ*, etc.), acc. pl., or instr., Spiegel; as *compos. ayârê-dakhshârâ* Geldner, as instr. *Dîshâ*, 'shall I show' (cp. Pahl.) 1st sg. unstrengthened aor. conj. of *dis* (*dîç*, **dîkshâ*). Another regards it 2nd sg. opt. of *dâ*. This may be considered a test case for estimating the value of the Pahl. trl. What could possibly be suggested more appropriate to the word 'signs' on the one side than the word 'show' on the other. It would even call for a change of text in its favour. *Aibî* obviously = *quoad*. Note that Z. came from one of the *gaê(ê)tha's*; he was not from a foreign province. *Tanushi*° is a transition from a *u* stem to one in *uš* or *ush*; cp. the transitions from Sk. stems in *a* to those in *as*. Pahl. *Vohûman*, free for *pavan* V., or supply *pavan*, omitted because the Gâthic instr. stood in full sight on the paper used by the last transcriber. *Yôm*, gen. or adverbial; the gloss *yôm î* is misleading. *Numûđ y.* shows the root of *dîshâ*, and *dakhshak vâdûnam* shows the 1st pers. *Madam* = *aibî* properly = 'concerning', but lit. 'on'. *Râî* is really superfluous, yet it improves on *madam* as expressing the case.

8. The Pahl. trlr. takes *isôyâ* as a denom. of *is*; so Haug and others. *Y* is here, as in *vâthrôyâ*, miswritten for *v.*, the stem being *isôvan*, *isavan* (for form cp. *maghâvan*). Another regards it as an opt. = *iseyâ*. Notice the undoubted abstract, *rafenô*, as the predicate of the first personal pronoun, a necessary and unavoidable diction with abstracts, proving, if proof were

necessary, the depth and refinement of conceptions. *Bāstīš* seems to have the meaning of *bhāsh* with *ā* = 'to be active on behalf of', 'to care for'. Others, following Haug's suggestion elsewhere, *bhuj*, prefer 'enjoyments'. *Vasas(e)* = *vasah* (?) before *k*, cp. *°aschā* = *ahchā*, *vasas-khshathrahyā*, compos., or we might emend *vasē*, reading *vasē-khshathrahyā*; see *vasē* and *vasē(ē)* in MSS. *Vasasī* brings 12 syllables. Haug suggested the possibility of a pres. part. stem; cp. *stavas*; Geldner, following, prefers *vasase* = *vasas*, nom. sg. But *vasē-khshathrahyā* is characteristic; cp. *vasē-khshayās*, v. 1. *Dāyāi*, so emending *dyāi*, *dayā* (MSS.) is 1st sg. conj. mid., stem *dāya* (cp. *dāyamānu*). *Dyā* would bring 10 syllables, disturbing the metre. *Dayā* with *ābāstīš* would = 'I will establish the supports'.

Pahl. I add the alternative, 'I am Z.' for fairness, but *hōmanam* otherwise without correspondent equals *ego*, as often elsewhere in the trls. of the Avesta. The term. of *aojōnhvad(t)* curiously and accidentally caused the abl. (not in D. and Pers.), so in Y. 28, 6; Y. 31, 4; not so for *zastavad(t)*, Y. 29, 9, *ēmavad(t)*, Y. 33, 12, *astvad(t)*, Y. 43, 16, *aojoihivad(t)* Y. 43, 16, *spēnvad(t)* Y. 51, 21, *ēēnvad(t)* Y. 53, 4. *Rāminam* = *rafenō hyēm* is of course admirable, although a noun is rendered in a verb (objected to by some). *Yehevūnēd* = the separated *bu* (sic), *nadūkīh* = *°uštīš* (sic) orig. long *ū* = *ṛ* = *ṛ* = *u*, *u*, = *ū* here (*bu.uštīš*), hence *yehevūnēd* = *bu* + *nadūkīh* = *uštīš*; or *°štīš* may account for *nadūkīh*, *bū* as in Pahl. char. recalling *bava* (*ṛ* = *ū* or *v*); *b* and *v* in Pahl. may have both inherent *a*, or other short vowel. *Ufyā* again suggested *nafsh*, as *𐭥𐭣𐭥* in Pahl. = *ufyā*, or *nafsh* (*neפש*) clearly proving that the Gāthic word *𐬨𐬀𐬯𐬭𐬀* stood as Pahl. *𐭥𐭣𐭥* before the original trlrs., hence his invaluable (sic) mistake; cp. *nafshmanīnam* (DJ.) = *ufyē(ē)mi* in Y. 26, 1. I formerly rendered *khvēshīnīshnō*, 'an appropriating'; see Ner., but I conclude otherwise. *Yadrichchhayā* J.³ may well stand as against Haug's *yad ichchhayā*, and that, notwithstanding *yāvad ichchhayā*. *Pracharāmi* (strictly 'I advance') should here = 'produce'; see *dedrūnam*. Haug's *ṣobhayishyati* (?) might seem meant for a denom. = *yehevūnēd nadūkīh* (see *nadūkīh* = *ṣūbham* v. 1 (?)). Additional is *Prakrishṭā vāk Jarathuṣṭrasya*, *praṇaṣṭha* (J.³) *Hormīdasya*, *pratyuttara[d] vāk Jarathuṣṭrasya*.

9. *Vīviduyē(ē)* = *vī* + *vīdvē*, infin. = 'to know thoroughly', or 'to possess(?)'; others, 'for whom wilt thou decide(?)'. *Manyāi*, 1st sg. conj. mid., governs *rātām nemanhō āshāhya*, as the answer to *kahmāi vīviduyē vashī*: 'I will ponder the proper offering, in order that I may know it'. Or read *manāyāi* = 'I will cause men to ponder'; others, 'to make A. comprehensible', infin., *manyāi*. infin. (?). It is not impossible that the author meant to express again the idea of offering which we have in Y. 33, 14 where the expressions are

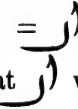

scarcely paralleled, even in Semitic religious lore. *Mâ* (adverbial accus., or instr., cp. *ivā*) may refer to this offering 'by himself' rather than 'for himself'. Y. 33, 14 permits, and enforces, the most subtle and profound conception. Usually it is better to render in a sense as material as possible.

Pahl. *Valman i A.* in c. might indicate that *Vohūman* was intended as an instr. in *b*, *pavan* being omitted because the Gāthic *Vohū* . . . *Mananāh* stood on the same paper. If *V.* was recognized as subject in *b*, why was *A.* suggested for *c* which continues the subject? If then *Vohūman* can be instr. with unexpressed *pavan*, a multitude of like forms may be similarly and most critically explained. At all events it is not supposable that the trlr. could mistake a form in one line which he renders in the next. *Li pūrsīdō* freely = *ahyā frasēm*, or possibly he saw *peresem*; *ferasem* standing before him in Pahl. char., 𐭠𐭣𐭥𐭥 = *ferasem*, or *peresem*. (*At*) *kāmak* (*ait*) well = *vashī*. The *m* of *rātām* again induced a not incorrect free addition of *hōmanam* = 'I am', or, 'I'. *Aharāyih* should be gen. by pos. *Isdi*, as ever, to *is* = to wish (?). I formerly rendered *e* 'for on Righteousness I am meditating, and will so do as long as I am a suppliant'. Ner.'s *enām* may refer to a *mām* understood (?), as Pahl. *li* is not otherwise noticed. Haug's *viçishtë jñāne* looks preferable to *viçishtëjñāne*, yet see *ākās-dahishnih* (Haug): 'wessen Verlangen ist nach deiner ausgezeichneten (?) Erkenntniss?'; cp. Gāthā.

10. In S. B. E. XXXI, p. 90, I suggested a corruption from *daidhīš*, *dāiś*, *causa metri*. Now I would advocate a vriddhied 2nd sg. *s* aor. of *dis* = **dāiksh*(*s*) (sic, see *dishā* in v. 7). 'Show me thy Sanctity'; cp. Y. 28, 5 *Ashā kuḍ(t) thwā daresânī*. Or *dāiś*(*ś*) might be the *s* aor. of *dī*, cp. for form *bhāis bhī* (loss of the personal ending). Others: 'Thou shouldst see my righteousness since I call it here', *ārem* = **āram* in *abhyāram* (?). *Ārem* is here used in distinct allusion to the adjacent *Ār(a)maitī*. 'Ask us that we may be asked by thee (*zhmā* = *āsmā*)' seems very improbable here in the Gāthās. I do not think that we ought to shrink from *zhmā* as a pronom. form, possessive or instr.; cp. *khshmā*. *Ēhmā* = *ahmā*, cp. *ahmāi* = *asmé*. For *ē* = *e*, cp. *akēm* = *akem*. An able scholar more lately returns to a closely similar view. He however regards the word as a gen. pl. (?). One renders: *da man in der lage ist (khshayās), dich, den mächtigen herrn, zufrieden (aē(ē)shem) zu stellen*. (*If *dāiś* is from *dī*, it = 'see after', 'provide for me'; *thwā* acc. of goal(?).)

Pahl. 'Bestow' is a good general expression for *dāiś*. The intensive is expressed by *karītānishnō k*. The *t* of *amatat* is gloss. See two glosses in *b*. *Avākih* = 'accompaniment' here rather than 'aid', see *hachimnō*. In Z. D. M. G. Vol. 42, s. 454, I made an oversight in hastily comparing my text which was originally *zak lak* with my former text *avō lak*, and so accidentally changed the proper text at the last moment before mailing.

11. *Khshmā-ukhdhāiš*, a compos.; cp. *yushmā-dattasya*, *yushmā-nītas*. *Didainhē(ē)* in form would seem a redup. pres. 1st sg.; but pret. meaning seems needed. Can it be a perf. with rarer redup.; cp. *vivakvāns(?)*; a 3rd pers. is most simple. It is of course most regularly a 1st sg. redup. aor. mid.-pass., or again in form it might be a pres. redup. 3rd sg. in *ē(ē)*. *Sās* seems to be objected to because *ās* does not become *ēng*, but modes of writing are not vital. The orig. trl. of it as a sg. pret. of *sah*, *sañh*, cp. *çans* (Pahl.) seems indicated by *ukhdhāiš*, *mraotā*, etc. One scholar renders as = *chhants*, to *chhand* = 'seemed' (see the well-known hymn); 'trusting in men appeared to me destruction' (?). Interior (or poss. initial) Sansk. *chh* may = Zend *s*; rad. *t* may fall out. Another, abandoning any attempt at afalogy (often most proper), renders; 'my faith' (*zarazdāitiš*) 'prepared' for me sufferings among men'. *Zarazdāitiš* (*hṛid + dā*) = 'heart-devotion', or concretely 'heart-devoted one' = 'the one who approached', made certain in v. 12 as *Sraosha* = 'obedience' poetically personified, a mere variant for *zarazdāitiš*. The following infin., whether taken as an immediate imper. = 'do thou do', or with a repeated *sās* understood, gives the clue to the treatment of *uzireidyāi* (twice), and *vōizdyāi*. Spiegel however, taking it as infin. for imper., followed by others, renders keenly 'that will I do'; but 'that to do' was probably the 'painful thing'; 'that one commanded me to do' is more natural.

Pahl. *Zarazdāitiš* (apparently) = *rūbāk-dahishnīh*, so *zarazdāo* in Y. 31, 1. First we must show from *zereďāchā* = *libbemman* in Y. 31, 12 that the trlr. was perfectly aware of the proper word for 'heart' in Zend-Pahl. Then we must acknowledge that his *rūbāk dahishnīh* seems strangely free. *Rūbāk* is a corrupted translation, or text. *Leb* =  = 'heart' is the Semitic original of *libbemman*, and it is possible that  was reproduced in the *r* and *b* of *rūbāk*; but I have little doubt that *rūbānīk-dahishnīh* = 'devotion of the soul' was the original. In Y. 53, 7 we have *sātūnēdō* (same element of 'progress') = *Zarazdištō*; the idea of *rūbāk* had become firmly implanted in the ancient exegesis. *Verezeidyāi* (?) was divided *verezei* (cp. *varezi.nāo* (MSS.), Y. 45, 9) and *dyāi*, hence the mischievous *yehabānam* which spoils the smoothness of the rendering; but mark well that the trlr. saw a first sg. pres. (= imper.-fut.) in the infin. for he could only have rendered sg. pres. after seeing infin. for imper. Haug has *prarohipnapraropita* = *lasst . . hervorwachsen* (?). *Ropita* (or *ōtā*) would seem part. of the causative conjugation. But a 3rd pers. seems needed; see Pahl. and Gāthā; I therefore had thought of two corrections. If *yūyām* is left (but see *khshmā*, and *didainhē(ē)*), *°prāropitā* would need mending to *praropayata*, imper., or *°ropayitā* = 'elevator'. Haug

read *pishmâcha* for *vishamâmicha* against the other MSS.; and possibly misreading Sansk. *p* for *v*.

12. I agree alternatively with the Pahl. (here followed by Spiegel and Geldner) which introduces *jasô frâkhshnenê(ê)* as the thing said, *mraoš*: 'Weil du mir befohlen hast: „komme zum Reinen . . .“, but see v. 10. *Ad(f) tâ môî dâiś ashem hyađ(f) mâ zaozomî*, with no break; see also *frâkhshnenem* in no citation in v. 14. *Frâkhshnenê(ê)* to *khshnâ (jūd)* with Haug. As to the agreeable rendering *asruštâ* = '(not) in my disobedience', i. e. 'not without my obeying', it needs more language. Then as to the rendering: 'Arise before my *Sraosha* will appear', why 'before'? The meaning cannot be: 'Thou did'st (?) not call me in my disobedience; 'arise', before my obedience, or my obedient one, came, or will come, to me'. A fault would also lie in referring *asruštâ* to the speaker, with the following *Sraoshô* in view, meaning 'I was obedient at first, obedience came to me before thou (?) didst (?) declare'. Such a cumbrous and twisted diction is excessively improbable, and the imperative *pairyuoghzhâ* makes it impossible. The meaning is that obedient followers stood ready before he was ordered to march. The infin. for imper. presents no difficulty, as it exists in many languages: 'Do not declare to me unheard-of things, to go forth to . . .' (= 'go thou forth'. 'You told me to go' = 'you told me, 'go)'). *Asruštâ* (with Spiegel and Geldner loc. of *asrušti*) is more naturally acc. pl. nt., another word for *aguštâ*, Y. 31, 1. It may well mean 'not gladly, or obediently, heard'. *Pairyuoghzhâ*, 2nd sg. imper. *sa* aor. of *aog* = *vach*; some would render 'Thou did'st call'(?). For *uzireidyâi*, externally only like *irâdhyâi*, cp. for sense, Vedic *ar*, or *irate*, *irayâdhyâi*; 'arise', or, 'go forth', possibly 'arouse'. *Sraoshô* indicates the missing subject in v. 7, 9, 11, 13, 15. *Ashî* (here hardly personified) means 'with a blessing as a recompense'. *Mâzârayâ* is now again read by some, and rendered 'wealthy'; better as 'glorious'; cp. *ââthrôvâ*, or divided *mâzâ rayâ* 'with great splendour'. 'Bribing the chiefs through the wealthy Ashi' is not indicated, nor could *mâzâ rayâ* mean 'with much money'. *Rânôibyô* (so with most MSS., not in the dual) is, together with the absence of the Fire, adverse to Haug's brilliant comparison with the *arani*; one scholar prefers 'with the associated ones', see on Y. 31, 1, 2. Compare the *âsayâo* of Y. 31, 2. In Y. 31, 3; 51, 9 it is *khshnâtem* 'satisfaction', 'settling of the dispute' to the two sides, *khshnâtem* being used, in spite of the evil character of one of the disputing parties, on account of the holy character of the other. So here *ashîś*, the sacred blessings as reward, are used because one of the *râna* was the holy party in the struggle. See also the striking *yâo dâo ashîś dregvâitê(ê) ashâunaê(ê)châ*; cp. also Y. 31, 12 where *Âr(a)maiti* questions the two spirits, one of them the *mithah-*

vacháo, in their abode, *maê(ê)thá*, an expression elsewhere used in a good sense, and described by *váthrá*. So also the dat. inf. *savôî* is used in view of the righteous element in *rânôibyô*. As to Geldner's welcome, but hardly tenable, suggestion with regard to *rânôibyô*, see on Y. 31, 2. *Yámânishnô*, strictly a fut. pass. part., but here as infin. for imper. is better; see *jasô*. DJ.'s *min . . li* should not be inserted in line *b*, but *li* is essential, see however the Parsi-pers. which has the entire insertion, almost enforcing a text in that sense, Spiegel having no word for *môî* (so also M.¹). I take *li* from DJ.'s text. With DJ.'s full text *min zak i li* (see also Ner. and the Parsi-pers.) we have the inferior, (b) 'it was from no refusal on my part to hear Thee that it was declared by Thee'; see also the gloss. *Yehabântanô* in the gloss points to *varzishnô yehabânâ* in e v. 11. 'The lifting up' *henjishn(îh)*, infin. for imper. = *uzireidyâi*. *Râst* = *ashî* (insufficiently). The gloss [*va Vishtâsp*] forces the translation of *mûnash . . ratû . .*. *Ratû* so, according to authority, I should suggest *radô* (so *tanô* for *tanû*). Or read *râdô* (diff. word) see Ner., and the Parsi-pers. (which would render a *râd*) 'with whom is the great liberal one', less foreign to the original which, with some, might = 'with great gift' (?). The gloss however carries us wide. *Ratû* elsewhere (not here) = *guruḥ* (Ner.) (*rad* in the Parsi-pers.), not *ôdâtrâ* as here, and that in spite of the gloss. In Y. 33, 7 *râdô* = Sk. *dakṣhiṇâḥ* = Parsi-pers. *râd* = *râtayô*. In Y. 33, 14 *pavan râdîh* renders *râtâm*, Sansk. *dakṣhiṇayâ* = Parsi-pers. *pah râdî*; in v. 9 *râtâm* is rendered *râdô*, Sansk. *dakṣhiṇî*, Parsi-pers. *sakhâw(v)at*; I think therefore that the Sansk. and Parsi-pers. indicate an emendation of *râdô* for *ratû* (*radô*) here. *Levatman* well renders the idea of *hachimnô*, so elsewhere. The trlr., as ever, sees the 'strivers' in *rânôibyô*, whether offering the relics of a rendering which recognized the 'rubbing sticks', I will not say. Without glosses: 'When also Ye said to me; 'by thee (there should be) an abundant coming to righteousness; (b) thus by Thee not-hearing (the not-obeyed-thing) was not declared to me; '(let there be) an arousing' (lift up)'; *this was not said by You* before *Srôsh* (obedience) the righteous comes to me, the holy *thing* whose is, in accompaniment, the great liberal one (*râdô* (?)), whereby he will give justice for the advantage of the strivers'. Haug's text was unfortunate in line *a* of Ner. "*Einen . . vorzüglichen Mann*" is not Ner.'s rendering for *frâkhshnenê*, hardly even according to Haug's text of Ner. Ner. read the text of DJ. . . *li* in line *b*. Did he see the very MS.? Of course Ner. rendering the Pahl., as his chief, if not only, text, repeats its syntactical error, but reproduces nevertheless its correct indications as to the roots present, or else he improves(?) upon it, as in the case of *mahâ-dâtrâ* (see above); so, of the Parsi-pers. 13. Haug *c*: '*lasst mir die Dinge werden* (?) *die ich erwünscht*'. Spiegel: '*damit ich lehre die richtige Lenkung*

des Willens'. Geldner: 'als er . . . erschien, um die ziele meines wünschens zu erfahren'. All the other emphatic infinitives with expression of desire (see v. 9, 3) refer to the human subject. *Arethâ* . . . *kâmahyâ* are, I think, far more than 'the objects of my desire'. (*Hyaḍ(t) môi*, etc. is mere recurring formula, and is separated from *vôizhdyâi*. *Arethâ* is sanctified and definite, quasi technical, and so defined in Y. 33, 8 (see also *vôizhdûm* there) *yasnem*, *M.* . . . *staomyâ*, *vachâo* . . . *Ameret°* . . . *H°*. *Arethâ* does not express desire only, but the holy offices. *Vôizhdûm* and *vôizhdyâi* = 'know', or 'reveal'. The Divine Being did not need to 'know' these, that knowledge was the *tēm* (*kâmem* (Spiegel), *yânem* (Justi)) prayed-for. *Dârstâ itê*, so Haug *detineat itione* (hint of Ner. from Pahl.). Geld. *dârešt itê in das einzu-gehen niemand euch abnôthigen kann*; to *dar*, cp. *dôrešt* (?)*. I, with others, had taken (for lack of better) *dârstaitê(ê)* as denom. If Spiegel's *dar(e)šaiti(ê)* could be verified, I would prefer it, or *derešt*, root aor., *dereštâ*, root cl., cp. *dhriš-ânt*. *Yēm vâo*, etc. looks very unnatural as 'into which to go no one *euch abnôthigen kann*'. 'Which no one can audaciously extort from (?) you' seems far more probable; cp. for partial analogy RV. V. 85, 6 *imâm â nû kavītamasya mâyām mahīm devdsya nâkir ā dadharšā*. *Vairyâo* = *vairyayâo* shortened for metre, as so often; cp. *vedhâm* for *vedhâsam*, *surâdhâs* for *surâdhasas*. *mahâm* for *mahântam*; cp. *mahinâ*, *prathinâ*, etc. with loss of *m*. Cp. the omitted 'a's to be restored in reading the dat. infin. in *-ane*; cp. Whitney, Sansk. gram. p. 143. See also *yûnâ* for *yûvânâ*. This strophe has no exclusive reference to the future world; the composer is praying for the success of the holy cause in the perfected State. (* Haug's *daresh* (?) = *detinere* (?) is followed as to meaning by those who cp. *dôrešt*).

Pahl. The gloss, as usual, forces an unnecessarily erroneous syntax, *kâmakö* should of course be taken as a gen. after *kâmahyâ*, if by no other means, then by supplying the *izâfat*. *Možd*, also a gloss, is nearly equally mischievous. So also as to *pavan tanû i pasinô*. The roots present are however correctly indicated except that in *dârstâ(?) ite*, or *dâršt(?) itê(ê)(?)*, here the trlr. not unnaturally sees *dares* (?) = 'to see'. *Stôis* was most certainly not supposed to be either a part. or a third sg. conj.; *yekavēmûndâ* may be either. Perhaps *stôis* was regarded as a gen. infin. for a dat., and that as an imper.; 'it is to (= let it) be from desire'. Dropping the almost certainly later glosses we have (c): 'Be he, or be thou, an announcer of the decree of, or as to, the desire, that do ye grant to me . . . (e) According to desire let it happen, also as belonging to it, Thy kingdom is declared'. As ordinary Pahl. we might render: 'Grant me the desire of that announcer of decrees . . .'.

14. *Vaê(ê)demnô*. *Vid*, in its two senses, was not yet firmly distinguished. *Vaê(ê)demnô* may well equal 'knowing', 'intelligent'; but it seems

here determined by *isvâ*, *daidîd(t)*, *fryâi*, and *rafenô*, to the sense 'obtaining', 'finding', 'possessing', see Y. 28, 6, 'finding . . . the way' (?). Whereas in Y. 53, 5 'knowing' is rather indicated, so *vaē(ē)d°* in Y. 31, 22, Y. 34, 7, Y. 48, 3, and in Y. 51, 19. *Rafenô*, acc. sg. neut., object of *dasvâ* understood, in apposition is *frâkhshnenem*, to *khshnâ* (with Haug), object given, or 'prayed-for instruction'. Or with Geldner nom. and subject: „mir ward, o M. zu einer hilfe wie“ etc. *Frâštâ*. The form might point to the verbal noun of *as* + *pra*. 'I, as 'reaching forth' 'attaining influence', 'having authority'. But it may be *frâs* (not *frâš*; cp. *apās*; see the MSS. *parās* at Y. 9, 11) + *stâ* sg.; cp. *sthâ* + *pra* + *achhâ*; cp. RV. IV, 34, 3 (330, 3) *prâ vō 'chhâ jujushânūsō asthur dābhūta vīcve agriyótā vājāh*. *S* + *s* = *ś*, *sh*; cp. *dishâ* from *dis* etc., and *s* of course is in order where internal Ind. *chchh* occurs. *Frâs* + *stâ* = *frâštâ*. In the difficulty I formerly suggested *frâkhštâ*. One writer prefers *azē* to *azēm* (but see the 1st pers. in every v.) *azē* = *azō* (a noun, or 2nd pers.), from *az* = in sense of 'come'. *Erhebe dich, fasse vertrauen* (? *saredanâo*). Spiegel and Geldner take *uzireidyâi* in the often familiar sense of imper., as above. It is here infin. of aim, or perhaps better as 1st sg. imper.; 'I will go forth to', or 'arouse'. *Saredanâo* is a nom. sg. masc. of *saredanas*; cp. *çardh* + suffix *ana* transferred to the *as* declension. Or, it is may acc. pl. masc.; cp. *ameshâo*; see p. 403: 'I take my stand to approach the chiefs'. See S. B. E. XXXI. p. 105. The general sense is unmistakable, the Pahl. trlr. having, as usual, long since indicated the correct idea. *Māthrá*, or perhaps better, *māthráo*; cp. Y. 28, 7, which is interesting as showing a possible neut. beside the masc. *Mareñtî* or *mareñtē(t)* with most MSS. Notice the clearly indicated sense 'recite', 'fervently repeat', 'hold to as their creed'. De Harlez, Geldner, and others render more exclusively in the sense 'be mindful'; see notes on Y. 31, 1, p. 449. I prefer the middle as the 'reciting' included 'memorizing' which, like *man* to 'mind', we naturally think of as middle. The disturbing *sûd vādînyēn*, which seems to advise that the first line should be taken as a maxim, had better be read 'afford (2nd sg. imper.) an advantage'; see the other gloss. *Mûn* can always be rendered as = *amat* when equalling *hyad(t)* or *yyad(t)* in these trls. *Khshatraver* ought, I firmly believe, to be taken in the case of its original, and *farmâdō* may fall back on a *li*, or *am*, understood. Notice that the infin. for imper. was positively understood by the trlr. *Azēm* may not have been translated (but see Ner.). If *azē* was read, it may have been understood as 'pressing on'; or *sâtûnânō* may be altern. for *uzir°*. (infin.). *Î dānâk* is an instance of the translation of a part of a word which may have stood divided in the earlier sacred text, *sare dānâo*. Read as alternative: 'When one who is (see Pers.) instructed gives to a friend . . . it was commanded (possibly by me(?))', 'who is

(from *yam*) occurs in Sansk. This of course is not decisive by any means, for the Avesta in some respects dominates the Veda, and if *s* positively = *chchh* here, this occurrence might be cited in critical comparative grammars. But the reading *yastê(ē)* (*yas tē(ē)*) must be considered. Geldner (most philosophically, as often) proposing an alternative to the reading in his valuable edition, boldly follows Spiegel (Comm.) and De Harlez, and refers this 'who is thy . . . most bountiful' to *mainyâm* K. Z. XXX(X), s. 334. *Z. erwählt für sich jeden heiligsten geist von dir, o A. M.* But this is hazardous. These generalizing expressions in the Gâthâs apply to human subjects, cp. *ahmâi, yahmâi kahmâi chûd(ē)*, Y. 43, 1; Z.'s representative character is here noticed, 'Z. and whoever is most bountiful (holy (?) also loves and chooses'. I was formerly far too wide and general in applying *vēñg . . . khshathrôî*. The expression more probably designates the sacred political system. 'The realm especially blest with the sacred favour of the Sun' is the meaning; cp. the *râyô, ashîš*, the *vâthrôyâ (vâthrôvâ)* etc. *Ashîm* is 'sacred reward', 'blessing as recompense'. Notice the obvious character of the strophe. The leading important composer may well have constructed many such closing verses as in Y. 28, 11; Y. 30, 11; Y. 31, 22; Y. 32, 16; Y. 33, 14; Y. 34, 15; Y. 44, 20; Y. 45, 11; Y. 46, 19; Y. 48, 12; Y. 49, 11; Y. 50, 11; Y. 51, 22; Y. 53, 9. They are homogeneous in style and tone with many strophes not final in their character. Yet if any verses are to be attributed to leading successors, such final ones irresistibly suggest themselves. This strophe (among many others) is of the utmost value to prove that the Pahl. trlrs. were capable of intelligent freedom. That the trlr. supposed *hvô*, etc. to express literally the first pers., it is no longer necessary to deny. He intelligently saw that Z. was represented by the Gâthic composer as speaking concerning himself. *Vereñtê(ē)* as a sg. points to a stem *veren* which is here first recognized by the Pahl. trlr. in *dôsham* (for *doshêl*). *Pavan aîtikîh* = 'in reality' is expressive, but we may have here *aît + ik + ih* in the sense 'in continuance' = 'for ever', which is so probable where *aît* occurs as translating words implying duration of time; see the remarks on p. 413, and this in spite of Ner.'s *sattayâ* and the Parsi-pers. *hêd(?) dakyâ*. That careless freedom, or accidental confusion, is the reason why *hyâd(ē)* = *aît(?)*, is proved by *hyâd(ē)* = *hōmanâd* in v. 15. I do not doubt that *aoj-hōmandihâtâr* was originally *aôj-hōmand* changed to qualify *dôsham*. In view of the Gâthâ and with glosses aside, read; 'in it, that which has the Sun's manifestation (*khûrshêd-pêdakîh* (adj.)) which is the kingdom, it (that is, Righteousness) is his through the perfect-minded-one . . .'. As ordinary Pahl. read *ô*: 'by him is [the reward] of the Sun's manifestation given'.

Y. XLIV.

See S. B. E. XXXI, pp. 107 — 121 for summary and additional comments; changes in opinion here are not always emphasized. The mechanical division of the lines in the Gāthā texts in my former printing of this chapter was intended to be wholly informal, and merely meant to assist ordinary readers in noticing a supposed strong stress on the 7th syllable. Great doubt exists as to the proper division of the lines, hence I abandoned the attempt to fix the caesura positively at the 4th syllable, with no further pause. An interesting suggestion is; ‘as I range act of praise beside act of praise . . .’. Some scholars would render: ‘Mayest thou (a being such as thou art), O. M. teach a friend like me. Then are friendly helps to be given us in truth, that we may have success’. Another prefers *fryāi* in line *d* and *nā* in line *e*, and changing to *hākōrenā* without MSS., would turn the sense of lines *d* and *e* in an inverted direction: ‘Then shall offering *ashā* (apparently as pl. neut.) and songs of praise (*kōr* (?) = 2 *kar* = *kir*) be devoted as often (?) as he comes to us, etc’. *Ad(t) nā . . . dazdyāi* may indeed well have for its subject *hākurenā*; so *are* friendly cooperations to be given to us’. Or it is inf. for imper., and the 3rd for the 2nd sg., ‘then let this friend; that is, Thyself, deliver to us through Asha (instrumental, as almost always when not voc.) his friendly fellow help by his teaching (*saḥyāt*) in order that (see Vedic *yāthā* with the conj.) he may thus approach us with his good mind’. Observe the analogy with the frequent *hyad(t)*, or *yyad(t)* *mā Vohā pairijusad(t) Mananāhā* of Y. 43.

Pahl. *Hōmanḍ pavan amāvandih* presupposes a text *ēmavaitē(ē)* (sic). *Mavaitē(ē)* in Y. 46, 7 = *avō li*. The trlr. read *d* lit. ‘thus ours are through righteousness friendly cooperations for giving’ (*at* is free addition). He understood ‘ours’ as possessive, not as recipient, and this he rendered freely.

2. To vary our view we might give alternatively the following cast with some: ‘How best shall the desire for the best life find success, his, who strives after it. For Thou art a conscientious observer of transgression with all creatures (*ahūbiś*)’. Another renders: ‘whether already before the best life good deeds shall be available to the salvation of those who do them’. *Paourvīm* (hardly = ‘beforehand’ or ‘the beginning’ here (Spiegel and others)) undoubtedly has the sense sometimes of ‘supreme’ as well as ‘at first’, and was so accepted by Roth in Y. 31, 8. I think this meaning is here plainly indicated. See Y. 29, 10; Y. 31, 8. So also possibly RV. 10, 13, 1 *Yujē vām brāhma pūrvyām . . .*; see P.W., and for other not impossible occurrences, see also Grassmann. I had intended at the time of my former printing to explain *kāthē(ē)* as = *kathā* possibly, hence my

former *quo modo*; see *kathâ* P.¹¹, and notice the characteristic repetitions of the piece, *kasnâ*, *kasnâ*, v. 3, *kasnâ*, *kē*, *kasnâ* v. 4, *kē*, *kē* v. 5. But I prefer now *kāthē*(ē) as loc. or dat. inf. of *kan*(m), *kā*, = 'in subserving', 'in pleasing', or 'to subserve', 'to please'. Were it not for the Pahl. trlr. I should adhere to my former opinion. *Kāthē*(ē) may mean 'in pleasing', or 'to please' as thrown in to heighten the meaning of *sāidyāi* which is infin. for 1st sg. imper.; 'how in pleasing to serve' = precisely the English 'how to serve' = 'how *am* I to serve?'. It is dangerous to accept the later written-in word *dāyād*(t), as I did in S. B. E. XXXI, p. 112, where I was tempted to insert. The gap might be filled by reading *i* as = *i-i*, and *paiti-īshād*(t) as so pronounced in reciting; cp. *ferâ* for *frâ*, etc. *Paitishād*(t) to *ish* = to 'wish', 'who may desire', so better than 'who may send'. *Irikhtem* (with some, = 'misdeed') = 'desolation', 'emptiness', to *rich*. It is governed by the force in *hârô*; 'a guardian, guarding, i. e. averting, ruin from the people'. *Ahûbiš* sheds light on the peculiar reading *ahûm.bhiš* of many MSS. It seems very likely that it is instr. pl. for dat. pl., or dual. As had long been taught in private, *ahûbiš* may = 'living beings', 'people'. 'The two worlds' were also borne in mind, and they are explained in Y. 28, 2 as *astvataschâ hyād*(t)*châ manānhô*. See Y. 31, 19 and v. 16. Possibly a third world was held in view, as that of the *hamistakân*, and hence the pl.; but the idea of the *hamistakân* was as yet only beginning to form itself. *Ahûmbiš* (sic) = 'healing (?) the world', 'or desiring after life' (to *biksh*). *Paourvîm* may possibly refer to *Vîstâspa*(?), but see following strophes.

The Pahl. trlr. corrects me as to *kāthē*(ē), see above. As to the *dahishn*, it is no longer necessary to state that its addition is no serious defect. It is generally associated with a syllable *da*, *d°*. Also, as to *paitishād*(t), I would now, as in S. B. E. XXXI, accede to the indication of the trlr. As to *raspatakô* = *vinâs-kârdâr* I still differ, while many follow. I must apologize for my doubtful words on p. 477: 'I prefer with the Pahl. trlr. a rendering more in accordance with Iranian etymology'. Of course this only applies in case we read *ristak*, which is doubtfully proper. *Afzâyînâd*(t) = *speūtô* seems to show that *afzûnik*, which generally renders it, means 'bountiful' rather than 'majestic'. Dropping glosses, read: 'What, or how (*mûn* = *amat*), according to his desire is the giving of the advantage to him who desires it as to both these two things, (*d*) for he according to righteousness will bless (?) in regard to (?) the sinner, as regards all, a chief in spirituality for both the worlds, the friendship (om. *î*) of A'. The marring element is *raspatakô*. Ner. reads more as ordinary Pahl., but the mistake of the Pahl. trlr. consists in his failure to connect *irikhtem* with *hârô* as its object, and this mars both translations, as to their

literal character, in *d* and *e*, while the glosses, as usual, do the mischief elsewhere.

3. *Kasnâ*; enclitic *nâ* = *if* = *vir*, may still explain Lat. *°nam*; *zāthā*, or *zāthwā* might be better read, cp. a **jañtvā* (= *°unā*) from *jantū* (cp. *paçvā*) = 'who, in his race'; otherwise the verbal noun with De Harlez and Bartholomae might be conjectured, but two equivalent words would stand together 'generator', 'father'. *Vēng* = **svan* = *svar*. It might be gen. as a **svans*, cp. *sûar*, gen. (so long since privately circulated); but then *starēm* would need to be *°ām*, or *ēm* = *ām* (so, possibly but not probably): 'who has fixed (*dhā*) the way of the sun and stars'. A double acc. is better; cp. *yô spānem tarô-pithwem* (adj.(?)) *dasti*, Vd. 13, 20. *Nerefsaiti*; what Sk. equivalent? cp. a nasalized *ārbha* as *naç* = *aç*(?). *Thwad*(*t*) might = *tvad* from *tva* = 'many'; cp. RV. VII, 101, 3 *tvad* . . *tvad*; *starīr u tvad bhāvati sūta u tvad*; so here; 'now waxes, now wanes'; but this single *thwad*(*t*) = *anyô thwad*(*t*); see however Caland, K. Z. Bd. XXX(X). s. 536. Pahl. Observe approximate literal correctness, not forgetting however that literal correctness is not so desirable as the traces of former texts. *Fravardārīh* might rather mean 'education' than, as more originally, 'nourishment'. The instr. *yâ* freely = *amat*; 'from whom is it when . . .'. In Ner. *a* read *Svāmin*; or, retaining *Svāminah* (P. C.), render: 'This ask I of Thee, the Lord, tell me . . .'.

4. *Deretâ*, pret. of *dar* (*dhri*, *dhar*), cp. *ākrita*. *Adē* (= *adô* = *adhās*) is hardly to be modified so as to = the more natural *ādhi*. It must = '(holding up) as from under'. The Pahl. trlr. probably did not regard the syllable *dē* as organic, it being taken for the *Dē*, as in *Dējāmāspa*. The trlr. certainly renders it probable that a text *ēnabāoschā* once existed, and this he referred to *nābhi*; i. e. 'without supporting centre', *adārishnīh*. *Ava-pastōiš* (to *pat*), like so many nouns, is also an infin. *Āsū*, (?) (with others) = 'the swift ones', 'the lightnings' (?), may be a dual: 'who yoked the two swift ones, yoking with the winds to the clouds'. RV. 122, 11. *Ādha gṃántā nīhusho hāvam sūrēh grótā rājāno amṛitasya mandrāh nabhojīvo* . . . The latter may mean 'driving the cloud' (so Roth and Grassmann). *Dvān-maibyaschā*, hardly to *dhūmā* = 'smoke'. 'Yoking the swift' would favour a meaning 'rushing'; cp. *dvās*; but cp. Zend *dunma*. Spiegel led the way in applying the meaning 'man' to *Vohu Manah* here.

Pahl. *Nabāoschā* to *nābhi*, 'the navel of heaven and earth', 'affording support like the hub of a wheel'; *nabh*, as in *nābhas*, does not seem to have been thought of. *Abarā aūftishnō* might be gen. by position; or the force of *pavan* should be brought down, 'in its not-falling, this'. I had rendered *d* with rigour as not favouring a literal correctness, but position gives

the force of a gen. in Pahl., and the *izâfat* should be often understood. 'From whom is it when (a thing happened)ⁱ is admirably free for 'who did (the thing)'. Read former printing *nâ'sti*. Ner. warns us by *upakramanti* that *âyûjênd* might be read *âyûzênd* in the Pahl. character. Did the trlr. read the Gâthic* *yaoz(j)êd(t)* = 'who hastens the swift ones with winds and clouds?' *j* and *z* are expressed by the same letter in Pahl.; and the Gâthic text often stood in the Pahl. character. Haug's depreciating remark as to Ner.'s translation was based on his erroneous text, *arbudâccha* for *ambu-dâccha*.

5. There was probably a formal caesura after the fourth syllable in the lines throughout; but, as the sense does not by any means undeviatingly indicate such a division, I formerly omitted it as understood. The division of the lines at the 7th syllable was intended to show a possible accent (see elsewhere) guiding laymen in catching the rhythm. *Hvâpâo* = *svâpâs*, *su-âpas*, cp. RV. IV, 56, 3; *sâ it svâpâ bhûvaneshv âsa yâ imê dyûvâprithivî jajûna*. *Manaothrîš*, acc. pl. fem. of 'tar; cp. RV. II, 9, 4 *tvâm hy dsi rayipâtî rayiñâm tvâm çukrâsya vâchaso manôtâ*. *Manaothrîm* = 'head' in Vd. 13, 30, 37; Yt. 5, 127 is striking. Applications of meaning generally pass from the concrete to the abstract; here we have the reverse. *Arethahyâ* = 'holy duties'.

The Pahl. trlr. goes back in his etymology not only to *apas*, but to its root, rendering a 'good attaining' rather than 'good workmanship'; the difference is not great. *Manaothrîš* = *padmân i valman i aîmar*. I had been needlessly unfavourable to the trlr. in *e*; read: 'which are the rules of memory (?) of him who is the distinguisher of the decree'.

6. Formal caesura after the 4th syllable, yet see the difficulty of such a division especially in *e*. My old division at the 6th syllable was again wholly informal, and intended to mark a stress of voice on the 7th. Notice the doubt expressed in *b*; recall the scepticism of the Rik as to Indra etc. *Debûzaitî*. The prefixed *de* (*dê*) is used to facilitate some form of pronunciation, as in *debûzanihâ*, Y. 47, 6, *Dējāmâspa*, perhaps also in *demânem*, 'nâi, 'nê. Cp. Indian *bahû* which goes back on *bañh*, *bâh*, *bah*; cp. also the idea in *speñta* = *çvântâ*, 'increasing', 'glorifying'. Some might prefer *chinas* as a 2nd sg. of *chit*, *na* conjugation (see the 2nd sg. in the following *tashô*), *chinas* for *chinats*, whereas we should expect *chinat(s)*. Alternatively I suggested a pres. part., so better, *chinas* = *chinâs*. But a 3rd sg. of *chit*, *na* conjug. stands expressed in *chinas* as it is = *chinat(t)*; *t* before *t* = *s*, and the personal ending *t* falling off, subject *Âr(a)maitîš*. *Azîm*; see p. 421. I formerly yielded to the more simple etymology from *az* = 'to drive', 'drivable', 'mature', or 'docile', better 'mother'. *Rânyô.skereitîm*. *Rânyô*, to *ran* = 'to take delight'; *skereitîm* to *skar* = *kar*; cp. *spaç* = *paç*; cp.

rana-kṛt, *ranya-vāchas*. Some scholars gave the following cast: 'Does A. powerfully (*ś(k)yaothnaiś*) support the righteous (*Ashem*)? Dost Thou assign the Dominion to Thyself with perceptive sense? For what men didst Thou make the unconquerable Cow, the one that shuns (?) the wilderness (*rānyô*, to *āranya*)?'

Pahl. Only the etymological root of *debūzaiti* in *stavar*, *chinas* is put in the 3rd pers. *Rādih* = 'gift' is I think not so desirable for *rānyô*. The glosses are intelligent, or harmless. As to remarks on Ner.'s MSS., p. 490, correct the MSS. P. C. to *pāçchātye*. I should say that *°mānasatā* was quite formable.

7. Formal caesura after the 4th, yet see the awkwardness in *c*, synthesis may help out *kēuz(e)mēm chôrêd(t)*, but see *e*. Read *beatam* in my former verbatim. I formerly printed *profluentiae* as a concession to the Pahl.'s *kabed*; it was superfluous. *Berekhdhām* = 'blessed', 'beloved', to *bhrāj* (?). *Uzemēm*, 'beloved', or 'revering', so 'dear', to Ind. *ūh ôhate*. *Vyānayā*; see on Y. 29, 6 where the Pahl. trlr. gives the meaning *viārishnō* followed by all. Here he seems to start with the idea of *vid*. Whether he means 'causes the son to be discriminating', recall *viārishnō*, or 'causes to the son to acquire', *vid*, *vind*, or simply, 'who made the friendly love when the father gets the son', is hard to determine. The gloss is indifferent, see Ner. *Frakhshnê(ê)* to *khshnā*, dat. infin., see on p. 430, whether possibly to *prīksh* (?) is a question. We should at once decide on *prīksh*, rendering 'for satisfaction' from *frakhshan*, but *frākhshnenê(ê)* makes *khshnā* certain in that form. Have we *prīksh* in *frakhshnê(ê)*, and *khshnā* *°khshnenê(ê)*?

The Pahl. *levatman* = *maḍ* occurs after *khûḍāyih* in accordance with the Gāthā, but fearing to favour the literalness of the rendering, I had translated without reference to this fact, *levatman* being generally a preposition. I would now regard it as (unusually) a postposition. *Vindīnêd* corresponds to *vyānayā*, reproducing its general idea; see also Y. 29, 6 where *vyānayā* equals *viārishnō*. The mere outward shape of words not unnaturally determined the choice of the early scholar, even when freely rendering; and here we have a free rendering which is sufficiently intelligent. 'To cause one to understand', or even 'to be an abundant acquirer', certainly implies *vyānayā*. So in *avāmī*, the first two syllables, doubtless separated from *mī* in the MS. before the early scribe, suggested a form of *av* = 'to come to help', hence *aīyyārīh*, and he was only able to suggest *mīnam* as giving point to the isolated *°mī*. It is quite impossible to suppose than any of the Pahl. trlrs. could regard such a rendering to be literal; see *min lakō*; which is certainly free for *thwā*. As proof that he knew that *av* was a verb, see *avān*, or *avāin* (in Y. 57, 10, 2) = *sātūnd*.

This curious translation of the separated syllables of a familiar word had probably descended from generation to generation, having originated from mechanical causes. *Kabed* may well be regarded now as a mere general rendering of the force of *frākhshnē(ē)* (so, elsewhere). Haug's text of *Ner.*, *pratyakarot* is not to be desired in view of *dōstih*. *Ner.* renders *grihñāti* reading *vindīnēd*, or *vindēd*.

8. *Mēndaidyāi* seems literally = 'animadvertere' hardly as *men + d*, but *men + dā*; cp. *grat-dhā*. *Ādištiš* = 'doctrinal direction', as to the substance of the Faith and the course of religious political action; cp. *dishti*, *smād-dishṭi*; RV. III, 45, 5 *Indra . . . smāddishṭih . . . bhāvā naḥ sucrāvastamaḥ*. *Frashī*. I now prefer a 1st sg. of the *s* aor. of *pares*, a suggestion which had circulated privately for many years. My former rendering *interrogatum est* is well possible, but not so desirable; 'what revelations were sought for with questioning'. *Frashī* refers characteristically to the questions of this chapter and the Avesta generally; cp. Y. 13, 5; 'in all the questions, and conferences in which they two conversed together Mazda and Z'. *Arēm* is the familiar *ara* as in *Ār(a)maiti* (*arāmaiti*), and is a characteristic Gāthic expression. *Vaē(ē)dyāi* is the dat. of the infin. noun = 'to know', or 'to attain to'; *kā* = *kēna* = *per quam*. *Urvākhshad(t)*, so better than *urvāshad(t)*, does not necessarily, or even so probably, mean 'may go' because of *āgemaḍ(t)*; it is 3rd sg. *sa* aor., or conj. *s* aor. of *vraz*, if = 'may go', then the meaning is in the sense, 'prosperous progress', and not mere motion. One writer takes *urvākhshat* as pres. part. neut. with *vohū* = 'the prospering'. In accordance with a suggestion privately circulated years ago some prefer to emend to *āgematā*. *Tā* may well = *tēna* (*kēna . . tēna*). Another cast to this line would be: 'How shall my soul proceed (*urvākhshat*) toward this good, and reach it (*āgematā*)'.

The Pahl. curiously read *pēndaidyāi*, *p* for *m*, the two letters might be confounded in a careless Sasanian MS., but see *Ner.*'s *me dātim*. *Frashī* is freely rendered as an aor. pass. *Shāyaḍ(t)* is rendered *çakyate* by *Ner.* West has remarked that *shāyaḍ(t)* has not been positively limited in its meaning as yet. *Prabhāvena* is free for *rās*. *Ner.* may have chosen the word from the idea which inheres in *prabhutva*, 'reaching over to'. Haug's text might help in offering *bhuvaneshu* = 'in the (pure) worlds'. Read *Mahājñānin* in *a*, *yan me* in *e*, misprinted in my former text.

9. Formal caesura was probably intended after the 4th, yet see *b*, *c*, and *e*. Former divisions after the seventh were wholly mechanical, to mark the supposed stress on the 7th. We should not too contemptuously repudiate the Pahl. trlr. here, who saw a possible fem. of the superl., see *āsū* in v. 4 and

the Pahl. *tiz*. I would not however follow. Read *sacratione* in my former verbat. and *sahyâd*, *vohuchâ*, emending my former printing. The second *yaoš* is, as in most, if not all similar cases probably a later interpolation, but see the metre which without it requires *daē(ē)nām* with three syllables, and *yaoš* with two. *Yaoš* = *yós* is indeclinable. It casts light on the Vedic word. We desire naturally to read *daē(ē)nām* here as meaning 'soul'. 'How shall I hallow the soul', but the syntax is too pointed; *yām sahyâd(ē)* seems to compel the more common meaning of *daē(ē)nām*. *Dânē(ē)* 1st sg. mid. conj., a form lost in the Veda. 'The hallowing' of the Faith was the conducting it to triumph over the opposing creed of the *dregvañt*. The ideas of sanctity and prosperity were closely associated in early Zoroastrian ideas, cp. the shade of meaning in *speñta*; see the next v. *Ereshvâ khshathrâ* might be voc.; but this seems awkward in view of *hudânâuš paitiš* . . . *khshathrahyâ*. *Paitiš* . . . *Thwâvâs* is merely an oblique 'Thou, a ruler'; 'O true ruler' would hardly be added. *Asištîš* = *âsištîš*, hardly the fem. of a superl. of *âsu* with the Pahl. Cp. the forms from the Indian *çâs çishta*, *°çishti praçis*. Some would prefer the meaning 'rejoicing' for *škyâs*, but see *hademôî* which is decisive. Some might colour as follows: 'How shall I regulate my doctrine of faith which the Lord of a well-ordered land emphasizes with powerful might, an energetic ruler like Thee, O M., in common with the pious, rejoicing therein in truth'? *Asištîš* (K., etc.) might = 'a commander'.

The Pahl. trlr., etymologizing vigorously here, seems to see the root of *âsu*, in *a(â)sištîš*, a fem. of the superl. which is not impossible. Read *hâvand* in former *d*. Notice the general correctness of the Pahl. The MS. text of Ner. is difficult as to *sahasakhâyatayâ* (*°sakhya + tâ*). Haug suggested *°(P)sakhyayâ*, having *sahasakhayayâ* before him. Read *Dinir iyam* in *c* in my former printing.

10. Read a formal caesura after the 4th syllable; former divisions at the 7th marked a supposed accent. My former *optatio*, *desiderans* should have read, *ego desiderans*. The *Daē(ē)na* is here still the Holy Insight, the Faith. *Frâdôid(ē)* throws light on the *yaoš* . . . *dânē(ē)* of v. 9. The hallowing was the deeper consecration of the Holy Faith in his own (*môî*) mind, and in that of the people. Some prefer to render *hachēmna* 'being followed', i. e. 'obeyed' rather than 'following'. *Îstiš usēn*. In the Latin transl. I formerly transcribed what I thought, and think still may be the form of *usēn*; that is, a present participle (so Haug); but I carefully separated it from the fem. *îstiš* by a comma. *Îstiš* is only probable as a masc. with *usēn* when regarded as an exceptional form, and I obviously did not suppose *îstiš* and *usēn* to be in agreement. *Usēn* = *uçân* as a part. would be at the Vedic stage, its oldest form would be *usants*; cp. *khshayâs* =

suppose, an instr. sg. It is however taken by one writer as an acc. pl. neut.: 'I regard all others as opposers' (?). Another suggested: 'Do Thou behold all the others with the hate of *Thy* spirit'.

Mûn, too rigidly rendered in *c*, should equal *yaê(ê)ibyô* in the sense of 'to whom' they announce, and with the change of *d* to *ḍ*, *yemalelûṇḍ* would be passive. Whether the trlr. really intended to represent what he had before him in the place of *fravôivîdê(ê)* as an imper. is a question. He was able to render the perf. form, as is shown in v. 20, *a*. At the same time his freedom here, while reproducing the roots present, entirely turns the point of the sense. Many another might propose an alteration of text from *mainyēuṣ* to the acc. pl., as the trlr. does here. In Y. 28, 1 he recognizes the word as a sg., in Y. 32, 9 probably as a gen. sg. freely rendered by a gen. pl., so in Y. 47, 4. Ignorance as to sg., or pl., is here absolutely impossible. And any who would seriously criticize the trlr. as to this particular would show his own want of knowledge. And after all the *min* may very possibly apply to *mainyēuṣ*, affording an exactly literal rendering. Certain it is that the Pahl. trlr. did not mistake the *vîspēng anyēng* for abl. gen. As to *î bēshîḍâr*, it would not be in place to satirize the trlr., since *dvaê(ê)shunhâ* has been rendered even by a modern occidental as an acc. pl. neut. As alternative read: 'Of (against) the spirit of all others, as their hater, I keep my guard'. I have been formerly unnecessarily hostile to Ner. in not accepting his *prayatnayâmi* in the sense of Spiegel, as against Haug's less experienced remark, who finds the word *auffallend* (probably and naturally because the Pahlavi was then practically unknown to him). Read with Spiegel 'I take care', or at least 'I make effort' rather than 'I resist'; cp. *prayatna*.

12. Improvements to my former texts; caesura after the 4th, yet see *e*; disregard the informal divisions in the lines; omit *et*, and read *tua* for *te de*; read *se opponit*. *Yâiṣ peresâi* may = 'of those with whom I am now questioning, debating', better as adverbial. *Mâ* is used with *thwâ savâ*, the latter being taken like a Greek adverbial: 'Who, as the enemy of the Faith, is opposing me in the matter of Thy blessed provisions of grace for Thy people'. It might also = *sma*, but see *peresâ*. *Chyânhaḍ(t)* is completely in order as *chî* instr. of *chî* (*chîṣ*) and *añhaḍ(t)* (or possibly *chî* = *chîṣ*) = *quî fit*, an idiomatic expression like the colloquial 'may be'. 'How, by what means, does it happen?' Some would render; '. . . Which is the righteous, he with whom I have intercourse, or the evil? Which of the two avails? . . . Am I the evil, or is the faithless the evil, who hinders me in Thy cause? . . .'. Others, partly following: 'Which of them with whom I here speak, is a friend of the truth, which of the lie?'

I have been rigidly impartial in line *b*, but *hampûrsîdō* may represent the 1st person as well as the 3rd, and that the trlr. was not ignorant that *peresâ* was a first person is proved by the preceding line, and the first lines throughout. *Ganâk* will not of course at present be questioned as a regular form and proper name. Line *e* contains the original exegesis of *chyanhād(t)* which all have followed, but which I have first explained; see S. B. E. XXXI, p. 117. *Ât* is here, as so constantly, understood, from whence *is it*, = *chî* + *anhād(t)*. In *e* pavan *yâtûnishnō* is apparently an alternative translation for what of *ayēm* may have stood in the MS. used by the earlier Pahl. trlr. He first rendered correctly but freely *valmanshân*, and then he (or more probably some successor) inserted the *pavan yâtûnishnō*, suspecting the presence of some form of *i* = 'to go'. *Mainyē(ē)tē(ē)* was not mistaken for a first person. The 3rd pers., with the passive, freely expresses 1st, 2nd, or 3rd. It is also not impossible that *m* of *ayēm*, being detached from the other letters, gave the suggestion which accidentally led to the free use of the first person.

13. Caesura after the 4th, yet see the awkwardness in *d* and *e*; disregard my former informal divisions of the lines; read °*yēiñtî*. Read *nobis* rather than follow the less accredited reading *ahmād(t)*, and perhaps *illustrant* is more exact. *Nāshāmā*, 1st pl. s aor. conj. of *nas*; *ādīvyē(ē)iñtî*, to *div*, *dīvyā*; cp. *sudīvas*. The Pahl. trlr. seems also to have seen the word in a similar sense. Others see the root *dā* as in *duvāsas*, and render 'do not strive after'. One reads *hachēnā* as an acc. pl. in agreement with *Ashā*. *Hachēmñā* might be the middle participle from a thematic stem. Some would give the following cast: 'How shall we drive from hence the evil one (Satan) hence to those who, full of opposition, do not zealously strive after the right, and will know nothing of intercourse with the faithful'?

The Pahl. with a natural blunder refers *perenāonhō* to *par* = 'to battle'. The second *lā* may be an echo from the first, and may therefore not indicate that the trlr. read an *a* priv. in *ādīvyē(ē)iñtî*. Ner. does not notice the second *lā*. The idea of mental illumination is conveyed by *nikēzēnd*, and by Ner.'s *pratipādayanto* (so better than Haug's °*ntel*?) as the part. expresses *amat*). *Amatshân* is difficult; 'when in them they observe', 'when to them they speak it'. *Chākhnarē* is freely but correctly rendered.

14. Notice the highly developed tone of the language 'to slay the Druj-party with the Māthras'; 'to kill the Lie with holy words'. *Sa(i)nām*, to *sa* (*sî*) = 'to cut', see the Pahl. *Anāš(sh)ē(ē)* might seem a negative infin. from the aor. stem of *nas*, or with *nās* = *nās*; a suff. *sē(ē)* would produce *anāš(sh)ē* = 'to the non-attaining' a sort of acc. infin., 'that the *dwafsha* should not attain'; we are reminded of the Latin gerundives. For a neg. infin. cp. *nahî . . parīndse* (1, 54, 1). Better to emend *anāš(sh)ē* = *anāš(sh)ē* = 'that I may reach

(to punish)', or 'to reach', infin. (cp. *ənākhštā* possibly in that sense); or *ānās(š)ē* might be *ā + nas + se*, *s* aor. inf. (?) of *nas* = 'that they may perish', or 'that I may destroy(?)'. One scholar solves the difficulties by taking *dvafshēng* and *āstāschā* as neuters. Others would colour somewhat as follows: 'How could I give the evil into the hands of the pious, that he should threaten him with the words of Thy commands; that he should attain to (*dāvōi*) mighty power over the unbelieving, that he should seize the deceivers and tormentors (or, 'I will seize')'.

Observe the extended explanation of *Ashāi* in the Pahl. I had rendered *c* without favour and syntactically in the light of Ner., but an alternative is positively necessary in the sense of the Gāthā; so also in the gloss. *Dīnō būrdārān* may be nom., and not acc. *Valman ī gand* (*ganak*, D. (?)) is gloss, and is also highly characteristic, as applied to *Ganrāk* (or *ōnāk*) *Mīnavad*. The infin. *dāvōi* is taken, as so often correctly, as a finite, and as expressing continuous action. Line *c* is broken up, as I think, quite on modern principles, for facility of reproduction. *Anās(š)ē(ē)* was recognized as an infin. with the *a* priv. To recast *c*, read: 'Whom those who teach this Thy word will slay, and they are producing a mighty destruction of the wicked [] the producers of profanity are deceived, O A.; they are of the non-approaching'. Ner. of course reproduces the Pahl. when taken as ordinary language, and without considering that it is hampered at every word by a supposed necessity to follow the literal order of the Gāthā. Haug was entirely mistaken, when he supposed that *dvafshō* in Y. 53, 8 was rendered by Ner. by *prasādaḥ*, which is gloss (= *mozd*), the rendering being in the same sense as here; *chhadmena* = Pahl. *frift*. *Syāma* (C. (?) P.) referring to *yekavimūnēm* is obviously preferable to *smaye*, although this latter is corroborated by J.³, J.⁴, J.*. Without *yekavimūnēm* in the Pahl. *smaye* might be better, as not introducing a 1st pers.

15. *Ahyā* refers to the situation. I would, as in S. B. E. XXXI, p. 118, recall my former rendering *cum* for *maḍ(ē)* as being only possibly correct. *Pōi maḍ(ē)* is either *pōimaḍ(ē)* = *maḍpōi*, pronoun in composition, = 'for my protection', or it is ablat. for gen.; 'if thou hast power over me (my fate) for protection', cp. Y. 48, 9 *Kadā vaē(ē)dā yē(ē)zī chahyā khshayathā*; or finally *pōi* may possibly be used without the immediate object, 'to hold it off from me'. Then also *maḍ(ē)* may possibly be the prep. *Khshayē(ē)hi* = (with some merely) 'art Thou able'. It seems to possess more meaning in the Avesta. *Avāiš urvâtâiš*, the instr. of relation or causality, 'on account of the institutions' which both parties, the Ashavan's, and the Daē(ē)va-party also claimed (after a fashion) as their own. Some seem to take the instr. as meaning 'according to the predeterminations which Thou hast fixed';

De Harlez, *par les lois*, Bartholomae, *gemäsz den Bestimmungen*, but the *urvâtâ*, a modification of the *vrâtâ*, were plainly the institutions of religion in a special sense. The expression seems a half appeal to Ahura in the sense, 'the *vrâtâni* which Thou dost desire to maintain, therefore surely Thou wilt give the day to the righteous party struggling in the Holy Cause'. *Vanānām*, acc. sg. fem. from *van* = 'to conquer', or 'to desire'. Some scholars would render: 'Whether you can really take notice (? = *pôî* from *pâ* in that Vedic sense) of my person; when the hitherto irreconcilable hosts become united (?) under the conditions which Thou wilt fix for them, to which of them wilt Thou then give the predominance?'

What text may have stood before the Pahl. trlr. 'I cannot well conjecture. He knew what *pôî* meant as from *pâ* (see v. 16). Perhaps he thought fit to vary here, rendering 'in manifestation', as what is 'guarded' should be 'kept in sight'. According to Spiegel's text, *anaočanĥâ* is merely rendered by the Pahl. *aē avô* (so we should naturally decipher). In Dastur Jâmâspji's MS. the letters are **𐬀𐬎𐬭𐬀**, which, in view of *anaočanĥâ*, may be read Parsi *a, n, â, î, ân* = 'the torments', or *anâkân* = 'the (mutually) evil'. D.'s MS. has *aē khânakô* = 'this house' (?), or *aē-âhankô* = 'having this intention' (?), or perhaps a transliteration. Ner.'s *anaçvarân* shows that he may have seen the letter **𐬀**, and not **𐬎**, reading perhaps *anasâi* (?) = 'undecaying', and as *ôñhâ* is regarded by some modern writers as an acc. pl. neut. suffix, the plural *ôân* should not be regarded as scandalously free. Or Ner. may possibly have seen *anôshân* (?) in the word, reconstructing according to the gloss of the Pahl. which, as I hold, gives a mischievous misdirection. It is not at all certain that the Pahl. trlr. read a form of *dares* (?) for what now stands as *dâdere(gh)zhô*; for the emphatic (see the recognition of the reduplication) 'expounding' of the doctrines might have expressed 'sustaining them'. *Vanānām* was vaguely but not unnaturally rendered by '*shapîrîh*'. In Ner. we have *prarohiṇa*° again. Here it must equal *pavan nikêzishnô*, so in Y. 43, 11.

16. Formal caesura after the fourth, but see *d* and *e* where the sense opposes. Read my former texts *tuitioni* = [*in tuitionem*], *potestatem* (-*habens*) (?), and also *pro civibus* for *pro vitis*. My former translation records the opinion that in *jâthwâ* we might have the absolute, cp. *hatvâ*. This relieves the awkwardness of *thwâ*, but on the contrary it demands a '*certat*' understood. It is better to divide *verethrem.jâ*, as I do in S. B. E. XXXI, p. 119. This supplies the verb; 'smiting with victory (cp. *verethraja*) to save all who are of, or for, Thy doctrine', the instr. in the same sense as in the previous verse. *Thwâ . . sēnghâ* would then qualify *yôî heñt*, which of

course can hardly be left in this concrete connection to equal the Vedic *ye santi* = 'all beings'. Even taking *thwā sēnghā* instrumentally in immediate connection with *verethremjā* (smiting victoriously by means of thy doctrine (cp. the unmistakable *nī hīm merāzhdyaī thwāhyā Māthraīs sēngh-ahyā*) a rendering by no means improbable) the *yōi heñtī* gather from attraction a concrete sense. The words mean 'those who are of the party whose weapons are the holy Māthra's'. Haug's gallant effort to emend *kē verethremjāth* wā pōisēng, hā . . . chithrā* = *quis daemones-inimicos necavitve formā qui sunt diversā . . .* is not judicious. *Cithrā . . . chizhdī* stand in alliterated relation, and do not mean 'promise', but like *chāchāthwā* (?) in Y. 43, 2 = 'reveal', 'show', cp. RV. VIII, 39, 3, *sā devēshu prā chikiddhi*. *Dām* by some eagerly cherished as an acc. infin. is closely related to *dēng*, as is *ratūm* to *patōis*; cp. *dānsu-patnī*. *Ahūbiś*, inst. for dat., better = 'for the people' (as taught privately many years ago), than for 'the worlds', although this latter is specially Gāthic. *Ratūm* is concrete, as in Y. 29, 2; Y. 33, 1. *Sraoshō jañtū* is another indication as to what is the missing subject in Y. 43, 7, 9, 11, 13, 15. *Ahmāi yahmāi . . . kahmāichīd(t)* recall Y. 43, 1, line *a*. The *ratu* could be one of several prominent chiefs whom Ahura might choose; so very possibly also in Y. 43, 1. 'May holy obedience be rendered to that saving governor, whomsoever thou may'st select'. Some would turn the sense somewhat as follows: 'Who has the predominance? Those whom Thou through Thy command hast appointed to protect? Grant an understanding (*mōi dām* = *medhām* (?)) prince to the people'.

If we regard *chāshishnīh* as practically an infin., which we may well do, then the infin., as often with the trlr., may represent the imperative; we should then have; 'let the teaching be clear', which would not be far from *chizhdī* = *designa*. As Spiegel well suggests, *ye santi* in Ner. belongs in the text, and in J.³ it does not appear in the gloss. C. J.⁴ and Haug read *hantāram pātārah*, and appear, one or all, to leave out *tava rakshayā*, which stands clearly in the original MS. J.³ It would certainly be an advantage to get rid of *tava*, if we hold *jāthwā* to be the better reading, but see the Pahl. Is *çikshāyām*, (see J.⁴?), an advantage? The *ihaloke paraloke* of J.³ should be read.

17. I would now read [*ad eam*] in *c* for my former rendering -*ad* [*eam*]; for my former rendering in *d*, *me in principatu*; and for *rāthemō*, *viam-sacram-indicans-dux*. *Zarem*, to Ved. *jar* = *char* (?), sense 'terms of your covenant'. The Pahl. read *āskereitīm* as a closer definition of *zarem* [-ēm], 'the agreed-to consummation'; cp. *āskrās* for form, and partly for meaning. Reading *āskaitīm* (?), *ā* + *sak* + *ati* we have 'convenanted companionship'; with *āskitīm* (*āsketīm* (?)) we might have 'that this (?) word

(*vākhś* - *aē(ē)shō*) reach Your abode' (Haug *in-habitationem vestram*). With the Pahl. I read *vākhś-aē(ē)shō* as a *compos.*, *aē(ē)sha* with aor. stem of *vach*, cp. *hyaḍ(t) mōi*, etc. of v. 18. If noun forms occur from the reduplicated root, cp. *chikīit*, *sasruīit*, *didyūt*, *juhū*; and with intensive reduplication, cp. *jógū*, *yaviyūdḥ*, *vānivan*, why cannot an aorist stem exist as a noun form. in composition, or separated? Another, '*dass mein Lied wolgemut erschalle*'. Consider also *vākhś* = *vakhsh*, *vakhś*; 'that my prayer may be prospered'. Is *vākhś* probable as *vach* + sign. of nom. *s*?, cp. *ch* + *s* = *khsh*, as *ch* + *s* in *merekhshāna*, etc.? *Aē(ē)shō* hardly = 'fulfilled (?) wish'. *Sarōi*, as infin. (?) hardly = 'for ever'; the Pahl. *sar*, *sar(dār)* is the identical word at the next stage of the language. Haug's *in-tutela* = *sarōi* has been widely followed. *Bāzhdyāi* as = *bhujé* (Haug's sug.): 'to enjoy Weal and Deathlessness' is interesting, but *sarōi* would be awkward. The *j* of *bhuj* also holds as in *bunjayād(t)* Vd. 7, 71, *būjem*, Y. 31, 13 (see also the meaning 'suffer' for *bhōjam* RV. II, 28, 9 *mū* 'hām . . . anyākritena bhojam'). *Bāzhdyāi* might be aor. infin.; cp. *prabhūshāni*, 'that W. and A. should be to the chief', or a formation like the Latin 'for the chief-being', i. e. 'to be a chief endowed with blessedness and immortality'. But although *j* holds, *j* + *s* might become *zh* (?), an aor. infin. of *bhuj* governing the acc. duals H. and A. *Haurvatā* and A may of course be inst. sg., see Y. 31, 20, where some see gen. sg. But *bhūsh* might be thought of in the sense 'to seek to grant H. and A. to the chief', cp. *devēshu yāco mārtaia bhūshan* RV. IX, 94, 3 (806, 3). *Rāthemō*, cp. *hizvō.raiithm*, Y. 50, 6, is literally = *rathirā* = 'wagoner', 'guide', cp. Y. 53, 6, *ratha* + *ma*. Or the Pahl. trlr. may be right, referring to *rād* (cp. *dād* = *dath* (?)). *Yē rāthemō* may perhaps refer to *sarōi*, cp. the *ratūm* of v. 16, but the syntax indicates the Māthra which guides; cp. Y. 34, 13 *tēm advānem alurā yēm mōi mraos vanhēus manānhō daē(ē)nāo saos(k)yañtām . . .*. Some would render *ε*; 'who live completely, or perfectly, according to Thy word'. Some would give the following cast: 'How can I enter into personal intercourse with you, and (how is it possible) that my word should reach to your abode, in order that he who lives entirely according to Thy law may enjoy happiness and life in his house'.

The Pahl. trlr. seems to fail to see a first person in *charānī*, if indeed he possessed such a text. He well knew however what *°ānī* meant. Possibly he omitted the expression of the first person as being obvious; see it in line *a*. Omitting *va* in *d* with DJ. and the Pers., we might read; 'when also (*mūn* = *amat* = *hyaḍ(t)chā*, but see Ner.) that which is my beseeching (? *khvāstār*) word(s) shall be verified' (see the gloss). *Pācchātyasya* well renders *i pasīnō*. I do not think that Haug's unsupported *paçchāt asya* is justified in view of the Pahl., and other frequent occurrences of *°ya*.

Read *pravṛittih* in former printing. One is naturally surprised to see the older form *dadanti*, and one would therefore prefer Haug's *dadāti* (so J.^s), but a pl. is required.

18. Most MSS. have *hanānī*, read *apivaitī*. *Kathā*, like 'how' in English, is often scarcely more than a sign of interrogation. *Mizhdem* may have its more original sense, cp. *mīdhā*, the animals being expected booty; cp. RV. 169, 2 *svārmīhasya pradhānasya*. *Apivaitī*, so better, is 3rd sg. pass. aor. of *vat*. Some seem to have seen a form of *pi*, *pinu* here. *Haurvātā* and *A.* can hardly be nom. dual with a sg. verb; they might be quasi predicates: 'Since it, the reward, was announced to me as equalling Welfare and Deathless life'; or an instr. (which is in itself thoroughly possible, with *hī* referring to the two parts of the treasured reward, the mares and the camel) might express 'by, or in accordance with, the Divine H. and A.' Or, finally, H. and A. might be simply the means by which the blessing was assured: 'It was made known to me by my happy fate that I . . .' Some scholars would give the following cast: 'Shall I really (*kathā ashā*(?)) give away (? *hanānī*) as a reward, the ten pregnant mares and the camel, which grew (form of *pi*, *pinu* (?)) to me unconsumed and living, (H. A. (?)), that I should give them to another'. *Hōman*, in *d* of the Pahl. was corrected after the Persian, but I might of course have written the verbal form *hōmanam*, which may = 'I'. The pers. pronoun is here well in place, and 'I thoroughly know H. and A.' = 'H. and A. are made known to me', supposing that the trlr. took that view of line *d*. I had translated 'when I am *thus*' from excessive cautiousness, as the use of 'I am' for 'I' was probably mediated by some such understanding. There is no doubt that the trlr. read *taibyō* in *e* (see Ner.) with *am* understood; 'are given to Thee *by me*'.

19. Caesura after the 4th, yet see *c*; read *yas taḍ(t)*; disregard my former divisions of lines except as marking the stress on the 7th. Some scholars who render *hanānī*, or *hanānē(ē)* in the preceding verse 'shall I really give away' render *hanēntē* here: 'to him who ought to receive it' (so, correctly). Some scholars seem to read *erezhukhdhāi* as = 'to the one who has kept his promise'. This follows a very old suggestion long privately circulated, but *erezhukhdhāi* is probably a special and concrete term for 'the orthodox disciple', cp. Y. 31, 12; Y. 31, 19, and especially *adrujañtō* in Y. 31, 15; the truth-speaker in antithesis to the adherent to the Lie-Demon. Notice the idiomatic *tēm* for *ahmāi*, also *īm*. *Maē(ē)niś* (so better than *mainīś*; cp. Ved. *menīm*) = 'anger blow', cp. a Ved. sense of *manyū*. But, as *iḍ(t) . . nā* = *nōiḍ(t)* is suspicious with *ukhdhā* (so) *nā*, read: 'When one does

not give the appointed prize to him who has earned a right to it, who verily as a loyal saint does not give it . . .'; or *yē . . nā* (quasi enclitic).

The Pahl. trlr., amid much correctness, manages to insert a *maḍō*, as an alternative not affecting the sense. He probably wished to show that he was aware that *yastā* could be a part. (cp. *yattā*). It is hardly probable that he actually thought *yastā* (so he must have read) such a form. Else whence his *mūn* which must = *yas°*. The same thing occurs in Y. 31, 7; see *mūnash* there after *maḍash*. But his rendering for *nā* = *gabrā* may well be excused as enclitic with *erezhukhdhāi*, for so he read. If *i* could be omitted, *rāstō* would be nom. = *°ukhdhā* (so), and *gabrā*-regular. *Maē(ē)niš* (or *mainiš*) is rendered in its result. Notice that Ner. varies his *naro* by *nā*.

20. *Chithenā* interrog. particle, possibly originally = *in quo modo*, or with force of English 'how ever'. *Hukshathrā*, better as nom. pl. with the Pahl., although an instr. sg. adv. is not impossible: pl. masc. in *ā* are possible, but irregular. *Daē(ē)vā* = *Daē(ē)va-worshippers* (yet cp. *sukshatrā* applied to Varuṇa, Mitra, Indra, and cp. the *Devāsas suksatrāsas*). *Kām* = *kām*; (irregularly spelt) placed after the dat. for emphasis; otherwise, if in order, it might refer to a *gām* understood, 'what cow' (have they possessed)? Haug's *existentiam* is not desirable. *Dātā* 3rd pl. aor. mid. = 'they have taken', or poss. 'given'. *Ānmainē(ē)*, correctly rendered by the Pahl., root *an* = *in* (but even *nam* + *a* is not so impossible; see p. 442) is dat. for instr. or loc. adv. *Urādōyatā* is 3rd sg. pret. caus. mid. of *rud*, or also possibly irreg. 3rd pl. with *Kavā* in a collective sense, and as feeling the influence of the subjects preceding, the K. and U.; see also the pl. *mizēn*. Some would render: 'Have the infidels ever been good agriculturalists? Ask those only who observe them (seeing a form of *paç* = *spaç* in *peš(k)yē(ē)iūtī* (?)) how (*yāiš*) the stupid, passionate, and abandoned to wrath, cause the Cow to groan (*rud* = 'to weep'). Never do they favour her aright . . .'. *Chīgūn* = *chithenā*. 'How' is often merely a sign of a question in English and in other languages. Are the trlrs. right in seeing a form of *pā* in *peš(k)°* (*pā* = *pādīrārīnēnd* Y. 32, 13). *Yemalelūnd aīgh* is gloss, see Ner., the evil party saw something laudatory in the transcribed word *usikhshchā*. The dative is I think expressed in *Khēshmō* (or *Aēsh°*) *avōch* *Astūbō* is very valuable. *Rānākīh dādār* may be intended to convey a correct idea of *urādōyatā*. The ever-recurring form of *dādānō* for a Zend syllable with a *d*, should be condoned as harmless, the trlrs. fearing to omit the smallest particle on which to hang a meaning. Searching for misunderstandings, see again *urādōyatā*; *ru* (= *sru*) = 'to go' may have caught the trlr.'s attention, hence *rānākīh*. Many might be scandalized at *mozd* for *mizēn*, but the two words may be

radically connected. J.³ has *kâyām* (?), others *°yam* (?), but J.⁴ is reported as *kâyanti*; see Burnouf, Dict. Sans. J.⁴ seems *nirvitmāna* (?), *nir+vid+man*(?); J.³ *nirviātmān*(a?); see *anirvinñe* = *astūbō*. Line *c* is added from later hands. *Pradadanti*, reported by Haug, is an improvement. Haug persistently writes *sadh°* for *sadv°*; whether he, or his MS., was to blame, remains a question.


Yasna 45.

See for summary and additional translation and comment S. B. E. XXXI. pp. 122—130. Changes in opinion arrived at since its composition are not always noted here.

1. *Chitrē* = *chithrāni* with *vispā*; *ē* = *ē* from *je* (which was miswritten *ſ*) = *ēn* = *ān* (cp. in *ameshē* = *ameshān*); the *i* has disappeared as from *mīzhdavān* = *mīzhdavāni*. Otherwise *ē* may = *am*, or even *ām* (fem.) with *im* (?). *Īm* (only a particle in the RV.) has retained life as a pron. in the Av., (cp. *īś*), and may refer to *daē(ē)nā* understood (see v. 3), it is also possibly a particle, while elsewhere a living pronoun. *Mazdāonhōdūm* (valuable correction of Roth's long privately circulated) = *madh* + *dā*, 2 pl. sa. aor. mid. **madh* + *dhā* + *sa(s)* + *dhvam*, or *mad°*. *Āveretō* active sense, as *hizvā* is more than soc. instr. ('hemmed in with his tongue') 'confessing' seems the better sense; the word is a sort of deponent, not impossibly part. perf., otherwise *āveretā* from *°tar* = 'confessor'. My former free trl. depended on the old reading which was universally current at the time of printing, read it: 'Now therefore all things well do ye ponder'. As a slightly different cast read; 'for ye can now mark all things, for it is to be understood that the false teacher will not for the second time . . '.

The Pahl. trlr., glosses aside, may be considered as proceeding with substantial correctness. *Ishathā* is taken in its sense of 'wish' (see the gloss), and freely as a 3rd sg., but *bavīhūnēd* is also a 2nd pl. The trlr. had frequently rendered the term. *°thā*, and could not have departed from his other renderings from pure ignorance. Read *b* alternatively; 'and ye who are desiring *it* from near and from afar'. The divided *mazdāonhōdūm* misled the trlr. as it did all his successors till a recent period, and this should afford an explanation of many similar errors. In *mazdāonhō* (sic) he sees the clumsy meaning necessary to that text. *Pēdāk* = *prakaṭam* = *chitrē*. The conj. in *merāś(k)yāq(t)* was recognized in *marenchīnād*, and *āveretō* was reproduced as active and transitive in the word *hēmnunēd*. Haug, not aware of the Pahl. free forms, declared Ner. to have rendered *gūshōdūm* as a noun in the dual. Ner. was rendering *gōsh dēn* in the gl. = *nyōkshishnō* in the text. The Pahl. renders infin. for imper. Ner. is more graphic with his

noun in the text, while the Pahl. trlr. places *gôsh dên* in the gloss. Read my former misprint *°kriyate*; *dushtaçishyâyitâ* seems in order as a denom. not needing alteration, although *°yâpitâ* is in analogy with an *arthâpayati*, cp. Max Müller's Sansk. Gram. German. trl. s. 319. Is *durgatîyam* meant for a comparative with primary suffix, for *°iyah*?; see the Pahl. comparative form; or it is a needless variation?

2. *Paouruyê(ê)* = *paourvyâ* acc. du. masc., see p. 436;  = *yâ*. I will proclaim the two spirits 'at first' is weak and improbable. Some would render 'earlier than the world'. See Y. 30, 4 *vahištem manô*, and Y. 30, 6 *achištem manô*. *Spanyâo* . . *anğrem* corresponds to *vahyô*, *akemchâ* in Y. 30, 3. Disregard the divisions of the lines at the 6th syllable which were formerly printed to guide non-experts in catching the supposed rhythm. Read my former text *urvânô*.

J.³ has *advdyâpâra°*, J.* (?) the same, or *adhy°*, but the same characters represent *adv* in *yadvayam* (sic) v. 6, c. One MS., which is properly J.⁴ not J.*, is reported by a friend to have *asadvyâpârî* in 2 d. Either read *avyâpâr°* throughout with Sp.'s MSS. C. and P., or correct to *asadvyâpâr°* where needed. This latter is of course the better reading, if it were really genuine. Read *antar bhu°*, *nâchâ 'tmânah*, In the Parsi-pers. the *wa* in the interior after *mân* had better be *u*, and this notwithstanding the curious, and one would say positively erroneous, *Pâzand u*, which intrudes every where, even at the beginnings of sentences, while the Pahl. *va*, its original holds, as we suppose, throughout, and not only at the beginnings of sentences. For this latter reason I had formerly preferred reading *wa* (= *va*) throughout in this mixed Parsi and Persian. But with some *u* is orig. *uta*.

3. Caesura after the 4th syllable, yet see lines c, d, e. Read in my old free trl. b; 'Which unto . .'; e 'Theirs'. All the divisions of the lines are wholly informal. *Avôî* is loc.; Is it purely adverbial, or = *in miseria*? Read my former text *pavan shân* in e. In Ner. *âdau* = *fratûm*. Read my former printing *antar bhuvane*.

4. Formal caesura after the fourth, yet see c. My former *volens* in e should be supplemented with *aspiciens*. Great obscurity is here present. Some scholars, chiefly anxious to differ from predecessors, do not hesitate at a first-personal *vaê(ê)dâ* of course thoroughly possible, but see *vidvâo* in v. 3 referring to *Ahurô*. A voc. *Mazdâ* is also not so probable just here; see *Mazdâo A.* in the 3rd pers. nom. in v. 3, 5, 6, 7, 9, 10. The nom. is characteristic, and the formal address is to the people; see the voc. only in v. 11. But who is the 'father of the Good Mind', 'the father of the saints', possibly the saintly monarch whose daughter is 'Piety'. Then comes

line *e* with the mention of A. as 'undeceivable', a repetition of the idea in line *b.*, *vaē(ē)dā*. The Monarch could only be referred to as priestly, and representing all virtues in his person; possibly *Zarathuštra* is meant; hence he is referred to immediately after the mention of the *Māthra* which he delivered. We might be tempted to regard *d* of *Mazdā* (so) as having lost its nasalization, *Mazdā* = *Mazdām*: 'I know Mazda, who appointed him . .'. Finally have we here oblique diction, 'the Father of the Good Mind and of Piety' strongly suggests Ahura. Shall we render: 'I know M. the Father, etc'. Or finally, can the meaning be: 'M. A. knows, who appointed = 'constituted Himself' by His gracious revelation the Father, ('begetting them again by the living word'). • *Vispā-hishas* might be taken as a *compositum*, or not. *Hishas* seems a reduplicated root noun from *shas*; i. e. unless we can correct to *d ishās*, *u* stood as Pahl. *u* = *h* or *d*, to *ish*, *ishasā*, Y. 31, 4; *ishasōid(t)*, Y. 50, 2. For meaning see the Pahl., followed by very many; 'not deceived and all-searching' (or, 'all viewing'). Some might give the following cast: 'I will now make known what is the dearest thing in this world to him; I know well (*ashād(t) hachā*) the father of the diligent pious man, who has established it. But his daughter is Obedience which expresses itself in good deeds; Ahura is not to be deceived, the one present to all'.

We can easily forgive the *khvêtāk-das* (or °*dath*) of the Pahl. glossist; I read *varzīd* in *c*, and omit *va* in *d*. The old-fashioned Sansk. letter, which looks so much like *rie*, is *o*, *shuaetuo*° is the word, not *shuaeturte*°.

5. Consider: 'They who render me obedience . . . in this come to Weal and Immortality (acc. du. of goal) for the deeds of the good spirit. I (?) say (?) it, Ahura (?)'. *Ahurō* has thus no verb; but see *fravakhshyā*, Can *Ahurō* be its subject? Improbable; see *mraod(t) speñtōtemō*. Reading *jimem.*; 'to them I will come with W. and I. for their action done in a good spirit'. But the 1st pers. 'I, Ahura' would be isolated in the piece; see the 3rd verse. See *Ahurō*-[°*em*] in v. 3, 4, 6, 7, 8, 9, 10. A first person is also improbable as Ahura, on account of line *a* with its first pers. verb, with another subject. I defend as altern. my rendering, now several years old, that the duals combined plus *Ahurō* are the subject, if *jimen* is read; and He elsewhere 'comes'. Otherwise I would accede to the very suspicious 1st sg. *jimem*, in spite of the 1st pers. of the speaker expressed throughout in *fravakhshyā*. There is a question whether we may not have the pres. part. in *jimen* 'to them A. is coming'. Pahl. Read *c* without gloss: 'who renders *Srōsh* obedience to me, and inculcates [it] . .'. This is of importance to show the havoc in these trls. made by glosses. *Chayaschā* rendered by a verbal form should scandalize no competent scholar; perhaps a present

part. was seen. 'Offering obedience and attention' involved transmitting the doctrine. *Chayashâ*, if standing in the Pahl. character, may have accidentally suggested *chish*. Ner. Line *b* was formerly rendered freely of course by me; *vâchah* was not intended to be rendered as a gen. sg., but as a nom. pl. in agreement with *deyâh*. *Samlâpe* of itself expresses 'in the course of speech'; and I corrected the *vachah* of the MSS. (with Spiegel) on account of *deyâh* which is otherwise unmanageable, having had also an eye to *vâk* in *a*; see also *yâ(h)*. Lit. 'the utterances to be delivered in discourse, which express . .'. Read my former text *idam eva*, also the bracket after *anyeshâm*.

6. Disregard my former informal division at the sixth syllable. Consider; 'those who exist', i. e. 'the holy Immortals', and for my former noun form, or *interrogatum est*, which were thoroughly possible, read *consultans interrogavi*; 'in praise of whom I have consulted with the Good Mind in His saints, i. e. with Him and His holier representatives'. *Frashî* is a 1st sg. mid. *s* aor. of *pares* = *prachh*; *s* + *s* = *ś*, *sh*; cp. *fraštâ*, *nâshîmâ*, *fraoirîšaiti*, *dareshad(t)*, etc. The word was formerly held by authors to be a 3rd sg. pass. aor., and the view that it is a 1st sg. had long privately circulated before its later publication. *Yôî heîti* in the sense 'all who exist', so in the RV., seems rather unsubstantial, but may be correct; *hudâo* understood would be safer. *Hudâo* (*sudâs*) may allude to the Bountiful Immortals who are so frequently termed *hudâo* in the Avesta. Some might colour: 'Now will I make known the most important truth of all, righteously thanking Him who rightly guides all the living through His holy spirit. Let A. M. hear me, in whose glorification, I, of pious mind, concern myself . . .'.
 The somewhat harmless glosses of the Pahl. trlr. should not scandalize the critical reader. The gloss [*Aûharmazd nafshman*] (so read) spoils line *b*. No reasonable critic will be hard on the free, 'O A. hear' for 'let A. hear'. More fault might be found with the tame *âmûzend*, pres. for imper. in *e*. Read *spêndk* in *c*. *Stutî* was perhaps intended for *stuti(h)(r)*. *Naisargikâm* always = *asn*; it has otherwise never been explained. Is an inverted *nairyosangh* its base?

7. Caesura at the 4th syllable. *Jvâ* = *jivâ*, or *jîvâ*. *J* was regarded as having inherent *i*. Read my former text *ishâoñtî*. With some *râdanhô* is gen. sg. with *yê(ê)hyâ*; better concrete n. pl. masc. subj. to *ishâoñtî*. *Yê(ê)hyâ* refers obviously to the personal *ahyâ* of v. 6. *Ishâoñtî* (which some render 'enjoy') = 'will pray for', or 'let the offerers pray for'. The verse is an encouragement to prayer for the liberal adherents. *B(a)vañtî* may well = 'become', and so 'shall be'. *Âê(ê)shô* may = 'enjoying' on

account of 'the state of perfection', but as *ishāontī* better = 'seek', *ae(ē)shō*, its noun, may = 'seeking'; the soul progresses; see Yt. 22, etc. *Nerās* in its form can hardly be other than acc. pl. **nṛīns*. Or we may read a gen. with *dregvatō*; see K.⁵ *neres̄* (sic by transfer(?) of declension). The acc. would be the object of the force in *sādrā*, needing no prep. between. *Sādrā* is rendered by able scholars as loc. (?) 'with an *utayūtā* in the noun sense', 'in a wretched continuance', but A. was a sanctified idea which abhorred an 'evil' adj. *Tāchā khshatrā*, keenly rendered 'these two places', has the same objection. The sanctified word could hardly be applied to Hell. Ahura is difficult as 'appointing Hell', but this would be more possible in the Gāthās, in which the extreme dualism may have been modified by previous monotheism; see *ashi* applied to the wicked, but never without mention of the ashavan. Some might possibly render at second hand: 'The fruits of which devotion those who have been, and are, in life shall enjoy *ishāontī* (?); the soul of the pious shall be a participant (*ae(ē)shō* = 'enjoying') in Immortality, but the soul of the wicked (*neres̄*) will be a participant (*ae(ē)shō*) in a continuance (*utayūtā* not with *Am°*) which is tormented (*sādrā* loc. of *sadri*), and these two places A. M. determines'. *Yā* is hardly sufficiently explained here.

The Pahl. trlr., I should say with little doubt, saw *ishāontī* divided, hence his first personal. Otherwise he is free; see the gloss in the first person thrown in after the 3rd pers. in *b*. It is quite out of the question to suppose that he could mistake *ishāontī* for a first personal. *Avō* is mischievous in *c*. The expositors probably did not think the 'soul praying' a natural idea, or *avō* might apply to *khvāstār*. *Tākh(sh)ishnō*(?) is again very pardonable for *utayūtī* [°*tā*], as 'persistent energy' expresses 'persisting continuance'. If *avō* could be corrected, and the freedom of the first pers. is accepted in *a*, the line would fall into a shape closely approximating its original. The loc. of *Ameretātī* is recognized in the gloss; omit *va* in *d*. *Ner.* of course follows the Pahl. *Yogyā* as nom. pl. masc. 'they are fit' (to smite anew); the MSS. have *yogra* (?) = *yoga* (?).

8. See line *b* as to caesura. Some scholars, properly seeking new renderings, might take *vīvareshō* as = *vrij* (*varj*) + *ā*: 'I am desiring to turn Him toward us', cp. RV. I, 33, 1 . . *gāvām kētam pāram āvārjate nah*; but cp. *staotāis nemanhō ā vīvareshō* with *yōi im vē nōid(ē) ithā māthrem var(e)shēntī*, v. 3. *Var(e)z* is used in its usual sense 'of performance of duty toward (ā) Him with hymns of self-humiliating praise'. See the position of *nē* as against that of *nas* in RV. I, 33, 1. Yet the suggestion is a fine one, if still not so probable. *Vār(e)z* (*varj*) is far more restricted in its use in the Avesta than in the Rig Veda. Some might colour as follows: 'Him do I strive with worshipful songs to turn toward me, for well have

I seen him with the eyesight of thought, and word, and deed, knowing him in truth as A. M. May we make our songs to reach to the place of praise'.

The *lanman* in line *a* was regarded by the Pahl. trlr. as a sufficient expression for the first person in *vyâdaresem*. The gloss *yehevânêd* enforces a needless interruption in the syntax. That the Pahl. trlr. was able to render a 1st pl. opt. freely seems proved by Y. 30, 9, and other places, yet, unless we read *yehabând* in *e*, and understand the distant *lanman* with difficulty from *a*, it would seem that the trlr. fails to render the 1st pret.-conj. here. See Ner. line *e*. Without gloss, omitting *î*, read *d* 'knowing A. in truth', see the Gâthâ. Notice the force of *barâ* effectively rendered in Ner. by *tato 'dhikam*, which may be intended to mean merely 'up'. He follows of course the 3rd personals of the Pahl., concluding however with his 1st pers. *nidadâmahe* in *e*. Notice that the sense must necessarily be active here, notwithstanding the form. Perhaps *vettâ* should be understood after *yah*; 'who is a knower of *M.*', see the Gâthâ.

9. See line *e* as to the caesura. With some forgetfulness of the difference in tone between Gâthâ and Rik, we might render *vereznâ*(nt.) 'stalls'; but a *vrijâna*(m.) may = 'strength' (L. G.) even in the Rik as well as 'stalls', and *var(e)z* = *varj*, *vrij* expresses 'energy' far oftener than 'enclosures'. The Gâthic party did not need herds, stalls, etc. like the freebooting Daê(ê)va-worshippers. Their *Dhenû* was on the defensive; they wished to save what they had (cp. Y. 29, etc.). Reading *verezēnyâo* as = a *vrijanyân*(s)(m.) in the sense 'householders', 'community', cp. °*jânâ(h)* RV. VII, 32, 27 (of hostile hordes), (also of citizens), cp. *dharmâ bhuvad vrijanyâsya*(nt.) *râjâ* . . ., RV. IX, 97, 23. I formerly yielded to the force of *verezi* in *verezi-dôithra*, etc., rendering; 'endow us with energy', and in view of *vîvareshô*, v. 8, and *Mâthrem varesheñti*, v. 3, together with the well-nigh universal sense of *var(e)z* in the Avesta, I thought that view at least a desirable alternative. But I now doubt the existence of such a word as *verezi*; ♀ = Pahl. *y* with inherent *a*; the word is *verezya*. *Huzâthwâd*(t) to *huzēntu* = 'good citizen' (?) is interesting, but the *zāntu* is not Gâthic. *Sujâtâ*, *sujāniman*, and *sujâtâtâ* may be recalled, and *huzâthwacha*, of *Sraosha*, Y. 57, 23, is suggestive as well as *anhēuš zâthwōi* (or *zâthōi*) *paouruyê(e)hya*, Y. 48, 6. I should either render 'by the nobleness of His Good Mind', or 'by the revival of it'. *Usēn* looks more like an acc. pl. neut. (?) here than in Y. 44, 10. If it were such, I should compare Ved. *uça*, as in *uçâdhak*. But it is altogether improbable that no instances of the defective Ved. term. *an*, n. s. m. of the pres. part., should appear beside the terminations *ô* for *as* = *ās* = *ants*, which, together with its fuller form, preserves the sign of the nom. s, lost in the Sansk. uncovered term.; cp. *uçdn* of Agni, Indra, etc. Some scholars

render *khshathrá* in the sense of 'fields', but *shôithrá* = *kshétrâni* would be the more natural text for that. Ved. *kshatrâ*, used of Varuna, Indra, and others, hardly descends to the fields, and in the Gâthâs Khshathra, as the personified Sovereign Power of the Iranian Deity, is actually besought 'to come' to the invoker in formal association with Vohu Manah, Asha, and Âr(a)maiti. Read my former printing, every thing, and, ours. Some able scholars would colour: 'Him will I propitiate in common with the faithful: may He afford them, as they wish it, plenty and success. May M. A. grant lands and fields for our nourishment, till the faithful in reality form an intelligent community'.

Pahl. Whereas we have a 2nd sg. imper. rendered by a 3rd sg. elsewhere, we have in line *c* the 3rd sg. conj. rendered by a 2nd sg. imper. *Vâdûnyên* might better be taken as an imper. 2nd sg. with *pânakîh*, as iteration of idea in *yehabûnâi*. *Pânakîh* is intelligent gloss. *Frâdahishnô hômanam* seems to show that the prophet was supposed to pray for grace that he might further the prosperity of his people. *Haozâthwâd(ť)* was read *hazû°*. The trlr. had elsewhere no difficulty in rendering *hu°*, as in Y. 32, 5 *hû-zîvishnîh* = *hujyâtôîš*, etc. As to *°zâthwâd(ť)*, see *zâthwâ* = *zâkô* in Y. 44, 3, etc. Correct of course Ner.'s *asmaḥ*, read my former printing *yat*. But the impossible (?) *yam* is now explained by the original MS. J.³ as a part of *vayam*; *°cha* should be read *va*; *vayam smaḥ*, and this in spite of a desired *cha*. Sansk. *v* could be easily misread *ch*, and one MS., J*, is especially doubtful.

10. *Ānmainî* would be naturally compared with *ānmâ* Y. 28, 7, and *ānmainê(ť)* in Y. 44, 20, but the suggestion of the Pahl. may lead us to a still better explanation; **anâmnî* (sic) might be loc. adverbial = '(famed) beyond our power to name'; 'who is heard of in unnamed measure'. My rendering in S. B. E. XXXI. where *dān* is taken for *dām*, acc. infin., and also my alternative rendering here must both of them labour under the difficulty that the two dat. *hôi* with a verb, like *chôîšt* (see also *ahmâi stôî*), would seem to bear especial receptive dative force, the infin. (?) *dām* (*dām*) being unusually distant. Unwilling to violate the language, I had previously taken *chôîšt* as expressing the act of the worshipper, whose offering explained the extension of Ahura's fame, *dān* also expressing the ascription of Weal and Immortality to Ahura, which he possessed for His people. I now once more think *dān* suspicious as an infin., for it may well be a pres. part. (or aor. pres. part.); cp. *usên* (*uçân*), as it is improbable that the loss of *s* from **uçâns*, etc. should not have begun in the Zend. Line *c*, *hyad(ť) hôi Ashâ Vohuchâ chôîšt Manahâ* might be parenthetical, *dān* being in agreement with *Ahurô* understood from *b*; see Y. 43, 3 where line *c* comes in awkwardly

after *Ahurô*. Some might render, with slight change of text: 'With these festive words of devotion will I rejoice Him who is called A. M., as He really in grace has promised to grant in the kingdom Welfare and Life (?), and to the people power and help'. J.* has *chôîštâ* = 'sacrifices are directed'.

Notice the rendering of the reduplication in *mimaghzhô* by *hamîshak*. The trlr., having twice rendered forms of *ānman* by *astûbô*, here from some unknown reading renders a form of *nāman* with the *a* priv. and translated with especial intelligence what he understood as a word meaning 'in his unnamed character' by 'in his 'other' name', also curiously departing from his nearly universal custom, in that he renders *Mazdâp Ahurô*, not as a mere proper name. As to the syntax of the (syntactically only) difficult *c*, he relieves himself with a gloss *aîghash gûft*, and by the above-mentioned description of *Mazdâp Ahurô*, as if it might represent some other person than the supreme Deity. He could not credit *chôîšt* . . . *hôi* (see above) nor *hôi*. In line *e* he gives positively an alternative rendering; *stôî* was regarded as a dat. infin. of *stâ*, and rendered as a pres., expressive of 'condition'. But the trlr. at the same time would not reject a meaning 'for the land' which had descended in tradition; accordingly he adds *Spendarmadô*, which he understood, as Ner. so often does, as a synonym for 'earth'. *Dân* was probably taken as the pres. part., and rendered 'he gives', and his *valman* might well be regarded as in oblique case by position, omitting *va* with MSS. I formerly used a too severe impartiality. Read alternatively: 'That one is to be magnified by us, etc. . . . (c) who revealed to that one righteousness and the good mind, the royal power, weal and immortality, to him (= his) *is* the giving one (= *he* who gives) the energy which is (*î*) the powerful characteristic(s)'. Alternative gloss 'to *Spendarmad* (= 'earth', 'land') 'who gives', etc. Critically treated the syntax should follow the *Gâthâ* with almost total disregard of the ordinary syntactical force of the mechanically enforced sequence of the words. In Ner. J.³, J.* have *çaktimatah*. Agni is mentioned because the 'fire' in the later Avesta was closely associated with *Ashavahishta*. Read my former printing *tasyâ 'smâkam, sadai 'va, ghaîitâ 'si*, so, better. *Adhyavyavasâyasya* J.⁴, C., P., is not an impossible form; cp. *vyâ°*.

11. As to caesura after the 4th, see *d*, and *e* (?). If v. 10 originally preceded v. 11, *yas* must recall *yê* of v. 10, and refer to Ahura, then *yê hôi* would refer to the saint who was excepted and severed (*anyēng ahmâd(t)*) from the alien masses (*aparô.mas(k)yâschâ*) who profanely despised Ahura. If no connection exists (!) between v. 11 and *tēm* . . . *yê* in v. 10, *tēm* . . . *yê* in v. 9, *tēm* in v. 8, *yê(r)hyâ* in v.'s 7, 6, etc., then of course *yas* may refer to the worshipping leader, for, aside from all connection, that would be

the natural view. *Dēng* = *dāns*, to *dānsu*; etc., otherwise to *ddn* (?), *ddāmpati*. Some prefer *daē(ē)nā* as a nom., and as describing the conscience of the *Saoš(k)yañt*, with *spēntā* = 'pure'. *P(a)tā* is difficult as applied to a leader, in view of *p(a)tarēm* if possibly applied to Ahura (?) in v. 4. One would suspect intentional obscurity, which is often elsewhere also apparent. I was formerly even inclined to suppose *brātā* to be applied in a most unusual way. Some might render: 'If one despises the *Daē(ē)vas* and foreigners who despise him with the exception of him who showed him veneration, such a commanding protector's conscience can be pure (feeling itself guiltless). He is a true brother and father of thy folk., M. A.' The Pahl. trlr. here, as so often, mistakes *yastā* for a participial form. It can be easily seen how very much closer to its original the Pahl. trl. would be, if this error were corrected. *Sūḷ-hōmandānō Dastōbar* should be strictly regarded as gen. by position, also Ner. rendering the first word at least in that form. Read my former printing in *c* 'is different', 'beneficial ones', *Hormijda*; also *u* in the Parsi-Pers. (*e*), as better, notwithstanding the mixed dialects.

Yasna XLVI.

For summary, and additional comments, see S. B. E. XXXI, pp. 130-144. Changes in opinion arrived at since its publication are not always noticed here.

1. For caesura in *e* read *Thuwā* (*Thuvā*). J.* has *nēmōi* twice.

Pairi has been read *parā*, or taken in that sense after a suggestion which had circulated for years. *Parā* would indeed relieve difficulty; 'they cast me out from'; but *pairi* can hardly equal *parā*. In Y. 19, 7 *Pairi dim tanuva azem yō A. M. urvānem hacha vahištād(t) aṇhaoḍ(t)* and in Y. 71, 15 *pairi tē(ē) . . . hacha achištād(t) aṇhaoḍ(t)*, the exclusion is expressed by the strongest form of the abl. *hacha . . . °ād(t)*, not by the *pairi*; cp. *dhā + pari* = 'to enclose', *paridhī* = 'enclosure'. *Pairi* means here either 'among' *apud*, or 'on the part of'; Sk. meanings approach. Z. was not 'cast out' by the hostile *ḡaē(ē)tu* connection. He had long waged open and defiant war with it, and in Y. 44, 15 we have allusion to actual battle; and as to the friendly *ḡaē(ē)tu*, see v.'s 14, 15 flg. in this particular hymn where the most prominent members are on his side. He is complaining of the general indifference, with the evil and openly adverse tyrants in climax. *Khshnāuš* is either a noun *khshnāu* + *š*, or a 3rd sg. *s* aor. of *khshnu*, and = *khsnāuš*, cp. *dōrešt*. *Khshnāuš* as 3rd sg. is difficult in Y. 51, 13, and *t* does not fall off from *š*. *Verezēnā* = *vrijāna* = 'the (lower) masses', as 'householders', or 'workmen'; cp. also *vrijāna* =

'strength'. *Hēchâ* I had thought better as equalling *haē(ē)châ* (*hōi + chā*) in the sense (*mihi*) *talique*; but *hēchâ* may be irreg. for *haschâ*, see Y. 58, 4, and may be an exclamatory, 'such an one'. Possibly *hachâ* is the proper reading, see the Pahl.

Those who are anxious to render 'they exclude me from' might gather support from the Pahl. *barâ*, which may even more naturally mean 'out of' than 'up'. I had rendered *barâ* however in the light of Ner. *Khvēshânō* and *ayarmânân* are gen. by position, see their originals. No one, it is to be hoped, will venture to doubt that *yehabûndâ hômanam* = 'I am given (up, or forth)' is free = 'they give me'. The form was chosen by a quasi attraction. *Khshnâuš* was taken as the verbal form, and rendered in the pl. in view of its subject. *Varûnikich* is difficult. As however *varhômam* may mean 'productive' it is possible that its root is also present in this word here; and that root may be *bar*, as *b* interchanges, freely with *v*. Otherwise *var* may be the root, 'the devoted class'. *Hamsâyakich* freely expresses 'the connection', probably rendering the reading *hachâ* = 'the accompanying', or 'connected'. *Samvidanti* (J.³, J.⁴, etc.) seems to show that *shnâyênd* was not deciphered, but *shnâsend* from *shnâkhtanō* = 'to know', and this would hold even if °*vind*° is read. Yet the Pahl. root in *shnâyînam* = *khnaoshâi* is correctly rendered by Ner. by *satkârâyâmi* in his usual manner. He could not have seen a difference between the root-meanings of *shnâyênd* and *shnâyînam*, so rendering them, one by 'recognize', and the other by 'propitiate'. Or did he mean *samvindanti* (sic) in nearly the same sense as *satkârâyâmi*, that is, in the sense of 'accept', and so 'conciliate'? Or, finally, seeing the same root in *shnâyênd* and *shnâyînam*, did he render differently intentionally, and as if alternatively?

2. As to caesura, see *e*. One is tempted to refer *kamnafshvâ* to °*van*; with *u* absorbed in the *v*, but *mâ* would then look as if = *smâ*, which in the Rig Veda never appears at the beginning of a pada, or a sentence. Some prefer a nom. pl. neut. I prefer causal instr. sg. stem *u*; 'on account of my poverty in wealth (i. e. flocks)'. A nom. (so I formerly held) is rather clumsy. *Chagvâo* to *azēm* understood as the subject of *gerezōi*, 'I beseeching', syntactically it would seem to belong to *Ahurâ*, 'Thou searching out for me'. *Âkhsô* should be taken in its proper sense; cp. Y. 65, 9, Y. 28, 5. 'Declare to me', i. e. 'let me experience', 'teach me'. The *îštî* (wealth) is antithesis to the poverty just described, cp. Y. 34, 5. The rendering *nimm wahr* is very old and had long circulated among learners, which is however rather in its favour. Read my former printing *cupiens*. Read the Pahl. *b* 'since small flocks are mine', *kam-ramak* as a *compositum*, and 'since I am possessed of fewest men', *kam-gabrâ* also a *compositum*. Was the correct

am used because of the letter *m* in *rafedhrēm*? It = 'my', but see Ner. *Chagvāo* seems to have been regarded as unmanageable in its difficult sense as a nom. sg. = 'desiring', 'seeking' in agreement(?) with the subject who 'bestows'. It was either taken as a nom. absolute, 'I desiring', or its root idea was simply expressed by *kāmakō*. Read 'gives his friend'. *Ākhsō* was probably taken as the pres. part. rather than freely as the 2nd sg. conj. 'In the teaching' = 'teaching', or 'in the teaching may'st Thou give me' = 'may'st Thou teach me'. The difficult translation of Ner. requires alternatives. Ner.'s *kimchit*, which generally renders 'thing', is here used to express 'little' = *kam*. But the *na* would then be superfluous. 'I am not possessed of a little company' is not meant. *Kimchana* (J.³) would relieve all difficulty as to the sense, but see *kam* in the Pahl. and *kimchittarā*. If *kimchit na* is to stand, its sense must correspond to that of *kimcha na*, and this in spite of its enforced use as practically = *kam**. That Ner. meant something intelligible is quite as probable as that he had his eye on the Pahl. The passage presents a puzzle. Haug's reading *narachayaḥ* is mistaken in its trl., and is against other MSS. and the Pahl., yet it may be preferable. My former text *na* = 'not' certainly afforded an admirable sense, if *saṁchayaḥ* can be taken as an adj., but see the Pahl. with no *lā*, yet the *na* in the Gāthā, *kamna°*, may have given rise to this negative. Or perhaps *nā* was intended, and read irregularly as in a *compositum* with *saṁ°*. Haug errs in supposing *kimchit* to mean *in yeglichem Ding*. *Kimchit* (= 'little' = *kam*) + *nā* + *saṁchayaḥ* might mean irregularly, 'a man having little wealth'. There is no *gabrā* after *kam*, but see the syllable *na* in *khamnafshvā*. Aside from the Pahl. it =: 'I am little provided with masses of men', but see *kimchit naro* as a quasi *compositum*, its true sense being 'having few men'; so I read as alternatively; also the Pahl. *kam-gabrā* is a *bahuvrihi*. Read my former printing *yad asmi, iti(b), tad, etad, yan mitram*, so, better; read its reward. *Poss.: 'I am not even(?) a little -.'

3. Caesura after the 4th; line *a* has only ten syllables; *asnām* may have been pronounced *asnaam*; *verenē*, two syll. Read my former asterisk-marked words for *ukhshānō* and *verezdātš illustrantes*, and *sublimibus*. *Kadā*, like similar forms in the Rig Veda and the English, is here merely rhetorical. 'When are?' = 'are?'; so, similarly often elsewhere. Some would render; 'when are the mornings coming?', a pleasing and long familiar suggestion.

As noticed in S. B. E. XXXI, p. 135. I prefer at present the view offered in the Pahl. trl. at Y. 50, 10. The trlr. there reports the rendering 'enlighteners'. As Ludwig says of *Sāyaṇa*, we must emend the Pahlavi translations from their own suggestions. The expression is used figuratively for the salvation-schemes of the *Saoś(k)yañts* 'who bring religious light'.

'Increasers of the days' would convey the same idea as 'enlighteners', 'increasers of the light of mental dawn till it reached twilight and full day'. For *anhēuš darethrâi*, cp. *yē ahām ishasās aibî*, Y. 51, 19. The expressions, 'life', 'world', both conveyed the idea of the world as governed by the precepts of the Holy Faith. Some would colour *a*, *b*, 'when, O A, will the auroras of the days come when the good kingdom is established'? *Verezdâis* corresponds as to form, and perhaps meaning too, with *vriḍdhâis*, but a form of *vrij* extended by *d* is not impossible as the analogon. J.* has *sāstrâ* = 'O ruler'.

Here the Pahl. trlr. again positively explains his superfluous *dahishnō*. He either shows that he means 'time' by it, or else he means to show that, by translating the syllable *°dā* by it, he on no account means to imply that he fails to see the meaning of *kadā* as the interrogative adverb of time. His *vakhshînîdâr* should not be too seriously taken, as the ideas of 'increase' and 'illumination' often interchange with him, or Ner. Cp. Ner.'s renderings of forms of *vakhsh* by those of *kâç*, as also here. *Pavan pēdākîh* does not necessarily show that the trlr. saw a form from *dares* in *darethrâi* (cp. however *th* often expressed in Pahl. by 𐭥; *darethrâi* stood in the Pahl. char.), *pēdāk* may express what is 'produced', as well as what is 'evident'. The freedom, carelessness, or mistake, of *sûd* without the sign of the dat. may be accounted for by the fact that the final *°ai* of *âthâi* in its Pahl. form 𐭥 is the same character as the *â* of a Zend nom. fem., and Pahlavi characters still appeared frequently in the Zend text before the trlr. Ner.'s *vikāçayitryo* (so) is very welcome, as supporting the better rendering 'enlighteners' for *ukhshânō*, but this support is somewhat illusory, forms of *kâç*, as just stated, rendering those of *vakhsh*, and casting suspicion on our natural rendering of Ner.'s expressions when he uses forms of *kâç* under other circumstances. *Prabruvanti*, as equalling a misread Pahl. *franâmēnd*, see *fravâmēnd*, should be taken in its sense of 'praise' rather than in its more literal sense.




4. The metre of *c* is greatly disturbed, especially by *hās*, which may be interpolated. Here my former long since printed renderings may well stand as alternatives, but read *°uštō*. I preferred referring *vazhrēng* to *vaz* (see the Pahl.). Others seem to take it as a weakened form of *vāstrēng*. Some preferred *frōrēntōis* (root *ram*) = 'from comfort', which is now abandoned. Some would read *duzhdôbâo* = *duzhdabâo* 'an evil deceiver'. In my widely circulated edition, I suggested many years ago *zu* = *hû*, and was inclined to read *duzh(a)zôbâo* = *duzhzôvâo* = 'evil-invoking'. I later preferred the hint of the Pahl. trlr., supposing the original form to have been *duzhhaz-ônhvâo* = 'endowed with evil power'. This would however require the

omission of *hās*, see the metre, but *hās* may well have slipped in from v. 5. Some prefer *ahēmuštō*, and render 'not desired'. Others have compared Vedic *mush*, and rendered 'the false-image of a lord'. Others again, too much inclined to read every *s* as a *d* render *ahēmustō* (so reading) as *nefandus* = *a* + *sam* + *uditu*. I preferred *ahūm* + *uštō* from *ush* 'to burn', 'consume', cp. *aoshah*, 'destruction'; so the (here somewhat shattered) Pahl. trl., indicates. Otherwise we might compare *mush*, and render 'plunderer of our life', cp. *ahushayā* (?) Y. 29, 1. I had rendered *pathmēng vias* with *charād(t)* in view, and also *gāo frōretōiš*. 'He will go the ways of prosperous wisdom, with the symbolic Cow', cp. Y. 31, 9. But *char* means 'execute' at times in the Rig Veda, and often in the later Indian. *Pathmēng* as = 'provision', might still be referred to *pāthas* for an etymology. The 'paths' for the Cow (Y. 31, 9) were as her pasture and her fodder. Even if we were obliged to use *pāthmainyōtemō* in a different sense, it is now the fashion to see diff. meanings in the same word, and that when occurring in the closest connection. 'Providing (stores) for the kine made with wise forethought' is a most probable rendering; and I would so emend alternatively, as in S. B. E. XXXI, p. 136. The suggestion *frō.gāo* = 'goer on before' is very old, which is of course in its favour; but I think that *frō gāo* is poetic iteration from *gāo frōretōiš*. Some might colour: 'The sinner circumscribes the boundaries of the righteous . . . being an impostor . . . he who strips him of his land, or power, and his life, he goes on before the faithful . . .'. J.* has *patha mēn*.

Notice once more that the Pahl. trlr. first explained the (to many) so difficult *pāq(t)* in its sense of 'detaining from good'. *Dūsh stahamak* shows that *duzhazōbāo* was taken as *duzh* + *hazah* + *vāo*. *Ahūm*, literally omitted in the text, is literally expressed in the gloss (*apa*)*gayēhē(ē)*. In line *d*, the frequently recurring rendering of *yas* + *ta* in its different forms by *maḍō* once more helps to mar the effect as that of an approximately literal translation. The important word *gyātēuś* is not at all reproduced (see also Ner.), and yet many would criticize these trls. as invariably intended to be closely literal. In *e mūn* is a marring element, having no literal correspondant in the Gāthā. It would be however unscholarly in the extreme to look for unbroken literal exactness here. In Ner. I have rendered *pāpāt anyathā* in accordance with the Pahl. Read my former printing *deçeshu vā, grāmeshu vā*. The MSS. with one exception read *°jñānatayā* in *e*, I correct elsewhere after this reading.

5. Caesura after the 4th, yet see *b*; *Urvātōiš* should be pronounced *vrātōiš*, cp. *urvātā* = *vratā*; then the caesura would fall after *hu-* (?). Read my former printing *propter-superbiam ejus, vel fortasse ad eum ejiciendum*,

also *de verbis suis*. Following the indication of the Pahl. trlr. in this difficult verse, I refer *drîdâ* to *dar* (*dir*) = 'to shatter', cp. for form *çrîdâ* from *çri* (to *çir*). *Ayañtem* with the ablative, as 'leaving his faith and companions' (?) seems to me an extremely improbable suggestion. Others, modifying an old suggestion, would render *ayañtem* with *urvâtôis mithrôibyô*, as 'withdrawing himself from the *urvâiti* and *mithra* (= 'oaths and treaties') . . ., one who holds to them (*huzēntuš*), etc. *Urvâtôis* . . . *mithrôibyô* obviously belong to the *huzēntuš*. *Javās* shows Pahl. writing in the Zend text, the *j* having been understood as a Pahl. consonant which often has inherent short vowel, this time *i*; but this *i* was not understood by the transliterator into Zend, and he chose the more common inherent *a*; read *jivās*. *Uzûithyôî* is taken by some as *uz* + *zûithyôî* = *ud* + *hû* + *tyai* = 'calling out', dat. infin. of *zu* = *hû*, *hwâ*, 'publicly to call out (?) his name, so should he punish him (*khrûnyâd(t)*)'. Another prefers *uz* + *ûithyôî*, a dat. from *uz* + *ûiti* = 'to helping out'. I am of the opinion that the *vâē(ē)tu* here, as in v. 1, is hostile, and therefore following a simple and commonplace suggestion, I compare *uzûithyâoschâ*, *zu* + *uç* = 'to rush out', here figuratively, as = 'for his (enforced) headlong flight', i. e. 'his expulsion', or possibly mentally 'in his outburst' (so in English), 'for his outburst of audacity', cp. the fig. use of *jûtyâ*, cp. *jûtye* for form. So taken, we should regard *°yôî* as a shortened (?) dat. for *uzzûithayôî* (?), cp. *erezejyôî*. *Uzûithyâoschâ(f)* may be a transition to the *i* declension. Some take *khrûnyâd(t)* as abl. = 'bad treatment'; this, probably to avoid a new sentence in *e*, but *e* is the thing said. Some have coloured: 'When one in the course of ordinary life has observed one coming with speed upon the companions of the association, or of his own tribe, as soon as the pious perceives the wicked he should mention it at once to the connection, to rescue them from bad treatment'. The Pahl. trlr. seems to have read *vâo* for *vâ*. *Adās* may well be correctly rendered by *ayehabûnishnô*. *Uzûithyôî* is rendered in the sense of the prefix *uz* = *ud*. As an alternative to my former most impartial, if not partially unfavourable rendering, read as closer, and without gloss: 'He whose is authority derived [] through You is no bestower of favours [] in the following case: The injurer comes, [] (b) but he remains in the beneficent wisdom and in the covenant of the blessed doctrine (*gen. by position*) []. (c) In his just living he is righteous, and him who is evil[] (d) he has judged, and that is thus [] his proclaiming to his own (his relation) [] (e), whom A. has lifted up (equalling 'in his lifting up') from impiety (*khrûnyâd(t)* as abl. (so others)) []'. Read perhaps *gvikhrânîh* for the *avârûnîh* of D. and Pers. Spiegel well suggested *aît* for *aêtûnô* in *d*; see *hās*, and *asti*, and render accordingly. As an alternative I had rendered

jīvanīyaḥ with an asterisk of doubt as in the usual sense of the suffix, but Ner. may have meant 'living' by the word (*jīvās*); but again see *zīvinishnō* which seems causative. Whether it can mean, 'who ought to live (according to the truth)' is doubtful. See the gloss for the justification of my (however doubted) rendering. In view of the context I can only correct to *vāchyah*; Sp. transcribes P. *vākyyaḥ* (?); see *gōbishnō*, other MSS. *vābhyah* (?), and *vyākabhya* (?). 6. Caesura after the fourth, but see *e*; disregard as usual my former informal divisions. Some writers render line *a*: 'Who does not come to help, although he can' (?). We should naturally call *dāmān* a loc. sg., but this is improbable here with a verb of motion; here *dāmān* = *dāmāni*, acc. pl. neut., cp. *dhāmāni*; for 'to the creatures' in my former printing read *ad habitationes*, so, better. *Huīthyā* as = 'truly' seems to me a waste of a word on a forceless adverb. Also see the metre. I follow the older MS., as the Pahl. trlr. seems to have read an imperfectly written , or does he afford us a better reading, *baē(ē)thahyā* = 'of terror', or 'terror-inspirer'? The masc. form of **thahyā* would show it to be in apposition, not in agreement, with *Drujō*. Or the word may be neither in agreement nor apposition with *Drujō*. Some writers would render the last line: 'as Thou did'st constitute the souls (?) at first' (?), a very old suggestion. Those who regard literal exactness in the Pahl. trl. as essential to its value as an evidence to radical meanings may be again scandalized by the persistent addition of the forms of *maḍano* to his translation of *yas*. *Yas* is translated by *mān* here, and also elsewhere; yet an alternative trl. was added for *yustēm* (sic), *zak maḍō yekavīmānēd*, cp. Y. 43, 16; 44, 19. This of course throws his whole rendering into confusion as a syntactical reproduction. *Ismanō* is referred to *is* = *ichchh* = 'to wish', probably erroneously. *Baē(ē)thahyā*, or some form from *bī* = *bhī* = 'to fear', was read for *haē(ē)thahyā*, perhaps an improvement. *Hithām* if read, Y. 34, 10, and *hithaoš*, Y. 48, 7, are not rendered by the trlr. by any forms of *bī*. The letters  and  have become confused in our surviving MSS. *Vad* in line *e*, together with the gloss, turns the rendering toward the future. One would naturally render *saṃprāptām* 'acquisition', either as equalling *saṃprāptim*, or as the past part., but see its original. Haug read *trasanīyaḥ* (so), and rendered *der zittern muss*. Ner. prob. wrote *trāsayanīyaḥ* (sic) perhaps meaning 'he must be feared' (so), the gloss may be doubtful. Pahl. and Gāthā favour this. Ner. seems to have had his eye on the Gāthā rather than on the Pahl. in *vikāçayitā*. He read *vahištō* as a form of *vakhsh*, showing that it probably stood wholly, or partly, in the Pahlavi character; and he renders

vakhsh generally by *kāç*. I render alternatively, 'who causes the wicked to prosper'. I correct the impossible *graḥ* of the MSS. to *yaḥ* in *d*, see *mūn* and *yaḥmāi*; I have found *gr* elsewhere miswritten for *y*.

7. Caesura after the 4th, here less difficult. Disregarding informal divisions after the 6th, read my former printing *mavaitê(ê)*, *anyās tvatto*, and alternative *dabit*, *tenebit*. One writer would prefer referring *dīdareshatā* to *darsh* (Ind. *ḍharsh*) as a reduplicated aor. 'when the superstitious dares to do me a harm . . . when the time is fulfilled . . .' (*thraoštā* loc. of °*tī* 'in the fulfilling', but see *pāyām*). Regarding my former printing as an alternative, I now offer another; read *dadhāo*, as *nā* seems merely enclitic: 'whom hast Thou set?' I would also modify my former *spectabat* for *dīdareshatā*. The word may be an *s* aor. of *dar(e)z* 'held (or 'will hold') me for harm'. Some hazardously follow authority with a 2nd pers. *Thraoštā* is 3rd sg. mid. *s* aor. See S. B. E. XXXI, p. 138. Others had rendered: 'What help can one bring me? when an evil man marks me . . . make known this marvellous power to my soul'. One writer would render *daē(ê)-nayāi*, 'that I may lay it to heart'.

The Pahl. trlr. saw a form of *dar* in *dīdareshatā*. *Thraoštā* was recognized as mid. for pass. by the trlr. with the first pers. pronoun understood in the instr., so at least intelligently. I do not think that the concrete *dastōbar* for the abstract *dāstvām* ought to arouse irritation, not even when we see that the syllable *dās* probably induced the choice of the word *dastōbar*, and that, notwithstanding also that the words are not etymologically connected. They are kindred in idea. Ner.'s *anyās tvattas* I should say was intended to express *anye pātārah tvattas* = 'other protectors than Thee . . .'. *Yushmān* may be meant for *yushmāt*. I should say that Ner. meant (as frequently) to form *durgatī* (cp. *abhimātīn*). Haug would correct to °*ir*, following the dictionaries, which should be done only with great caution here. Haug renders, '*der schlechte*' *A.*, but *durgatī* is a noun. I have rendered *viditvā* with necessary freedom, so Haug. Ner. returns to an abstract in rendering *dāstvām*. *Durgatīn* is a common word with Ner., as Haug ought to have known, and he ought to have corrected his MS. to °*tī* not °*tir*.

8. Formal *caesura* perhaps after the 4th, yet see *a*, *b*. *Āthriš* to *ātar*, cp. the Ved. proper name *ātri* = 'consumer'. *Frōsyad(ē)* = *fra* + *u* (= *frō*) + *asyad(ē)*. One writer would render *paityaogēd(ē)* 'contrariwise'. Others refer it to Ved. *ūh* related to *vah*, rendering 'it is turned back'; *paityaogēd(ē) tā* is supposed = *paiti-aogdā*, but see *paityaogeṭ* in Yt. 8, 51. Examining Y. 7, 24, we should refer it to the curious forms *aog*, *aoj* (+ *t*, or *ē*) kindred to *vach*; see also Y. 41, 5, Y. 50, 11; *paiti-aog* would seem to

equal *prāti-vach*. Otherwise compare the root of *éjas*; rendering 'using force against'. We should naturally render 'in retaliation' which obviously fits this connection, and also the common meaning of *paiti* = *prāti*. Yet see the four times repeated *paiti*° in Yt. 8, 51. There, 'back' does not apply in three cases. It is a pity indeed to lose the good meaning 'retaliation', but was it expressed? The items of defensive aggression do not contain the word *ae(ē)nah* here. *Tā* must be neut. pl. with *yā*, poss. referring to *ś(k)yaothanāiś*. As to the form of *paityaoged(t)* we have difficulty. Sansk. roots in similar consonants are not extended by *t*; *d(t)* in *jīd(t)*, *fraored(t)* (*var (vri) + t*), does not carry us through, as *i* and *ri* are often extended by *t*. A neut.° of the pres. part. seems almost equally improbable. A 3rd sg. would be superfluous beside *jasōid(t)*, see also Yt. 8, 51. I hold the word to be an adverbial expression, whether retaliative, or not, cannot be said, nor whether the word is an extended root-form, or a neut. of the pres. part.

Asar rêsh, although an intelligent rendering for *āthriś*, is properly a transliteration accompanied with a translation. As shown above (p. 445), *ā* in Pahl. = *th* in Zend here, and initial *ā* may = *ā*. *Āthar* is an approximate transliteration for *āthriś*, and *rêsh* is good, although from *°riś*. I render *asar*, 'endless', only under protest. The root *as* = 'reach' may have been recognized as in a causative and transitive sense in *frōsyād(t)*, but I should say that *rānīnīdār hōmanam* could not have been intended for the needed sense 'impelling toward me'. The trlr., while elsewhere teaching us that *pā* may mean 'to hold from good' as well as 'from evil', is here thrown into syntactical error by rendering 'protect'. In *e* he may have meant *Aūharmazd* as a voc.: 'He is not, O A., in any particular (*damāno* is gloss) a tormentor'. With glosses dropped, of course the trl. approaches nearer its original. Ner. means 'always' by his *kadāchit* = *pavan kaḍarchāi damānū*, so, everywhere with analogous forms.

9. Caesura at the 4th, yet see the difficulty in *c*. Some prefer rendering: 'Who first, as a ready helper regarded me, as we first conceived Thee as the one to be invoked'. Another: 'Who first believed me that we should reverence Thee as the mightiest'. I was very loath to abandon the ancient rendering for *zevištīm*; see S. B. E. XXXI, p. 139, note 2, and I recur to my earlier view that *ju* is the root (in an Iranian sense (cp. *dōst*)). We have either a root vowel modified by *i*, or two suffixes *iś* + *tya*, *zeviš-tyam* = **javishtyam*, so for form. Others prefer a superlat. in *ištya* (sic); see p. 406. As to *chid(t)*, it often means 'indicate', or the like, in Iranian (see Y. 33, 2), also probably at times in the Indian. Line *d* might seem

to some decisive for the positive distinction between Ahura and the Gēuš tashan, others would regard it as a plain case of poetic iteration, alluding to Ahura obliquely, *yâ tôi . . . yâ* are Ahura's; His Tashan Gēuš, = Himself, practically speaks for Him. If there is any distinction, it is such as prevails between Ahura, and His spēništa mainyu, who is at times referred to as identical with Him, see above p. 457. Some would prefer reading the second *ashâ*, *ashâi*. I do not however at all recoil from recognizing the poetic iteration. I also recognize the pl. neutr. of *ashem* somewhat unwillingly as = 'holy regulations'. Read however as alternative: 'what ordinances of Thine, yea, what the Kine's creator has uttered for the holy order'. In S. B. E. XXXI, p. 139, I take *mâ* as possessive and in an abl. sense, 'They seek as mine', or 'from me'. But I offer as alternative my long since printed; 'these things are impelling me (*mâ*, acc.) toward Thee'. Another would suggest *mâ* as = *smâ*. It was probably owing to Ncr.'s *âsvâdayati* that I formerly transliterated *châshêdô*. *Châshêdô* is nearer the Gâthâ. As to *dôshishnô* for *zevîštîm*, see above. Notice that the glossist here saw the meaning *hâvishthô* in *Ashavahishtô*, either reading some of the characters differently, or else seeing the 'disciple' in *Ashi(a)*, as the orthodox citizen is called *Vohu Manah*, because inspired by that divine attribute. See also the gloss (?) in Y. 43, 1, e.

10. Caesura at the 4th, yet see *b*. We might well suspect *ashîm* to retain its original sense here as *puram indolem*. A reward even in the shape of a blessing seems rather out of place as coming from the 'men or women'; and a recognition of his character seems the more probable idea. But on the other hand princely men and women who might give recompense, at least in the form of contributions, are alluded to in the Gâthâs. *Ashîm ashâi* is exactly parallel with *akēm akâi . . . ashîm vanîhavê(ê)* Y. 43, 5. His *vahîštâ* may be those elements of material aid for the 'cause', the absence of which he bewails in v. 1, 2. *Hakhshâi* is also somewhat too definitively rendered 'convert'. I think that a past conversion is implied in *dâyâd(ê) vahîštâ*. 'Incite' is the more proper sense of *hakhsh*, an extension of *hach* expressing 'incitation through example', 'encouragement'. For *tarsakâsh* Sp. (?) and D., *tarsakâish* (sic) DJ. and M¹. we need an abstract, as the Pers. seems to understand. I suggest *tarsâkâsih* written often in these MSS. *tarsakâsih*, Y. 28, 7, etc. It has been thought that *tarsdâi* might be read. This would be an abstract, and also valuable as containing the idea of 'bestowal' which inheres in *ashi*, but I am now doubtful as to the form. *Hâjam* (or *hâcham* (?), *hakhcham* (?), or *khêzam* (?)) (meaning only certain) correctly renders *hakhshâi*. If *pavan* is irregularly a postposition, *fravâmênd* should be deciphered *fravâmênî* (same signs) as literally

equalling *frafrâ*, 'I will go with them to the Ch.'. The closeness of the Pahl. trlr. to his original here (glosses aside) should lead no critical inquirer to expect the same elsewhere. The trlr. is sometimes of most value when it contains some indispensable hint amidst chaotic debris. This remark should be constantly borne in mind. *Bhaktyâ* (*bhaktâ* J⁴. cannot be read, see *pavan tarsakâsîh*(?)) in its sense of 'portion' may indicate a closer conception of the true meaning of *ashi*. I should have claimed the meaning 'they praise' in my former printing for *prabruvanti*. Ner. misread *n* for *v* in deciphering *fravâmênd*, hence his 'they praise', but see the Pers. Read *nâ(a)maskrîtaye* (J.³, J.⁴) as better than *namastutaye* (P.). Haug ought to have known that *prakrîshṭam* means *pra* in Ner.

11. Disregard as usual my former informal divisions after the 6th syllable. *Yûjēn* may seem suspicious in a reflexive sense, but see Y. 49, 9 *hyad(t) daē(ē)nâo vahîštê(ē) yûjēn mîzhdê(ē)*. Other verbs of gesture have reflexive sense in the active; *viçvam asyâ nânâma châkshase*, RV. 1, 48, 8. The *i* of *mashîm* is the old Pahlavi character 𐭩 which has the force of *ya* at times; the word is, I think, *marshyam* = *martyam*. 𐭪 may be sometimes, and perhaps was originally, an 𐭪 + 𐭩; cp. *Ashu* = *rita*. As to *vaē(ē)châ*, we should properly read *vayâchâ*, cp. *svaya(m)*. *Vâē(ē)* = *vôî*, as *yaē(ē)* = *yôî* (before *châ*), and *ôî* = *ê(ē)* as in *kshathrôî* = *thrê(ē)*. But 𐭪 is in the present case mistransliterated. *Vâē(ē)* as nom. sg. fem. is senseless. 𐭪 here = 𐭪, a lengthened 𐭪 which is actually a united 𐭪 + 𐭩, written together in a loop and = *yâ*. The word without *châ* and in Pahl. char. would be 𐭪𐭪, 𐭪 = *hv* with inherent *a*, as often, and 𐭪 = *yâ*, *hvayâ*, n. s. f., see pp. 436, 457. *Khraozhdad(t)*, so the oldest MSS. with the Pahl. trl., seems a vridhdied and extended form of *khrus* (Ved. *kruç*). I would therefore amend my former rendering *se induret* in the sense of the free trl., 'utter cries'; cp. Yt. 22, where the soul's own self confronts and affrights the wicked, and where evil spirits howl at him revilingly. Reading *khraodad(t)* we have; 'whose soul will rage'. *Demânâi*. One scholar prefers *demânâ*; 'the houses (*astayô*) of Satan become forever their abodes'. One writer prefers *hadēma*, *dâm*, *domus*, as the related words, suffix *âna*. But I think it by no means impossible that *nmâna* should be compared, the *de* being regarded as no more organic than the *n*. The dat. form would favour, 'subjects (*astayô*) to the abode of the D.'. Otherwise I should take the dat. in the sense of the loc. In S. B. E. XXXI, I followed the Pahl., rendering 'habitations'; but I do not think that Zend

Philology becomes any more respectable by rejecting good suggestions simply and solely because they have been once made; *astayô* would be far more probable as 'bodies', to *d̥sthi*; the souls are represented figuratively as 'advancing bodily' in v. 10, here as 'coming'; 'bodies' is appropriate. *Khrûsishnô yehabûnd* affords both text and trl. here, and in Y. 51, 13. *Astishnô* = *astayô* not impossibly affording the more correct idea. Being formerly confined to C. and P. for texts, I was obliged to read *karaṇah*, now J.³, J.⁴, offer *Karapâh*. *Karaṇah* is however in so far useful that it explains perhaps the curious *kar* = 'deaf' in the gloss at Y. 48, 10; see also Ner. here and at Y. 51, 14, I should say that some Pahl. MSS. read *kar* detached; hence the mistake of 'deaf'. *Kar* in *Karap.*^o would not have caused this.

12. Formal caesura after the 4th, yet see *b*, *d*. All divisions are uncertain. Unwilling to reject a probable suggestion merely because it had been already made by another, I had regarded *uzjēn* as a false reading for (*uz*)jēn = (*uz*)jāyen, to a *ji* (*j* having inherent *a*, and *ju* = *ye* here = *ye*) *ji* = 'to live' + *ud* = 'to arise'; *uz* = *us* is gloss. But I now accede to a valuable suggestion which had circulated unpublished for years; *uzjēn* might be a 3rd sg. pret. improp. conj. of *jan*, in the sense of the future, the *t* having fallen off; cp. Ved. *han* + *ud*, in the sense of 'emerge', subject expressed in, or in apposition with, *frâdô* nom. sg. The reading *uzēn* (see the many MSS.) = *uzzēn* is perhaps better; to *zan* = *jan*, 3rd sg. with loss of *t*; cp. *gan(t)* (to *gam*) and *āyân(t)* (to *yam*), etc.: 'when one, furthering, the settlements, is born (so, although act.) (?) among, etc.'. The plural *îš* refers to *naptyaē(ē)shû* and *nufshuchû*, see also *gaē(ē)thâo*, as *îš* may be fem., but see the masc. *aē(ē)ibythô*. *Frâdô* might possibly be gen. sg. fem. with *Âr(a)matôîš*. *Frâdô* as nom. pl. is more difficult, and impossible with the more probably sg. *uzjēn(t)*, or *uzzēn(t)*. I have a strong reluctance to follow the Pahl. trlr. in his indication as to the root meaning of *aojyaē(ē)shû*. Is it (with Haug) a doubly irreg. trans. compar. in *ya* from an *uj* (orig. *j* holding) = 'exert force'? The power of the F. was emphasized as 'heaven-sent' on his, or their, conversion, but as the word stands it = 'worthy to be named', cp. *anâmnî* (?), so read by the trlr. in Y. 45, 10 for *ânmainî*. Some had rendered privately many years ago: 'When the laws (*Ashû* (?)) strike through (*us* + *jēn(t)* = *ud* + *han(t)* sg. verb subject in the nt. pl.) among the children and descendants of the T. F. worthy of renown (*aojyaē(ē)shû*, to *aoj* = 'to speak') through the care of a devoted mind which furthers (*frâdô* as gen. sg.), etc. . . .'. I cannot however shake off a reluctance to take *Ashû* otherwise than as *ritēna* in this place. *Môist* to *mith*, or *miš*, sense 'meets', possibly 'dwells with'. The Pahl. trlr., amidst his many

correct suggestions, insists also on *aojyāē(ē)shū* as a form of *aoj* = 'to speak', and he is followed indirectly through Ner. by many others (see above). *Nābher* is better, but see the Pahl. Ner. transliterated what we read as *Fryānānō* in the Pahl., as a form of *pūrsīdanō*, that is, misled by the Pahl. *gūftō*, he took Zend 𐬔 for 𐬕, 𐬖 in the Pahl. = *f* or *p*.

13. Caesura after the 4th, yet see *a* and *c*. Read my former printing *Ahurō, concilians* [-avit] *det* [*dabit* (*dabat* (?))], *promoveat* [-ebit (*augebat* (?))]. Free: 'Worthy is he himself 'midst men proclaimed'. As to *khshnāuš* see on v. 1. *Frasrūdyāi* offers some choice; first we think of *çru* + *pra*, in the sense 'to be heard of' (mid.), 'to become known', 'distinguished'. Then 'to be heard', 'listened to' is not impossible, then 'to hear' is to be considered, 'satisfying Z. as worthily listening to the claims of the Cause', so in v. 14 possibly; 'who is willing to listen?' But in Iranian 'for the hearing' may be the sense; i. e. 'to effect the hearing', 'to proclaim', cp. *srūdanō*, at the next stage of the Zend, the Pahl., meaning 'to announce'; see also perhaps the meaning *zuerkennen*, *versprechen* as present in Sausk. *çru*, cp. *āçruta*, and *pratisamçrutya*. The Pahl. trlr., or glossist, regarded *frasrūdyāi* as in the Sansk. sense 'to be (well) known'. *Spitamajāya* J.³ is a great improvement on our former *Spitamāvāya* (sic); read my former printing *sadai* 'va; 'with the gift of being praised forth', 'with laudation'.

14. Observe the difficulties as to the caesura in *c*, *hvō* must be pronounced *huvō*, more properly *huwō* in English. Read my former printing, 'Tis; whom in the council Thou, O Lord, (free). Some scholars suppose Ahura to interpose at *kastē(ē)*, and certainly the voc. *A.* in *d* is significant; but I prefer on the whole a human subject, dramatically understood. The piece was composed for delivery at an assemblage, and verses may have fallen out which explain who the represented person was. It is again very difficult to decide as to the precise sense of *frasrūdyāi*, but it must of course be the same here and in v. 13. *Yāhī* as a loc. (with *yāonhō*) is very neat indeed, but that meaning is somewhat forced. What has the loc. to do just here? The word is a nom., as the ancient trlr. long since suggested. *Mīnās*, *minas*, or *manās*, *manas* (?), which is preferable? Our first thought is for a *minat*[t], *mit*, after the *na* conj., *t* before *t* = *s*, *minas*[t], and final *t* falling off, *minas* results; but a 2nd pers. is needed. Can *°as* result from *°atš*; *minatš*, then *t* becoming *s* before *š* (?), *minatš* = *minasš*, then (the final *š* falling off) = *minas* = 'thou mayst (or didst(?)) meet', cp. *datsvā* = *dassvā* (?) = *dasvā*? If this seems difficult, then we must accept a root *miš* = *miksh* = 'assemble', lit. 'mix' (?). This after the *na* conj. would be *minasš*[š], with loss of *š* *minasš*. As to *manas* (act. (?)) we might accept an

orig. Iranian term. *aš* = Sansk. *as*, the term. not becoming *ô* as usually in Zend. It seems most improbable that orig. *as* should invariably become *ô*; some have even seen a 2nd sg. in *thraostâ*, Y. 34, 3, whereas the usual Zend term. is *sa*, *nha*(*d*). For meaning (cp. a use of *man* (mid) in RV. V. 6, 1) 'whom thou wilt (didst(?)) honour'; so I formerly preferred, marking however with an asterisk of doubt, and giving an altern. in the sense of *mi* = 'to edify' conjugated with a stem *mina*(?), as a conjecture. I think that *kârik* should equal 'warrior' in spite of the gloss (P.). The trlr. did not suppose *yñg* to mean literally *amat*. The to him so peculiar *stû* threw his whole rendering into disorder. *Hamdemanô aôj vardînêd* proves disorder in the Gâthic texts used. Possibly we have a double translation of *hadēmōi*, *ēmōi* standing in a modified Pahl. character, and suggesting the *ēma* of *ēmavañt*. Read my former printing *avêjak*, *vardînêd*. J.³ has the reading *brûte*, but see *yemalelânih*.

15. The last line of this verse has perished, if it ever possessed one, which is on the whole probable; yet see the neat conclusion of the sense, also the exceptional vigour and animation of the diction. Caesura after the 4th. Read my former printing *dicam vobis, Spitamae* [or *-ides*]. *Sanctitatem. Vobis [ipsis] accipitis, quibus institutis. Daduyê(ê)* (= *dadvê(ê)*) is 2nd pl., formerly regarded as an inf., cp. *dāvōi*, *vidvê(ê)*. I would now modify my former rendering of *a* in the sense of my former alternative *vobis*; see S. B. E. XXXI, p. 142: 'to you will I speak'. Others, 'of you I will declare'; others again; 'I will name you, O H. and you, ye S.'. As to *c*, I would now rather prefer my alternative as in S. B. E. XXXI, and that notwithstanding *khshmaibyâ*, the personal in the sense of the reflexive: 'By these actions ye = *yûš*(?) take to yourselves(?) (*khshmaibyâ*) a righteous character'. But *yûš-š(k)yaoth(a)nâiš* may be better taken as a *compositum*; *yûš*, stem without suffix (cp. *mâtsakhi*, etc.) in composition, and the expressed nom. is not necessary for *daduyê(ê)* = *dadvê*. The infin. *daduyê(ê)* = *°vê* is not however impossible, and an alternative should be offered in that sense: 'I will speak to you . . . to establish for you Righteousness, or the Holy constitution, through Your actions'; we thus escape *khshmaibyâ* as reflexive. Pahl. The form of *gôbishnô* is indecisive as to the speaker, but *vakhshyâ* and *fravakhshyâ* should settle the point. I had rendered *dahishnô* and *adahishnô* in a severely impartial manner, fearing to favour the literal exactness of the trlr., but a meaning nearer to the original is almost necessary; 'what is the regulation, and against regulation'. Read my former printing, yours. *Vivinaktum* beside *vivektum* is noticeable; cp. the inf. with *n*, *na*, *nâ*, but see the acc. form. In J.³ the anusvâra is faint, but *vivinaktu* gives little relief. I should say that *vivinaktum* was an over-

sight occasioned by the use of *vivinakti* in v. 17. We should read a 2nd pl. Read yours is the word, in my former printing.

16. Notice the difficulties as to caesura in *d*. Pronounce *Huwōgwa*(?), or *Huwōgvā*(?), at all events with three syllables. With some *uštā stōi* is reduced to 'of whom we two wish that it may go well' (*stōi* infin.). *Uštā* is however the hosannah of the Gāthās, and really an adverbial loc. as interjection, 'salvation!', also I think sometimes used as we might use 'salvation to a people'; that is, 'salvation-bringers'. *Īštā*, according to a very old suggestion long circulated, would be a loc. of *īsti*; but if *khshathrā* is read with K.³, the word is a pl. of the participle. As I have said in the other work, *īštā khshathrā* might cover a *var(e)demām* = °man, as a loc. in my former alternative sense of 'choice abode'. Cp. also Y. 37, 3 *tēm ad(ṭ) āhūiryā nāmēnī mazdāvarā speñtōtēmā yazamaidē(ē)*; cp. the name *bījavara* (the best of the grains), also the names *Buddhivara*. *Brāhmaṇavara*; cp. also the throng of words with the first member *vara*. So much for my former alternative; my preferred one is, 'in fulness of power', to *vridh* (*vardh*), loc. of *var(e)ḍman* (two syllables); others 'in the glory', also 'in the citadel'. As altern. trl. with the reading *khshathrem* as nom. sg., render; 'where the kingdom is in the possession (? *īštā*) of the good spirit'. *Hastishn* reproduces *stōi* as if an infin. The root idea only of *usvahī*, whose rare form does not seem recognized, is rendered by *khūrsandīh* in connection with a 2nd sg. Read *Huoguājāh* in my former printing. *Tām prasādam* must be an accidental mistake. I should still prefer to correct to a nom. *Īpsāno* (so) renders *khvāstō yekāvīmānēd* as a perf.

17. Caesura at the 4th, yet notice the difficulty at *a*. Read my former printing [*secundum recte*] *comparatas . . redditam comparatae sunt*. For *afshmanī* the sense of the Pahl. is nearly universally accepted; possibly *ap* is the root, and the idea of 'elaboration' is expressed. Metrical composition was sacred to the Deity; notice the use of *apas* as expressing the sacred functions of the altar. The word may be **apasman*, loc. with weakened stem; *anafshmām* = °man is also loc., cp. Vedic occurrences of loc. in *an*. *Sēnhānī* may be also loc.; an acc. pl. nt. is also not impossible, Y. 53, 6, or, lastly, the word may be a 1st sg. conj. The suggestion has been made that *anafshmām* may be a gen. pl. (?). Some scholars might be disposed to regard *vīstā* (so) as a 2nd pl. = **vitta* (so): 'Did you ever obtain'. One writer prefers reading *vēstā vē(s) + tā* (cp. *yēngstā*); 'with this "Your" obedience the pious praises'. *Vis* = 'to come', 'to be' has been thought of, *hadā vīstā* (so) = 'together being'. *Vīstā-vahmēng* might well be a *compos.*; but *vīstā* (so) is not impossibly an instr. with *Sraoshā* 'with accepted, i. e. recognized, obedience'. Our translations should be based upon sound judgment,

and not sacrificed to a wish to exhibit fresh but improbable possibilities. These should be presented, if anywhere, in notes. One writer prefers *mañtû* as noun of the agent, 'with his clever (*dañgrâ*) 'observer', *Ashâ*'. I prefer *Ashâ* as adverb. instr. abstract, although, as ever, with latent personality. *Sraoshâ* has been regarded as a 1st sg. aor. conj. (*sru*) by some, 'that I might hear' (?). Can *mañtû* possibly be a verbal form in the active (Indian mid.)? Differences between Indian and Iranian equally great exist, and the connection temptingly calls for the verbal form. As to *pavan aītō-dahishnîh* formerly rendered literally with the sign. of warning, cp. p. 413, and read 'in the continuing existence'. *Paḍmânō* for *mañtû* is followed in my former alternative *sapientia*. Ner. at least testifies negatively against the acceptation *aītō* as = 'is'; *sahadātyâ* = *aītō-dahishnîh*. *Dakshinî* as a formation is possible, and may well have been meant. Read my former printing *Huoguājah*.

18. Read my former text *vīchithem*. Some writers, observing *yâus* the aorist of *yu*, have suggested; 'who unites himself with me' (?). *Yaoš*, like the Indian *yós*, is indeclinable, we might take it as nom., or acc. Read as alternative: 'Who is holy (?) toward me . . .'. As *chid* is found in the Indian after verbs, cp. RV. 135, 9, it looks the less strange in *aschîd(t)*, or can *as* = 'verily' (?) + *chîd(t)*, strengthening? *Āstâ* (so) we should naturally suppose to be a nom. of *āstar* = 'oppressor'; but it is not impossibly an acc. pl. *Daidtâ* as 3rd sg. mid. opt., we should naturally render 'who may accept us', that is, 'treat us' as an oppressor'. But in the Gāthās, as well as in the Indian, we are often forced to accept substantially an active sense for the middle of *dâ* (= *dâ*, or *dhâ*); see on p. 510. And it is a question whether the purposely varied accus. pl. in *āstâ*, if the form be such (?), may not have literally as well as implicitly the sense: 'I will send affliction upon him, who may send afflictions upon us'. This suggestion is however alternative. Reading *āstâi*, with other MSS., we have: 'who may hold us for oppression'. *Vīchithem* is better in view of Y. 30, 2. Read my former printing . . [*injuriām*] . . ; [*id*] . . . The Parsi-pers., reading *jân*, renders 'life' (not so in Y. 28, 0 where *yân* = *yānim*). *Yân* accords better with *yaoš*. *Pavan tanû* (*tanō*) = 'in reality', freely for *aschîd(t)*; or for some form of *astî*. *Chāshêḍō*, so according to the gloss is difficult. Dropping the gloss, *chāshêḍō* (same signs, cp. *chāshêḍâr*), might equal 'I taught'. *Anāstîh* expressed, or was associated with, oppression, yet *āstâ* read as *anst(t)h* may have suggested the form chosen. Pahl. *𐭠𐭥𐭥* = *h* or *α*, or *â*; *𐭠𐭥𐭥𐭥𐭥* = *anstâ* or *anastîh* (sic) (not *anāstîh*). The gloss *ḍīnō* (so) mars *e*. Read my former printing *yân*, *sadai* 'va.

19. Caesura at the 4th; disregard all former divisions after the 6th syllable as wholly informal, and intended to mark for the non-specialist a stress of voice on the 7th. *Manē.vistāiš* = *manō.vistāiš* must mean *mente-comparatis*, or something similar. A valuable suggestion, long privately circulated, was 'with all that the heart can desire'. We might consider the reading *vištāiš* (so) to *vis* = 'arrived in the mind', or *vistāiš* (so) might equal *vī + stāiš* = 'pervading (extended in) the mind', to *stā*, root declension with transition to *a*. I formerly thought that the change to *mēnā* might be preferable. See the Pahl. Also *mā nīvistāiš* (see the MS. K.⁴(?) *manē*) might be considered; 'together with all things announced by me for the sake of (instr. in the sense of 'concerning') the mother kine'. One scholar would render *gavā azi* as duals, referring to the later use of the expression *azi* in the Vend. I think that the *ahī gó* was the same whose soul bewails in Y. 29, 1. Of course all other documents are inferior to the Gāthās on this point. The Indian *ahī* finds its explanation here; see also above, p. 421. One scholar would refer *sās* to *sad* = 'execute'. I was formerly inclined to take *sās* as the nom. of the root, but it is better to take it with Spiegel, Justi, and Bartholomae (in A. I. Verbum) as the usual sg. with loss of *ś*. 'Thou hast declared to me, O M. as the most wise'; see above, p. 516. Read my former printing *mente-comparatis* . . . *nuntiabas* [-*ties*, -*abis*] . . . The Pahl. trlr. seems to have read *mēnā* for *manē*. His 'announcing' must be understood in the sense 'inviting by announcing', and so 'acquiring', 'gaining'; see Ner.'s *grihītuḥ* (sic). The root *vid* I think is present, even in the form *nivēkēd* which I consider a corruption. For *sās* he probably read *vās*. *Sās* is correctly rendered by *gūft* in Y. 43, 11, whereas forms of *vas* are freely rendered by combinations with *khūrsandih*, as the root of *usvahī* is correctly seen, and freely rendered in v. 16.

Gāthā(a) Speñtamainyū(u).

Yasna 47.

For introduction, summary, and further comment see S. B. E. XXXI, pp. 145—147.


1. Caesura after the 4th, yet see *c*; stress on the 7th syllable. *Ahmāi* = 'to this one' refers to some subject in a lost verse, cp. the *īāthrōy(v)ā* of Y. 43, 2; see *ahmāi* in v. 3, *ashaonē(ē)*(?) v. 4, *ashāunē(ē)* (sic) v. 5. Otherwise it equals 'to us'; exegetical difference nil, 'to a representative saint' = 'to us'. I had formerly preferred regarding *dā(dān)* as the pres. part. from the stem *dā* in mutilated Vedic form; that is, with no sign of the nom.,

and in agreement with *Mazdāo* . . . *Ahurō*, or as 3rd pl. of improper conj. aor., agreeing with the subjects involved in the instrs. + *Ahurō*. The verse is purposely and artificially crowded with the names of all the *Ameshōspends* (*Vahištā Manānhā* being of course only a variant for *Vohū M.*), hence the possibly pl. form. Some hold to an acc. infin., leaving the strophe without a finite verb. Read *Ârmaiti* in my former free trl., and *Sapiens* as alternative in all occurrences of *Magni-donator*. The glosses alone prevent a closeness in the translation. Many follow *amānō* who do not adequately estimate the Pahl. elsewhere. As *per contra*, see *ahmāi* in v. 3, v. 6, and *ashāunē(ē)* in v. 5 which gathers up the sense of the previous verses. *Mainyū* was not mistaken for a voc. Read *nikīrīdō*, *khvēshān*. Ner. renders *ahmāi* in the 1st pers. *Mahājīnāninaḥ* does not accord with *svāmī*. Read °manyah. *Mahattarāt adriçyatvāt*, poss. *nigērend*.

2. *Eēānā* (?) = *ānā nū* (?), or *ānōhā* (?) = 'with mouth'; see the Pahl.; with others, a corruption from *anu* which is referred to *verezyaḍ(t)*; see on Y. 29, 7. *Ōyā* = *ayā* (Spiegel), otherwise = *awayā*. Pahl. The gloss induces an awkward separation of *d*. *Zak ī farzānak* is corrected (as to form) by *pavan dānākih* which seems to have rendered an instr. *mazdā* not taken as the proper name. (N. B. the Pahl. trlr. was the first author of this suggestion which some follow in other places as a brilliant innovation; see Ner.) Read *va pūmman* with D. and also DJ.'s *va pūmman*, 2nd occurrence. I did not read it formerly because DJ. seemed to have no *va* in the first occurrence. D. supplies *ābū ī*, substantiating my conjecture, but it is a modern MS. Perhaps I have erred in following P.'s correction to *mukhena-cha* which I did in view of the 2nd *mukhenacha*, yet see the awkward loc. *jihvāyām*, which probably occasioned the more sensible instr. in the gloss. J.*, although here very carelessly written, affords the excellent emendation *vaktum* for *kartum* in *b* gloss. Read; 'what it is fitting to declare with tongue and mouth, he declares as the better work, or 'in a more beneficent manner'. I had corrected to *nirvāne* with Sp., as I had only his MSS. generously loaned to me; read *nirvānājñānī* (J.³), also *dahān*, *pēdaish*, or *paidāyish*.

3. As improvements since my former printing, read *mainyēuš*, *skereitīm*. Read as alternative *ille* for *illa*, and 'he' for 'she' in my former printing: (*d*) 'Since he with good mind's wisdom counsel taketh'. I would now prefer referring *hēm - fraštā* to the subject in *ahmāi* (unless rendered 'to us', in which case the Cow (Kine, though pl., was used to avoid the poetic use of 'cow') representing the tribes, would be the questioner, as in Y. 29). 'To us' is difficult with the sg. *fraštā*. Here we have perhaps the origin of the mythical identification of *Âramaiti* with the earth. Ahura appointed Piety

as the ultimate cause of agricultural prosperity. But the sacred passage was afterwards rendered literally. Pahl. The sequence of words in *a* proves accident, or freedom. The trlr. was not ignorant that *ahî* = *hōmanih*; see Y. 32, 7; Y. 34, 11; Y. 51, 3; see Ner.'s *asi*. Ner. also renders *ahmâi* again in the 1st pers. Omit the hyphen after *b*, which was a clumsy indication of connection. *Samartham* (so all) is a fair case to show that Ner.'s Sanskrit requires special treatment; here 'corresponding', 'good', cannot be the meaning. Nor is there any word in the Gâthâ which gives a clue. The word is here used in the sense of *kolâ*; yet some have supposed that Ner.'s text needs no translation. *Gâu* with some as more orig., or *gâv*; *ziyâd*.

4. Caesura^{*} at the 4th; final , om. former misprinted '?'. Regarding the trl. above as secondary, read as preferred alternative. *Ab hoc spiritu vulnerantur scelesti* [-*daemonibus servientes* (*dregvañtô*)], *O M. (leg. Mazdâ) benefico* [*spiritu*], *non sic sancti* [*fideles*]. *Exigui*[-*ae*] *etiam* [*dignitatis*] *vir sancto ad gratificandum erat* [*sit vel erit*], *possidens etiam ens magni* [-*nae dignitatis*] *malus scelesto-infideli*, [*ad serviendum est*]. Free trl.: 'From Mazda's bounteous one, not thus the pure, Though feeble men alone would serve the righteous, yet for the wicked stands the great in power'. *Râres(k)yañtî* (so) must be taken as an intens. with subject named in a lost verse, or else for *dregvatô* we must read *dregvañtô* with many MSS. 'The wicked are injured (that is, impeded and overthrown)', cp. Y. 32, 13. There are elsewhere passive forms in *tî* instead of *tê*; cp. also Vedic *raṇydhās* ((?) active term.), RV. 1, 112, 18. As to the last two lines, see S. B. E. XXXI, p. 149, note 5. We have from an able writer the very easy solution: 'A man of small means is at the service of the righteous, but even one of large means is hostile (?) to the wicked'. But *akô* is thus referred to a member of the orthodox community in the good sense of 'hostile to the wicked' which is very difficult, as *akâ* was an emphatic adjective singularly confined in its application to evil beings, and it is altogether impossible in this good sense with the energetic *Akâd(t)* . . *Manañhō* in the next strophe. 'A man of little means *only* (recall *kamnânâ* Y. 46, 2) is at the service of the righteous (this expresses the worldliness of the wicked, whose punishment is threatened from the *mainyu*), but when it is (or, he is) a man of means (*isvâchîd(t)*), yea, of much means (*paraos*) the wicked is *at the service* (*kâthê(ê)* necessarily understood) of the wicked'. That is, the cause is suffering from the feebleness of its supporters (cp. Y. 46, 1) while the destructive combination has its wicked men of wealth to help them. In the next verse the consolation is extended. *Ashaonê(ê)* K.⁵ (cp. *maghōne*) is far more critical than the conventional *ashâunê* of most MSS. which I have so reluctantly followed elsewhere. Had I not been hampered by former printing,

I should reject this *ashâunê(ê)* everywhere. But *du* probably arose from the accented syllable. Pahl. 'Because of that' = 'influenced by'. *Aharmôk* collective sg., as is *Shêdâ*. I should like to get rid of *va* (with the Pers.), but I should have separated (not omitted) Sp.'s first stroke. *Aûharmazd* in *b*. should be oblique by pos., and *gabrâ* is strictly gloss. Read without gloss in the light of the Gâthâ, 'from the bountiful A.'s spirit'. The dat. *ashaonê(ê)* (or according to convention *ashâunê(ê)* (?)) should determine *î aharûbô* (or with omitted *î*; see D.J.) in the gen. of position with *gabrâ* = *nâ*. Read without gloss: 'For the sake of a little one is a supplicant for the righteous'; see the certain freedom of *d*. *Isvâchîd(t)* is mistaken for a form of *is* = 'to wish'. *Zađâr* = *akô* does indicate the sense 'hostile'. *Zanishn avô zâdâr* = *akēm akâi* shows 'injurer' to be the sense, as a variant for 'wicked'; see also *zanishn* = *akâ* in Y. 32, 12. *Paraoš* is misread *patôiš* (?), possibly owing to MSS., but see Ner. Read *chîgûn shânô* in *a*; read *pâkrîtayâ** 'sti . . *Abhilâshukaçchâ* 'sti. Read 'though' in *a*. As to *prâkrîtayâ* which I had emended with Sp. from *pâkrîtasya* which Prof. v. Spiegel saw in P. and C., I naturally recoiled from the forms in the MSS. J.³ seems *pâtatayâ* (?). *Pâktatayâ* (?) might mean (cp. *pâka*) 'though his honesty' (?). J.⁴ is reported to read *yâtritayâ* (?), recall *yâta* = 'course', 'with his energy' (?). But see *khvâstâr*. Ner.'s gloss affords the clue. That glossist, whether Ner. himself, or not, shows by his *rakshati* that he saw *pâ* somewhere. It was in the barbaric **pâkrîtayâ* = 'through his effecting of protection' (sic), and so we must read, or at least some form with *pâ*. Ner. never read *khvâstâr* in this place, see it correctly rendered in *abhilâshukaçchâ* 'sti in *d*. Possibly he saw the idea of 'protection' in *kâ* = *kan*. Whether I have been wrong in following Spiegel's correction *atyartham* for an *anyartham* (sic), or not, it well suits *prachura-taram*. *Madônadân*, traditional translit.; read perhaps *nihâd*.

5. As to caesura, see *a* and *c*. Notice that *chôiš* does not need an infin. to complete its sense. It does not mean here 'promise', but 'adjust for', 'assign to', 'attribute', 'bestow', cp. RV. VIII, 7, 2, 14 *yâmmim çubhrâ âchidhvam*, sense 'found out', 'decided upon' 'for yourselves' however, not for 'others'. The rendering *paulum* should be interpreted by 'far'; see the free metrical. The abl. is for gen., or else render 'from', that is, 'influenced by' (the evil Mind). Pahl. The gloss in *a* refers to v. 4, cp. *râđîh rêshênd*. *Chôiš* was read *chôiš(t)*. In Ner. *dadhate* = *yakhšenund* = 'possess' not 'give', error (?) occasioned by *varshanti* and the sense of *abhîpsitena*, Ner. having taken *bakhshênd* receptively; I took the mid. as meant for act., poss. correctly, but it is evident from my note that my former printing 'bestow' was an oversight. Is *jivîd*, better?; read *vinas*. Ner. J.⁴, J.*,

read °*krishṭatamatām*, *samīhitān*, and J.⁴ (as reported) clears away the *a* priv. of P. and C. by *ā*, read *ānivāsāt*. Read my former text *asyā* 'gatatvam'. 6. As to caesura, see *a*. Correct the antiquated *Asavṛyā*° in the long since printed word. As to *rānōibṛyā* (om. period) see p. 470, and read alternatively 'through the two *arani*'. Reading *vidāitē*(ē), I formerly preferred taking *speñtō mainyuš* as understood from the previous line. I now prefer *vidāiti*, as in S. B. E. XXXI, p. 150. We may understand the meaning to be special, but I hardly think the final *vidāiti*, as the judgment, is intended; see on Y. 31, 19. *Vanḥau* is a loc. adverbial; cp. Sansk. *sthāne* = 'suitably', unless indeed in *vidāitē*(ē) (so reading) ē, as in *kainyā* (erroneously written *kainē*) represents *yā* (directly, and not by false writing), and this *yā* (like *yā* in the dat. dual term. *byā*) may equal *yām*. We should then have *vanḥau vidāityā* (= °*yām*) = 'in the good distribution'. I hardly like an accus. pl. *paouruš* (so) in the sense for she causes men (cp. *pūru*) who come to her to believe'. With *paouruš* as fem(?) nom. sg., cp. RV. III, 62, 2 *aydm u vām purutāmo rayīyān chhaṣvattamdm āvase johavīti*. I would however prefer *pouruš* = older *paourūns*, 'many she causes to believe', so in S. B. E. XXXI. *Vāurāitē*(ē) = *vavarāitē* intens. with caus. meaning.

With great deliberation, in view of Ner. and the Pers. I formerly read *āirīd*; see however p. 467, and read *āirikht* = 'impure'. *Āstavar* should be read, see my former trl., Ner., and Pers. Read my former text *nikīrēnd*, *hēm-nun*[in]ēnd, omit [ānām] in my former printing. Read *buzurg* (°*k* in MS.), *nig*°(?).

Yasna XLVIII.

For introduction and summary see S. B. E. XXXI, pp. 151 to 159, Changes in opinion arrived at since its publication are not always noticed here.

1. *A(ā)dāiš* instr. pl. of °*dā* transferred to the *a* declension perhaps better = 'instrumentalities' (to *ā* + *dhā*) than *donis*. *Āsashutā* is, I think, a false writing for *as(t) āshutā* or *shutā* (see the metre); cp. *ś(k)yavāi* (J.²) (old writing *shavāi*), root *ś(k)yu* = *chyu*, subject neut. pl. I now prefer 'have been advanced' for *as(t) āshutā*. Others would alter to *āsaś(u)tā* redup. *as* = *aç*, omitting *u*, or to *āsashmutā*; better drop the superfluous prep. *a(ā)*, which could easily have been added. *Daēvāišchā mashyāiš* (*maś(k)yāiš*) I think may apply to *fraokhtā* (pronounced by Daē(ē)vas, for it is too decided to render, 'that the things proclaimed as deceits' if they were advantageous, 'were brought to pass (*as(t) āshutā*) by means of Daē(ē)vas (demons), and by men'); 'with reference to Daē(ē)vas and (evil) men' is perhaps the meaning, instr. in quasi dat. sense (see Pahl. and Ner.). *Pavan*

zak dahishnō explained by *pavan tanū* (*tanō*) *i pasnō* is of importance as positively proving that the frequent superfluous trl. of the syllable *dā* did not mean the senseless 'giving' in every case; see also p. 416. I ventured to read °*dak* for characters which from the length of the last one, would more naturally spell *gōndar*. I did this as following the Pers. *andark* or *andarg* (so far as °*k*), but West preferred *Andar* = *Indra*, and D.'s MS. (later acquired) has precisely that reading. 'Stinking' would be very natural as an epithet here, but as we have a text *Andar*, read accordingly, at least alternatively. I rigidly rendered *amarg-rūbishnīh*, even adding K.'s *ī*, but I must add that the word may be oblique by pos., and therefore vaguely expressive of a loc. for *dēn a°*, this looseness being permitted because the loc. stood full in view on the paper used by the last copyist. In Ner. J.* read *dātau*(?), so, better; *ṭālayati*, J.* (and later on the margin, J.*), is not to be preferred, although it is interesting; *bādhakarāh* might be simpler, so J.³ seems. (I should say J.³ hardly read *bādhyakarāh* (J.*), it is however not impossible.) *Dīnīh* J.³, P. is simpler than *Dīneh*, C. Read *No 'chya*te in former printing, also *ḡikshayanti* for the misprinted *ḡikshyanti*; read 'in the world', 'in the creation'. Ner. regards chiefly, if not only, the Pahl. here. *Andark* in the Pers. is for *andarg*; *Ormuzd* sometimes, and sometimes *Hōrmuzd*; the first is really better, but perhaps less used.

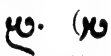
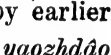
2. Read *ākereitiš*, for the older °*retiš* *Mēng* (*ēng* = the nasal vowel as *ēñ*, *ā*, and also sometimes *ē*, cp. *ameshē* = °*ān(s)* *speñtē* (°*āns*)). It may equal *mām* adverbially used for *mēnā*. Then *mā* might = *smā* = 'verily', enclitic. *Mēng* might be possess. acc. pl. masc., cp. *tvā*, *tuñbis* possess., 'before he (?) comes to aid my struggles'. Or *mēñ* (so) may be as in *mēñdadyāi*; *mēñg.perethā*, neut.(?); 'before what *are* my mental battles come'. The Pahl. trlr. possibly read a loc. of *peretu* = 'on the Bridge'; that is, the 'Chinvaḡ(t) Bridge', the last strait of life, representing also the severe crises of life which precede it; 'before those (trials) which are on the bridge of my life approach me'. His indication may be correct. The other meaning 'expiation' for *perethā* is not so good, see *vēñhad(t)*. *Ākereitiš* = *āskereitiš*, to *kar* = *skar*, as *paç* = *spaç*. Possibly read *yemalelūnānd* for °*ānī* more with *Gāthā*, yet see Ner. *Pavan damīk vadarg* expresses a familiar idea originating in the *Gāthās*, 'the bridge of earth' = 'crisis', so 'bridge of winter' and 'the bridge of Judgment'. (d) Read 'the final body appertains to *this*'. D. has *pavan* with DJ. and Pers., and *vahisht va d°*. *Sarve* of the MSS. is curious enough, see Pahl. and *Gāthā*. I read *pūrve* as a loc. awkwardly = *pēsh min*, so Sp. With *sarve*, read, 'all (?) men are coming on the interval (enclosure, or strait i. e. bridge) on the earth'. J.³ is

strangely deficient in reading *svarakasyacha* (sic), so J.², while J.⁴ is not reported as varying from P. J.⁴ must be more than a 'copy' of J.³. All read *antah* (*amtaḥ*) (so). Read 'the evident (not 'pure') place' in *d*. Both Ner. and the Pers. transliterated the Pahl. syllable *𐭠𐭣* of *𐭠𐭣𐭠* as *veh*; see *uttama*^o, but, as so often, the word was twice rendered by the additional *vadanti*, which shows that Ner. saw *vāng*; the Pahl. text preserved by the Pers. text may well have existed at the time of Ner. But what I now restore as *vehad* (so better than *an*) has the actual letters *v*, *h*, *d*, expressed in Pahl. by *𐭠𐭣𐭠* which also spell *vāg*; and this, like *sag* for *sang* (see on Y. 30, 5), may be written for *vāng*. This is one explanation for Ner.'s *vadanti*.



3. *Sēñhāonhō* (cp. *sēñhāschā*) Y. 31, 11, may certainly be masc. as = 'doctrines', and *gūzrā* likewise masc. I had translated *yaē(ē)chīd(ē)* *quae-cunque* simply as agreeing with the Latin *doctrinae*. Read *quicunque* [*quae*^o]. *Gūzrā-sēñhāonhō* may also be a *compositum* in the nom. masc. pl.; see S. B. E. XXXI, p. 154. Recoiling from the ellipsis necessary for this sense, I formerly regarded the words as separated, 'secret (that is till now secret, *agushtā*) doctrines'; cp. Y. 31, 11 *hyad(ē)* *škyaothanāchā sēñghāschā yathrā varenēng vasāo dāyē(ē)itē(ē)*. I incline now to this original opinion, as above expressed. In S. B. E. XXXI, p. 154, I have referred *thwāvās* to the *fshuyañt*, or *Saoś(k)yañt*, as in Y. 43, 2, and I would still do so, but it is far from certain here, as there, that the line may not refer to *Ahurō*. At all events it is positive that the nom. *Ahurō* and the voc. *Mazdā* occur in the same strophe, and the fact is to be noted. From excessive cautiousness I read *valman* with DJ. (so also D.). K.⁵ (Sp.) and M.¹ read *avō ākās-dahishnō*. I render: 'Thus to the one endowed with intelligence, to him is the best doctrine'. *Aērpātō*, *ī Aūhar*^o freely in the gen., shows interesting priestcraft. Dropping it, we have possibly; 'which to him the beneficently wise one, who is *A.*, teaches, (c) bountiful intelligent, as to what that is also which is the secret words [], etc'. D. read *Aharmōkīh*, see Pers. and Ner. M.¹ has *aitō* for *asnō*; was it in the sense of 'continuousness'?; see elsewhere. I had followed Spiegel in reading first *çikshet* (see the other (P., C.)) but we should expect *çishyāt*; otherwise, for meaning see *āmūzēd*, and read *çishyāt*. I had read *sa* after P., but it appears in no other MS. Read my former misprint, *vriiddhih*. Haug's *adhogāminah* = 'going under (to Hell) (?)' might be an improvement, if it could be rendered 'secretly approaching'; J.⁴ has *adhyo*^o. I would not at present follow Sp. in correcting *suvyāpārā* to *sad*^o against the MSS. since acquired. *Hērbud* (?), and *Hirbid* (?), are sometimes written; *āgadāh* (?) might be miswritten for *āgandāh* = 'full', *āgah* occurs for *āgāh*, so poss. here, yet it would be superfluous as adj. to *khiraḍ*.

4. Read *aś(k)yaschā*; also *ś(k)yaothnāchā* with J.³, etc. is better; see the metre; read final *ṡ*. Regarding my trl. above as alternative, I now prefer; 'his decision *uśtiś* will follow his religious professions, and in Thine understanding opinion he will in many ways *nanā* (in mind, faith, deeds, words, religious professions) be *set apart* at last (from the wicked'; see v. 1, 2, 5, 7, 10, 11, cp. *ahmî Thwahmî . . vîchithôî*, Y. 32, 8). Yet we must guard against changing the sense of *khraťao* too abruptly from that of *khraťwā* in v. 3. It is the 'understanding of the Deity', not only discerning the character, but also imparting its own enlightened wisdom, as in *khraťwā*. 'Abiding in the understanding of God', 'dwelling in God, and He in him'. But then, the Pahl. may well be right as to 'everyone' for *nanā*, cp. *narēm narem*, Y. 30, 2. Its free expression is 'man and woman', so in Y. 30, 2; see the generalizing tone in *yaē(ē)chîd(t)* (v. 3), if personal. I cannot follow the Pahl. trlr. in referring *aś(k)yaschā* to *aka* (*ś(k)* simply = *ś* bef. *y*); 'who makes his mind better and worse (*avū sarîtarîh*)', will hardly do. *Aś(k)yô* = °*yas* may also be a comp. of *asha* in an adj. sense, notwithstanding the deriv. stem; for *yas* cp. *nāvyas* beside *nāvîyas*. The passage is much forced in being referred to the *hamîstakân*, reading *b*, 'who also makes his Faith better and worse . . .'. In S. B. E. XXXI, p. 155, I rendered 'who bends his mind to the better thing'; cp. *mēñdaidyāi yâ tōi . . ādištiś*, Y. 44, 8, and *mēñchā i(?) dazdûm*, Y. 53, 5, where *mēñdaidyāi* and *mēñdazdûm* govern the acc. directly. I rendered thus, recoiling from the very fine sentiment which lies in the rendering 'who makes our mind, or his mind, better and holier, he also helps the holy Religion to a better course'. I feared to accept more meaning than actually lies in the words. But the sense above is so forcible that I now allow it to stand as an emphatic alternative. My free translation for *c* was painfully literal, but see S. B. E. XXXI, p. 155, and read: 'His intention (i. e. his will, *uśtiś*) follows (i. e. it should follow) his religiously professed love (for holy things); i. e. he should act up to his creed'. Pahl. The sense in *a* is important; 'turning the attention' is an idea (whether correct, or not) emphatically followed by some. D. has *va mûnich* for *va amatich*, 'and who also turns his attention to the more evil thing'. In *c* *Mûn . . . ash* = 'whose'; 'whose decisive desire accompanies (is with) that which is affection toward goodness, (hardly 'toward a benefit')'; see also Ner. Read the free *gabrā nêshman* without brackets. Having acquired J.³ in Oxford in April 1890, I can now bring Ner. more into harmony with his chief original; read *nikrishťataram*; but J.⁴, P., C. and J.², all seem to have *utkrishť*^o. J.³ has also *yat tat dehi*; *dehi* freely = *yehabûnêd* erroneously read as 2nd pl. We might suspect *sundaratvam* to mean



'benefit', as *ṣubham* often = *nadūkīh*, but perhaps it means 'goodness', as nearer its usual Sansk. meaning 'beauty, etc.'. Perhaps Ner.'s *abhilāshayet* may be denominatively rather than causatively taken, 'let one desire', or Haug's *abhilāshāya* might be considered, but his text otherwise is very imperfect, and all read °*ayet*. Read my former text *kāryeṇa*. Read *kih ham*, ô (?) *khwāhishn*, and perhaps *ākhar*, but usage differs.

5. Read *ś(k)yaoth°*, and *maś(k)y°*. As line *a* is overloaded with 12 syllables, I preferred to emend *khshayañtām* to *khshayeñtām*, not liking *khshēñtām* (see the frequent *khshaya°*). I dropped the last *khshēñtā* as understood. But on the whole I return to Westergaard's and Geldner's reading *khshēñtām mā nē . . . khshēñtā*, as 12 syllables occur sometimes in both Gāthic and Vedic Trisṭup. Read in my former printing: *Boni-rectores imperanto, ne nobis mali-rectores imperent*, perhaps *labora(?)*, and final  with Westerg. was customary formerly; I felt committed to  by earlier printing).

With *Ârmaitī*, read alternatively 'through Âr(a)maiti'; *yaozhdāo* then to subject of *fshuyô*. *Aipî zāthem* I had taken as substantially meaning 'during life'; see *zāthōi* in the next verse. In S. B. E. XXXI, p. 155, I prefer 'for offspring', which is however more in the spirit of the Vedas than in that of the Gāthās. The words might be a *compositum* 'sanctifying to men their posterity (?)', 'O thou best one', or 'through the best one'. It is rather too aerial to render, 'the later birth, beginning the future life'. If *Âr(a)maitē(ē)* is read, *yaozhdāo* may be 2nd sg. aor. conj.; 'may'st thou hallow to men their happiness (*vāhištā*) during life', see *fshuyô*; but both might be n. pl. qualifying the subjts. in *khshēñtām*; and *verezyātām* (not pl.) may be 3rd pass. = 'let toil be used'; or *fshuyô* might well be nom. sg. part. pres. = *fshuyās°*: 'Let the *holy agriculturalist* labour (mid.) for the Cow, foddering her for us for food'. Pahl. *Al* well = *mā*; *būndak-mīnīshnīh* (later quite a proper name) has here not as yet lost its literal meaning, see *būndak-mīnīshnīhā*. 'After birth', or 'next to birth' (?). *Verezyātām* as freely = gen. of duty, (not as pl. of part.). *Fshuyô* by infin. for imper. Read *avināsīh*. Ner. saw no *lanman* = *nē*. or freely rendered without. *Mānō* curiously = *griham*, as = 'abode' (to a *mān(?)*). J.⁴ seems to read *nikriṣṭānām(?)* for *dusṭa-rājyam*. I had read *nirvāṇam*, see the Pahl., but J.³, J.⁴, and P. report °*ne* = 'in the end, or final state'; *avabodham* seems explained by the reading *ākāsh* (*ākāsīh(?)*) in D. (*avō* (or *anō*) *ākāsh* (?) for *avināsīh*). J.⁴ seems to have a gloss to *sphītayati*, *ki(e)layati* = 'he makes white', thinking of Zend *spiti°*. J.⁴ read *vardhayitum*. Read *pādīshāh* in my former printing. I should have cited the Pers. Pahl. text *ākās* (or *āgās*), so it is meant, hence *āgāh* written *ākāh*.

6. See the difficulties as to caesura in *a*, *c*, *d*; omitting the 2nd *nē* as interpolated, we have eleven syllables. Read final . *Hushôithemâ*, acc. sg. neut. freely = *amoenitates*, or, cp. *kshéma*, pl.(?). *Berekhdhê(ê)* I rendered 'in the longing desire, or prayer' in S. B. E. XXXI, p. 156; see the Pahl.; consider my former *in gaudio* as altern., poss. 'in the blessing'. Others regard the word as nom., but that could only be the case if  = *yâ* (see on p. 436), and *yâ* would be here a specially awkward term.; a loc. is well in place. It is syntactically most natural to refer *ahyâi* (so read) to Âr(a)maiti, especially in view of the emphatic poetic iteration, *hâ*, *hâ*, which could not so well apply to the Cow. We should then have 'the fruits of the earth' matured as a reward for Pious obedience. Piety and the fertile meadows are elsewhere associated (cp. Y. 47, 3); and these poetic ideas determined the later identification of 'Piety' with 'the earth'. If the Cow can be meant in *c* with *hâ*, *hâ* = Â. in *a* (?), all would be simpler.

Notice *vakhshad(t)* again in a trans. sense. *Min gôspendân* (gloss) most intelligently repeats *gavôî* from v. 5. What DJ. and M¹'s *kîrûk* means I do not venture to say, possibly a formation from *kîr* = *membrum virile*, and so = 'manly', 'manly vigour'; hardly from *kîrû* = *memoria*. I have corrected *tûkhisšn* everywhere, but there may be such a form; the meaning is clear. For my former *tarsdahîh* read *tarsakâsîh* with D. (later acquired) which alone helps us fully out here. I rendered formerly 'toward him' on account of the gloss; otherwise probably 'her'. D. has *dakhshak* alternatively. J.³ read *vichitratâ*, or *°tâm*, so P. This might refer to the *gubhapramodam* in the sense 'entertaining quality', 'being amusing'. *Ekâ* controls the syntax erroneously. *Dâdârasya* = *Aîharmazd* must mean 'creator' here. I had followed Sp.'s *jananir* as against the MSS. but *jananijâtaî* (J.³) = 'engendered in birth' is perfectly proper, and presents one word for *zâk*. *Kût* = 'vigour', as well as 'food'. *Gâu*, or *gâv* (so better(?)). West has a Parsi *ēwādā* = *aēvōdāta* (M. i K.); *ayûkdad* (traditional translit.) reproduces the same characters as *khadûk°*; *ummîd* was misprinted.

7. Notice the difficulty as to caesura in *a*, *b*, and perhaps *d*. Read *repurcutite*, *pâitî*, final  in my former printing. The second *nî* and the second *paitî* are interpolated, see the metre. *Hithâus* has traditional authority, but *hithaos* = *sétos*. *Ictum* for *remem* is poss., and still to be retained as an emphatic altern. I superseded it however in S. B. E. XXXI, p. 156, by the suggestion of the Pahl. I prefer this still, 'the blow of envy' personified, for a possibly related word, cp. *ramîdan* = 'to be in consternation'; see above, p. 412. *Didraghzhôduyê(ê)* = *°dvê(ê)*,  miswritten, as


often, for)), 2nd pl. desid. of *dragh*, cp., for form, *drāgh°*. *Vyām*. *Viam* looks especially doubtful as a meaning on account of its close similarity to the Gāthic word. We have however *vī* = 'go' also in the Veda, and *v* may well have inherent *a*, as being originally a Pahl. letter; read *vayām* (suffix *a*). The meaning 'course', 'procedure' is well possible and appropriate, cp. *adw(v)anem*. Looking for an altern., cp. *vyā*, *vī* = 'to cover', 'to protect', 'refuge' (so Roth). But the Pahl. trlr. with his *navīd* (or *navīdih*) may give us the true solution in a restoration to *vidyam* (neut., not *vidyām*, cp. for form Ved. *pati-vidya*); 'ye who would hold fast *that true* imparted knowledge as tidings in the presence of, or by the side of, the good mind'. *Yē(e)hyā* to *Ashā*, or *V. M.*, poss. to a neut. or masc. *vayam*, *vyam*; *hōi*, best to *nā*. *Dāmām* = °*man* (cp. *dhūman*), loc. = 'in the abode', or = *mān*, acc. pl. (?), transition to *a* = 'creatures' (?), or = *dhāmāni* (cp. *mīzhdavān* = °*vāni*) = 'regulations', 'laws' of the association, *hithaoš*. *Dām*. 1st sg. improp. conj.; cp. (*a*)*dhām*. *Arēshkō* (so D.) = *remem* seems to differ from Y. 29, 1, but see notes there. *Dīdraghzhōduyē(ē)* = °*dve* was first recognized as a 2nd pl. by the Pahl. trlr.; see *mūntānō*, *aīghtānō*, with the infin., (*dahishnō* by this time should be recognized as a mere noting of a syllable, here the redup. *dī*). Translate merely; 'you whose is the holding (c) of the *navīdih* = *vyām*' (?). The later discovery of the 2nd pl. °*duyē(ē)* = °*dvē* was a rediscovery. *Navīdih*, or *navīd*, = 𐭪𐭫𐭩𐭥 freely; or the first 𐭪 being taken = *d* (so possibly as a Pahl. letter), and the 2nd 𐭪 = *y* (Pahl.) = *vidyā(a)m*, we have a possible correction. I am no longer able to cite DJ. as reading *hēmnnunishnō*; the word may be *āsa°*, or *āsāmīnīshnō*, so D. and Pers. Probably *hithaoš* was referred to *hita*; cp. *hi* in sense of 'favour', 'be friendly toward', hence 'quiet-minded', or again it may be *a* + *sahm* + *m°* = 'the not-terrible-minded' hardly 'the thoroughly terrible-minded', *ā* + *sahm* + *m°*. If DJ. really read *hēmnnunishnō*, *haith°* was probably seen. Read *khēshm*, or *Aēsh°*, and *navīd* (?). *Yo* 'pramāṇam, J.³ J.⁴, etc., would not make sense with *vadati*, but *vadhātī* = *nasīnēd* (mistaken for a 3rd sg.) is indicated; so read with *apramāṇam*; 'smites beyond measure'. All have *svīyām* = *nafshman*. I had rendered *manonyām* according to *manyonyān* = *manīkānō* = *maibyō* in v. 8, but (see notes there); *manonyām* (sic) may be meant for **manenyām* (?) (one pen-stroke too much), so = *navīd* (or °*ih*) = *vyām*. Ner. read *haith°*, see *prakaṭam*. I would now decipher simply *āsānī*, not *āsāmanī* = *āsāmīnīshn* (?) for *āsā°*; read *āgh* sometimes miswritten in the MS. The handwriting is obscure.

8. As to caesura, see lines *a* and *b*. Read my former old-fashioned lettering *Thwahyāo* and *īś(k)yā*, so *ś(k)yaoth°*; I now prefer *mainyēuš*. Read

altern. *possessio*? (b) *Quae [est] Tibi [vel Tui] beatitudinis [vel sacri praemii] Tuae mihi [pro me], A? Per quam [precem] Tui [Tuos] per sanctitatem propitio-accessu offertores-adjuvantes optabo et exorabo . . . ?*. Owing to *khshathrahyâ* as = 'the sacred sovereign power of God', I had rendered *ashôis* here in its original sense, see line *e*; but the idea of 'reward' may be admitted, see S. B. E. XXXI, p. 157. *Âkâo* seems loc in Y. 51, 13, poss. also in Y. 50, 4, cp. *âké* = 'in the vicinity'. If acc. pl., it = *âkâns* = *âkâ's* written *âkâs* (sic), and then *âkâo*. *Thwôî* = *thwê* = *thwayâ* = °ân, acc. pl. m. so, better. His prayer 'How shall I search for the *aredra*' is a repetition of *kuthrâ Tôi aredrâ M.?*, Y. 34, 7; see Y. 50, 4. I am inclined now to prefer *aredrâ* as the 'helping priestly leaders', so read as altern.; see S. B. E. XXXI, p. 157, but 'the sacrifices which gain access (*âkâo*)' is also a necessary alternative. *Javarô* is one of the multitude of instances of false transliteration into the clear Zend from the obscure Pahl. *J* had the inherent vowel *i*, this was mistaken by the transcribers for the more common inherent *a*, cp. *javâs* = *jivâs* Y. 46, 5. The form is *jiv* + *a* + *ra*, cp. *patará*, etc., the supposed root *ju* = 'to live' has no existence. Pahl. D. has also *am barâ yemaelân*, see Pers. I can now dispense with *tarsdahîh*, so deciphered for want of better, read *tarsakâsîh* (cp. v. 9, *d*). Strictly *tarsdahîh* (sic for *tarsakâsîh*) should be gen. = *ashôis*. 'Of the generous' was forced by the gloss; read 'for'. *Yakshenunîdârîh* is certainly very free, or shows another text. Forms of *jiv* (*jivarô*) were easily recognized by the trlr. Read *khvahîshn°*, and *yakshenunîdârîh* in my old text. Ner. seems to render *kâ* freely as *kéna* rather than *kuḍâr*. J.³, J.⁴, J.* read *yat* for *ye*; 'when do I seek for Thy devotees; that is, as mine?' (?). *Manonyân* (see v. 7) I had referred to *manîkânô*, see *maibyô*; but, reading *manonyân* = **manenyân*, *man* may have been seen in *manîkânô*, see the short *a* in *man°* (*manas* + *nya* (?)) is not probable, *mányonyân* (J.⁴) gives no relief). After *prasâdam* J.³, J.* and perhaps J.⁴, read *te* = 'Thy reward'. *Tvâm* induced me to write the monster *dakshîṇayatvâm* (C. sic), and certainly *tvâm* is only explicable as in a parenthesis from which I recoiled. But I would now read: *Yat dakshîṇa(h)* (sic) *ayam* (so J.³, J.⁴, J.*; P.) [*tvâm* (see *avô Lak*)] *prakatah* = 'when this bountiful one [thou] (?) shall be manifest'. °*yamtvâm* (J.⁴) as a *compos.* with *yam* is not impossible. *Suvyâpâreṇâ* with most MSS., but J.³ may have *sad°*. Pers. *mâyân*, so, plainly, = 'mine (?)', *manîkânô*.

9. Read *Saoś(k)yūs* in my former printing. J.³, J.* have *yê(ē)nhê(ē) chahyâ* = 'over whatsoever'. I had once set *chahyâ* in types as beginning another question, but I concluded against it, and am still of this opinion. One might say that *yê(ē)hyâ* was governed by *khshayathâ* (in view of *chahyâ*)

= 'over that thing which is . . .'. Otherwise it is syntactically connected with *âithiś* . . . = 'whose is'. It may refer to *chahyâ*: 'If ye have power over any one from whom', etc. *Astî* is understood. *Yê(ê)hyâ* to *Mazdâ*, or *ashâ* is not objectionable, cp. Y. 32, 16, also as to *âithiś dvaē(ê)thâ*. *Ūchām*, to the root of *ôkas*, *uch*, *uchyati*. *Vafuś*, see on Y. 29, 5. *Ashis*, better as 'beatitude', 'sacred reward', 'attainment of holy ambition', never as merely secular 'good fortune' in the Gâthâs. The superfluous *dahishn* is again harmless; see *aîmat* = *kadâ*. *Chîgâmchâi* may more closely equal *chahyâ*. *Âithiś dvaē(ê)thâ* may find here its only correct explanation, so *vafuś*, see p. 423. *Uchām* seems referred to *ôkas* in the sense of 'amenity', see *zîvishnîh*. D. has *tarsakâsîh* in *d*; we may correct the tentative *tars-dahîh* after this. Read *vishûpishnô*, *vishûftan*. One lexicographer has *îzad*, and *îzadân* as pl. of it, citing *yazdân* (or *yazadân*) as a separate word; others treat *yazdân* as pl. of *îzad*. (*Chodzkô* writes *eîzid*). Persian usage often varies according to time and place, like that of all other languages. Read *pâdishah*, *har kas*, *âgh*, *ziyam* (so better).

10. I would correct my former printing by *dahyunām*, and read final  *Mân(a)rôis* (sic; see the metre), *man* + *ri*. This suffix indeed occurs with *u* in Ved., or in words which show a preceding *u*. It is also possible that two suffixes are present, *a* and *ri*, the line being a twelve-syllabled one. *Ajên*; is it possibly a sg. from *jan* = *han*, cp. (uz) *jên*, Y. 46, 12? Irreg. sg. for pl. should be avoided where poss. (*Jâ* = *hâ*) + *â* has been suggested in the sense 'leave off'. I think that orig. *j* holds here, or that an Aryan orig. *z* has fallen away, while an orig. *j* has held contrary to the rule. *Aj* = Sk. *aj* = 'drive away', see the Pahl. We might suspect in (*u*)*rûpayê(ê)întî* a causative of *ruh ropayanti*; 'by which the K. have aroused (their hosts)'. This is to be considered; but *urupi*, as the name of a hunting dog, points to the predatory idea, *ropayanti* (*rup*) may be the analogon. The Pahl. trlr. had *mâ . narôis* before him, or was at a loss for an etymology, and so divided purposely as *mâ narô*. The form of *visêntê(ê)*, as need hardly be said, was not mistaken for that of *padîrishn* which renders it; 'conciliating approach' was expressed. D. has *aîmat*, so the Pers. in *b*, and *magîh* in a form, which (without diacritical dots (often misplaced)) might be read *madîh* = *madahya* = 'intoxication'. 'Unalloyed wickedness' has a parallel in the Shikand Gûmâvîk Vijâr. *Kar va kôr* refer to *kar* in *karap*°. *Urûpayê(ê)întî* seems to have been seen as *uru* = 'wide', 'afar', and a form of *pâ* = 'to protect' = 'they protect *only* afar' (sic) = 'they expel protectors'. But see on Y. 44, 20. The word may be translated, first as *rânînênd* freely, and then also inaccurately, but alternatively

pānakāh, as merely noting a possible root idea. D. has °āñd, written with the sign of a long ā; no types are available to show this interesting variation. *Pratikaranatā* in ordinary Sansk. would naturally convey the idea of 'opposition' here absent; form abstract nom. fem. = 'helping (party)', or adj. in *ata* (cp. *darçatā*, etc.) nom. pl. Can it be meant for a formation from *karna*? It probably is an imitation of *padīrishn* = 'a friendly coming to'. Haug's *bhavati* in *b* would be simpler, avoiding a question as to a pl. in *nikriṣṭatarā*, see however *a*. Read [*yat nihantāraḥ santi*]. *Kimchit hānikartāraḥ* (so J.³, J.⁴) *adarçakāḥ santi* is gloss, *rānīnēnd* is not rendered. *Yazadān* was not recognized, perhaps *nihān* was read, render as altern., 'workers of injury in the matter', *kimchit* = *mindavam*. *Agh* is written in the MS. for *āgh* sometimes, but it is better corrected. That *khwahan*, (so, plainly) was meant to express 'pouring out as through a funnel' is hardly probable. *Jūsīnēnd* might be meant for *jūshīnēnd*, sense 'boil', 'agitate'; it is the trad. translit. for *jund*°. D. has *ganāk* in *c*.



11. As to caesural division, see *c* and *d*. Read final 𐤎. *Dreg-vôdebîš khrûrâiṣ*, a quasi soc. instr., has its approximate parallel in the English, 'when shall we be done with these cruel sinners'? The instr. used as abl. must of course be understood as an emphatic alternative: 'Who shall give us rest from these bloodthirsty infidels'? See also *hukh-shathrâiṣ . . . rāmārchâ âiṣ dadâtû* Y. 53, 8. If the instr. is used for the dat., the sense is 'cessation (rest in this sense) to them'. Pahl. See *dahishnō* = °dā once more harmless, and not disturbing the full rendering of *kadâ* by *âimat*. *Kâr* should = 'agricultural labour', cp. *vāstryâ* and *vāstravaitî*. D. might have *gvikhrûnîh*, except that 𐤎 stands for 𐤐. I strongly suspect *rêsh* to render the detached syllable °râiṣ, while *armêstîh* (so D. with the Pers.) and *akârîh* = *rāmām* = '(enforced) rest'. Read as altern.: 'who imposes lameness, or impotence, upon the wound of the cruelty of the wicked' (om. *va*). *Ashavahishtō* = *prakaṭam*; Sp.'s emendation *karye* looks interesting. J.³ seems *kāryakartrâ* or °*karttâ*; °*kartra* 'materials used in magic' is not in harmony. The *t* must, as often, be erroneously doubled. The sense 'priest' (*kartâ*) would not be so well adapted here as 'agriculturalist' which is however not an ordinary Sansk. meaning; so read as altern.

12. As to caesura see *b* which is awkward. Read *dahyunām* for the antiquated spelling, also *saoś(k)*°, *ś(k)yaoth*°, and final 𐤎, in the small print *aêshemem* for *aêshem*, and *actionibus* [*suis per*] in my former printing. Some would apply *khshnām* to the distant *sēnhahyâ*, but *khshnām*

Mazdâo, Y. 53, 2 relieves us from such a risk. My decipherment *shnâs-inîdârîh* was an instance of what, I hope, I may without immodesty call my former excessive caution in rendering the Pahl. as being far from the Gâthâ. I considered Ner. and the Pers., and perhaps they are right; but *shnâyîn-îdârîh* is a simpler transliteration, and in Y. 49, 12 c DJ. reads *shnâyînîdârîh* as an equivalent variation for *stâyîdârîh* (see also Ner. there). Read here *shnâyînîdârîh* = 'worship', 'propitiating reverence', so read *shnâyînênd*; 'that is, men render reverent worship with piety'. Forms of *hach* are elsewhere expressed by the corresponding prep. There is intelligent freedom, and no error, in *Jevatman* = *hachâoñtê(ê)*. D. has *hamêstâr* = 'opposer(s)' (so better). DJ.'s *avô* is perhaps better. *Anyâyinah* must be error for *nyâyinah*. *Kopanam* (Haug) would afford an object for *dadantah*, but see the cases of *î Khêshmô* (*Aêshmô*) and *Aê(ê)shmahyâ*. *Ristâkêz* is of course better than the prevailing pronunciation, *rast°*. The letters which I rendered *khushnâsî* = for *hû* + *shnâsî* look most like *khôsh-mahâll*. If it were not for *shnâishn* = 'honour' in the gl., I should have little doubt as to *khushnâsî*; yet the gl. may be purposely altern. See Ner. who renders *shnâsînîdârîh*, while *shnây°* stands in the Pahl. of the Pers. For *khu* = *hû*, cp. *khusrûbî*.

Yasna XLIX.

For introduction and summary see S. B. E., pp. 159—162, and for verse 12, p. 170. Changes in opinion since arrived at should be noticed.


1. Formal caesura after the 4th, final , and *š(k)y* for *sky* and *šy*, also *Sapiens* as altern. for *Magni-donator* throughout; stress of voice on the seventh. *Bêndvô*. Agreeing with others, I was inclined to regard this word as meaning the entire connection of the opposers, comparing *bândhu*; and this may well be the truth; cp. for change of form *paidvâ* = 'belonging to *Pedû*'. But, as usual on continued reflection, the significance of the hints of the ancient trlr. overpower other suggestions. *Bâdh*, or *bandh*(?), seems to express 'oppression from disease' in the Avesta, and an embittered nickname for a detested and feared neighbour was not unnatural. 'The polluted one', 'diseased' with one of the foul diseases common to middle Asia, may be the idea lying in the name. *Duš.erethrîš*, an unusual masc. = *°erethrîns*, unexpressed nasalization (as often). Influenced by the context I preferred referring *chikhshnush°* (reading *°nushô*) to *Bêndvô*, but otherwise the syntax enforces a 1st sg. conj. *Âdâ* instr. of root *dâ* = *dâ*, or *dhâ*. For *âdâ* in a reversed direction, cp. Y. 33, 12. *Arapâ*, if objected to as possessing the *a* priv. might be explained as *ârapâ* (Pahl. initial  = *â* or *a*, and the word first stood in Pahl.), or read *rapâ* 2nd sg. imper.; 'help

me with joy-inspiring help'. As an acc. pl. nt., cp. *ájushtāni*, *ájushti*. For 'come to my aid', cp. *us mōi ár(e)shvā*, Y. 33, 12, also the frequent Ved. *ā gahi*. *Vidā* perhaps best = *vindā*. The lengthened *i* compensates the loss of the nasal; as we have *vindāti* (*ā* class) *vindā* may be 2nd sg. imper., or *vidā* may equal **rindā* as 1st sg. conj.-imper. = *°āni*. In having formerly printed *da*, I followed an opinion current at the time. It may be regarded as a general expression for *vidā* = *vindā* as a poss. imper. = 'obtain for me'; see the free 'send to'; so, in view of *gaidī*, and poss. imper. (*ā*)*rapā*, better, 'may I obtain'. Pahl. [*Damānō*] = [*yuge*], and *pafrē*, mistaken for a form of *pā*, caused disorder of syntax. *Badtūm* may well hint aright. *b* is not exact, but recovers the general sense. Without gloss *i* *shapīr* is gen. = *vanihēuš*; *yāmtūnīnishnō* infin. for imper. = *gaidī*; *arāmīnīdār*, verb. noun for verb; *rāmīnīdār yehevūnād* (almost beyond doubt an exegetical gloss) = 'it, the reading, may be *rapā*' (so), *khavītūnishnō* infin. for imper. Without gl. all but *a* is fairly close. Om. *zīt*, *c* =: 'Let there be the giving of the good, a bringing of that which is a not-gladdener [it may be a gladdener (so the Pahl.)] (*d*) Let there be a knowing of the destruction' etc. D. corroborates *hamāi*, *aīgham*, *ghal* (*a*), *dūsh-nikīrāi* *b*, *zīt i*, *aīgh li* (so M.¹), (*c*) adds *madam saryā* after *arāmīnīdār*. Read *dūsh-nikīrāi*. *Atra* perhaps points to *zak*, otherwise *antar* with H. Correct my former misprint to *rakshām* with the MSS. Haug was mistaken in censuring *prāpnoti* for *arapā*; it renders *yāmtūnīnishnō* = *gaidī*. *Jīānatā* refers *aōsh* = *aoshō* to *ushi*(?) so = 'enlightenment' (?); see the Pers. *Arapā* (= *arāmīnīdār*, or *rām*^o) is replaced by *Bahmanasya*. Om. my former first^{*1}. Read *agh*.

2. Read *haesitaverim* and *Tkaēshō* (for the antiquated *D°*) in my former printing. *Rāreshō* is hardly so probably a 2nd sg.; 'may'st thou wound'; see the 3rd sg. before, and the 3rd sg. after. It is more probably a nom. sg. from the intens., 'receiving much injury'; cp. Ved. *rish*; or = 'wounding much'. *Mānayē(ē)itī* is more naturally from *man* = 'pause with hesitating thought'. It is doubtful whether *mamanyāt* (active), RV. X. 31, 2 can be compared. Is the original idea of *man* 'to stop', hence 'to think'? It is not likely that so abstract a conception as 'thinking' was original. *Stōi* seems dat. from *stā*, cp. Y. 31, 8; with others infin. of *ah* = 'to be': 'He has not maintained Piety to be (?) for as'. See Roth on Y. 31, s. 23, who prefers 'for this land'. The Pahl. preserves only the root. Some might render: 'The evil-minded spokesman of this connection makes me reproaches, the impostor, recreant from the Law. He tolerates no holy zeal amongst us, nor pious assemblies with the faithful'. Pahl. without gloss: 'Thus me by his diseased impurity he causes to be retarded'. *Vimārīh* may shed important light on the nickname of the enemy. *Mānīnēd* could not natur-

ally = 'cause to be anxious' (*man*). *Dôrešt* was read from *-dares*. *Stôî* may have been seen as dat. infin., freely = *yekavîmûnêd* (see *stôî* = (*h*)*astishnâh* in Y. 50, 6, etc.). D. has *vâdûnând hanâ ash î avô levînô* in *a*, *afash* in *b* gl., *vâdûnând* in *c*, om. *va* before *lâch*, *pavan frârûnôih* (no *lâ*) in *d*. Read *âgh*, *lâyik* (?); *firîb* (?), or *farîb* (?) might be read for *frêb*, as the usual Parsi is *frêv*, I ventured on *frêb* as nearer Parsi. Ner. *Drishṭāntam* points to *mânînêd* as = 'causes to think'. *Nyâyî* is not amiss, with widened sense. *Chhadmakah*, cp. *chhadman*. J.⁴ has *upari chhedah*. *Durâgachchhan* occurs in Y. 30, 6 (there pl.) as = *dûbârêdô* what is the sense of it here?; see the Pahl.; Ner. referred *dôrešt* to *dvar* (!), *ô* may have stood in the Pahlavi character, *ṣ* = *ô*, or *v* with inherent *a*; hence the *durâgachchhan*, as *dûbârastanô* goes back on *dvar*; Ner.'s mistake is most interesting. Read *âgh*.

3. As to caesura, see *ahmâi* and *varenâi* divided by the formal pause.

Read final  *D(t)kaê(ê)shâi* is naturally 'the evil lore' (less probably 'the evil law-giver') in antithesis with *varenâi*. *Sarê* = *sarô*, nt. acc. from *sarah*, cp. *sarahu*, Yt. 10, 40; others take it as gen. with *izyâ*. *Añtare . . mruyê(ê)* = *uvê* was first explained by the Pahl. trlr. Read *illi delectui* in my former printing. Pahl. D. has *aêtûnôch zak î avô* (*a*), *ash î* for *aîsh* (*b*), om. *î* after *andarg* (*d*). Read more lit.: 'And thus, O Lord, for that religious desire he, or it, has been settled', etc. *Kâmak* (+ *am aît* understood) renders *izyâ* well. The idiomatic *añtare mruyê(ê)* was first explained by the trlr. Read *hamkhâkîh* (so DJ., D. and M.¹; two types formerly failed to act in the press). *Avabodham*, too rigidly rendered 'vigilance', should equal 'knowledge', see *varenâi*. I have corrected the *jñâyah* of the MS. (with Sp.) after *nyâyî* = *dastôbar*, see *î dastôbar* here corresponding to our word. *Sadai 'va* is an error for *hâmâi*° falsely read in *hamkhâkîh*, or possibly for a mistaken *min hamîshak* (?); but see the correct altern. trl. *mitratâ*° in the gloss. (M.¹ has *pavan Aûhar° zak* in v. 2, *d*, D. *dahishn dastô*° (*b*), *dôstîh t°* here).

4. *Râmem* is better taken as personified with *Ac(ê)shemem*, and we cannot do better than follow the Pahl. as to meaning, and perhaps as to text likewise; reading *remem*, see Y. 48, 7, and Y. 29, 1. In Y. 48, 11 and Y. 53, 8 we have of course a totally diff. word = *armêshîh* + *akârîh*. *Vâs* cannot be better explained than as Justi did so long ago as = *vânchh* (root noun), and following the Pahl. trlr. who recognized the word centuries before a Sanskrit word was known in Europe. Others seem to prefer the root *van* + *s* (?) in the sense 'overcome'. *Dân*, to *dhâ* perhaps better than to *dâ*; 'they establish' the D.'. Some have suggested: 'Whose evil deeds (*dushtarêstâ*) one can never overbid with good deeds, these bring the *Daê(ê)vas* their evil character'. Pahl. The gloss forces 'upon whom',

without it, 'by whom'. Poss. *vahrîd* (?) is better than *vârîd* = *vareden*. *Arêskôch* is better, elsewhere *araskô* or **kun*. The trlr. may have understood *b*; 'by their own tongues among the increasers of the decreasing one'. Read *fshûvînîdanô* (D.). *Dân* is paraphrased freely and intelligently. D. and M.¹, 𐬔𐬀𐬎𐬌 for 𐬔𐬀𐬎𐬌. Read *khêshmô*, or *aêshmô*. Ner.'s *varshantah* is figurative, but = *vârîd*; *sammârjanam* hardly = *arêskôch* (?) but some mistaken form of *a* priv. + *rêsh*, or poss. *rich* = 'the not injurious'; *sammârjanam* = *vîrâyishnô* = *râzarê*, Y. 34, 12, = *vîrâstanô*, 45, 3 gl.; *sammârjayati*, Y. 29, 1 = *sâzêd* = *sâstâ*. No *fshûvînênd* was (D.) supposed to equal *vinâcanam* etc. Let it be remembered that 𐬀 may = *v*, and *vishôvêd* = *vishôpêd*, *fshûv* and *vishôv* might have the same characters. Ner. deciphered as a form of *vishûftanô* = 'to destroy', or *pas*, *hônatan* = 'to scatter' might have been surmised in an 'evil' sense. Parsis of old had trouble with the shifting letters. *Çubhoditâ*, as with *hû-varsht*, seems to show a reading *hû-rôst*. *Firîb*, or *farîb* would be more Pers.; read *ikhtiyâr*.

5. Read as altern. for *huzêntuś bonus civis*, see above on Y. 43, 3, and *cum his omnibus*, for the instr. as altern. As to line *d*, I now prefer my rendering of *tâis vîspâis* in the sociative sense; see S. B. E. XXXI, p. 164; 'with all those in Thy kingdom, O A'. D. om. *î* after *valman* in *a*, ins. *î* after *zak* in *b*, read *vâdûnând* (so in *c*), has diff. sign for 𐬀 in *kadârchâi*. *Vâdûnyên* in the glosses may be imper.; see Ner. Glosses and Ner. aside, the trl. comes out nearer the Gâthâ. J.³ read *kurute* in *b* gloss, which seems to fit the text, but see the Pahl. and *c*. *Kuru* = *vâdûnyên* as imper. may have an alternative trl. in *kurute* (J.³, J.⁴, *c*) which is at least in the 3rd pers. *Satkâr°*, generally renders forms of *shnâyînîdanô*, and makes it possible, if not probable, that such a root was seen in what now stands as *shinâsakîh*. *Shirîni*, so for *shîr°*.

6. As to caesura, see *b*; read *fraêś(k)yâ*. Read *in me* as altern. for *mihi*, and *Vestri-devoti*; in the free; That Insight of Your faithful one, O Lord. Can *fraê(ê)ś(k)yâ* = 'now I declare forth'? The view that *mrûitê(ê)* is an infin. had circulated privately for years; and also, so far as I know, the objection that it stands at the end of the line was first suggested by a private remark of my own to a friend in 1882. Before that I had never heard, or read, the smallest allusion among Zendists to the form of the Gâthic sentence. The voc. *Mazdâ* standing where it does, and the place of *Ashemchâ* militates against an infin. *mrûitê(ê)*. *Frâ vâo ashemchâ va-ochanhê(ê)* *Mazdâ fraê(ê)ś(k)yâ* would look more like an infin. sentence. *Srâvayae(ê)mâ tām daē(ê)nām* casts light on Y. 28, 7. Perhaps *khshmvatô* had better be rendered 'your servant' here in view of *sraotâ* in the next v.

Some might render: 'I call on You, O Mazda and Asha, to declare what as emanation (*âmanânhâ*)(?) of your will is rightly to be comprehended, that I may declare that doctrine, that of your servant, O A'. Pahl. *Mrûvê(ê)* was read for *mrûitê(ê)*. Notice *vichidyâi* intelligently rendered as 1st sg. fut. (I now prefer *vijinam*). The 1st sg. for 1st pl. is hardly a variation to be noted in such a document, and *êm* may be sg. or pl. D. has curiously *vâdûnamam* (so elsewhere). *Parisphuṭam* = *Ashavahishtôch* (so v. 7, and Y. 51, 4, otherwise = *âshkâarak*) arises from the association of A. with the Fire, hence 'brightness', 'manifestation', or A. may have been misread for *ashnâ* (so). *Vazinam*, so for *vaj°*, also in other forms.

7. As to *cæsure*, see *vohû* apart from *manânhâ*. As *sraotû* is without expressed subject, some would read *sraotâ*. But *khshâmâvañt* in the very possible sense 'your servant' may be understood from v. 6, or better the verse belongs after v. 9, see *sraotû* . . *fshēñghyô*. Notice the three, *airyamân*, *vaē(ê)tu*, and *verezēna* once more. I now prefer *legibus*, 'laws and institutions' to *donis*. Many recoil from a religious sense for *frasastûm*, preferring *famam*, but the word is associated with *yasna* and *vahma*. Some might render: 'Hear (*sraotû*) that graciously, O M., hear Thou (*sraos tu*) (°), O A.; listen Thou, O Ahura, what association for protection, what kith, is it which through its attitude gives good reputation to the circuit?'. Pahl. Read *khvêshîh*. D. om. *am* in *a*, but spelt, with DJ. and M.¹, *nyôkshêḍō*; D. has *nyôkshash* (sic vid.) in *b*, *vâdûnâñd* in *c*, *mûn tâno* for *mûn at avô*, and *kardō i lak* (M.¹ *i kardō lak*) in *d*. Read *khvêshîh*. Let V. listen, and . . ' = 'since V.' = *amat* + pres. *Am* proves freedom. 'A listening with V. M. and Ashavahisht' = 'V. M. listens and Ashav° listens', instr. sociative. As *vaē(ê)tēuš airymanaschâ*, and *verezēnâ* = *khvêshânō*, *ayarmânân*, *varûnikich* in Y. 46, 1, etc. I have rendered *aryamânîh*, *khvêshîh*, and *varzishnō* too rigidly here; the abstracts are here free for concrete; read: 'Who, as client, kinsman-proprietor, is a bestower on me, who to the working-class (*varzishnō* concrete (?)) [for thee (°at is gloss)]', etc. I can only explain *sampâdayitâ* as a free rendering. Why the Parsi-pers. renders *mashhâr* is hard to explain. I read *shunavad* as older than *shin°*; *îrmânî*, so in the MS. for *yâr°*.

8. *Fraē(ê)štâoñhō* to *frî (prî)* = 'most influential (in a friendly sense)'. Others *frequentissimi*; see *fraē(ê)štem* even applied to 'evils' in Vd. 1, 4, but to beneficial influences in Vd. 3, 12 (= 'most'). Some might render: 'Grant to F. a steadfast abiding place (?) (in heaven) on account of his piety, and also to me. In Thy Holy kingdom may we be ever the most numerous (P)'. Pahl. The trlr. already thought of the Fire *urvaz*, hence his *garmûk* (so); with *am* understood an orig. *bavîhûnîḍ* (so deciphering) would = 1st pers., so Ner. read, but see the gloss. Knowing well *maibyâ*, the trlr.

freely renders, as elsewhere (see Y. 28, 7), by *mānikānō* also with free gloss. Sg. 1st for pl. 1st is very frequent, as in *hōmanānī*, see the gl. The text of the MSS. 𐬨𐬀𐬎𐬌𐬎𐬭𐬀 is accidental; Y. 48, 3, *c* we have 𐬨𐬀𐬎𐬌𐬎𐬭𐬀, so, correctly. D. has *vādūnānd* for *vādūn* (*a*), *dar* for *babā*, (*b*), *afzayīnend* (*c*) *hōmanānd*, *i* in gl. (*d*). M.¹ has *mānikānōch*. Ner.'s *vanaspater agneh* refers to *garmūk*, and *urvāzištām*; the Fire *urvāzišta* was 'in plants'. *Yāchayāmi* = *yāsā* may indicate a decipherment (*am*) *bavīhūnīd*. J.⁴, J.* have *dvāreshu* which explains the senseless °*dvāreshe* of P.; J.³ has *mām* before *yo* in *c*. I had rendered *ādeçakārīṇaḥ* naturally, but in view of *farmānpatō* it should rather = 'enforcing commands', *ādeçikatayā* (so) however in Y. 33, 3 = *pavan ayarmānīh*, and *ādeçikānam* in Y. 33, 4 = *mūnich ayarmānān*. *Deh* (so preferred by Chodzko (?); others *dih*) seems more original as Parsi.

9. Read final 𐬨. *Dadās*, with some = 'taking'; so S. B. E., XXXI, p. 167, but, for the meaning 'establishing the chieftainship with, that is, together with the wicked and associated with him, and for his benefit' (the instr. in a sociative and quasi dat. sense as elsewhere) cp. the direct analogon, Y. 31, 15 'who prepares the throne for the wicked'. Following the valuable hint of another, I have construed *yukhtā* as a dual with *Dējāmāspā*, *yāhī* being irregularly left in the sg. or as being a dual from a stem *yāhī* (msc.), or again as having suffered mutilation from *yāhīnā*. It is a pity to abandon the dual; cp. *utayūtī tevīshī*. But I would now suggest a loc. of *yāh* (cp. *yāōnhō* and *manahī* from *manah*). 'In truth the two Jamaspa's (Frashaostra and J.) are united in the arduous cause'. Or again; 'since the souls will become united with the best reward (or since the precepts, see *sāsnāo* (= *daē(ē)ndō* (?)) in being obeyed, gain the best reward), and through their sanctity the Yāhin (that is, Vištāspa (Y. 46, 14)) and Dējāmāspa (read *Dējāmāspō*) are in very truth united with it'. Pahl. The pres. with *amat* may be meant (see v. 7) to express a feeble imper., 'let him listen, and . . .', = 'since he listens'. D. corroborates the Pers. *tāshīdār*. Read *fsheg* = *fsheng* for *pāh*. *Fsheg sūd tāshīdār* = 'the one prosperous through thrift is the creator of prosperity'; cp. *fsheg* = *visphārayitre* in Y. 31, 10. D. om. the *i*'s (*a*), has *va rāi* for *lā* (*b*), om. *pavan*, ins. *i* before *pāhlūm* (*c*), om. *i* (*d*). *Rāstō-gōbishnō* may well be nom. masc. concrete. I have rendered too unfavourably; *avō* makes trouble in (*b*). Om. *pavan* in *c* with Pers. and D. *Āyūjēd* (so, better) is expressed by the same characters as *ayūjēd*. Read (*b*): 'That truthful speaker (the orthodox) . . . (*c*) whose *Din* (sic) joins the best . . .'. *Çriṇu* at least is imper. *Sundareṇa* is altern. trl. of much interest, notwithstanding its error. The word was first deciphered *nyōksh*, so read; but the same characters spell *nadūkīh* (!), which is accordingly

rendered as *nadûk* is in Y. 43, 1 by a form of *sundara*. It should be bracketed both in text and trl. *Paçchât* is a gross blunder, *fsheg* being read as Pers. *pas*. *Kushishn* stands in the MS., otherwise one might think of *kashish*.

10. *Ashâunâm* is the usage of more MSS., but our J.³, and K.⁵, have *Ashao*^o. Read more positively in the free; 'The living saint' for 'the mind that's best', in the probable concrete sense of *manô vohû* as = 'living saint' in antithesis with *urunaschâ* = 'the souls of the dead', cp. Vd. 19, 20, S. B. E. XXXI, p. 167. In *d* all is conjectural and my trls. above are all altern. See S. B. E. XXXI, p. 167. It may be: 'I deliver my praise . . . and establish Thy great kingdom (pl. of majesty) with undying (cp. for form *avimithriš*) power' (see the Pahl.): or: 'I approach (*avēmî*) . . . Thy kingdom with great power and wealth (*râ*)'. Or again: 'Great kingdoms (or the *Mazanian* (??) kingdoms) perish through the great power of Âr(a)maiti'. As to my first suggestion as printed above, I would now regard it as the least probable of all; I allowed it as simply from the language as it stands. Some might render *d*; 'also respect, and pious devotion and laboriousness. I strive after (*avēmî*) authority well-ordered together with the revenues due (*māzâ . . . râ*)'. D. has *zâk î*, °*muḍ î*, om. *hanâ* (c), D. M.¹ have *vâzinêḍ*, D. *î* bef. and aft. *avarûnô*, D., DJ., *yemîtânḍ* (d). *Nipâonhê*(ê), which in Y. 28, 11, is taken as a 1st sg. s aor. mid. (?), is here freely rendered by the indefinite 3rd pl. fut. *Man* was seen in *māzâ*; possibly the Mazendran Daê(ê)vas were thought of. Ner. gives the lit. 1st pers. *pâlayâmi*; see the Gâthâ. *Paçyati* shows (once more) that Ner. used a MS. which differed from K.⁵, J.², see the Pahl. of the Pers. *a(â)vînêḍ*(?) which is also indirectly referred to *vaên* (*bîdan*) by the Parsi-pers. trlr. It is evident that the Pahl. trlr., followed, or heeded, by Ner. and the Pers. trlr., was troubled, as we are, at the 'good' meaning of *vazdanhâ*. I deciphered *avînêḍ* (so) solely in view of *paçyati*.

11. Read °*s(k)yaoth*^o and final ê. *Demânê*(ê), with two syllables; see the metre. *Astayô* = 'bodies', or possibly 'abodes', so I preferred in S. B. E. XXXI, cp. Ved. *âsta*, and *stî*; see on Y. 46, 11, and Yt. 22. Some might colour: 'Their souls meet the evil . . . with rough treatment; their abiding home will be in the house of Satan'. D. *î* before *dûsh-dînô*(ô) (*b*) after *zak*, *sâtûnând*, adding *višâaṭcha* (sic) *yehabûnd* (c). Unless we can take *zâk-î-sarîtar-kûnishnô* as an adj., I do not well see how we can get along without a transitive verb. 'To him those who have the worst food come meeting, even meeting his soul' might do as a trl.; but in the orig. *urvânô* is the subject. *Rûbânô* which is sg., is free for pl.; see Ner. Changing to *âtmanah* without MSS., we should have: 'the worse food comes to

meet the souls'. The MSS., as in Y. 34, 11, have curiously *shâdyâm*. J.³ has *sa* before *antar*. J.⁴ corroborates *vidyante*, see the Pahl. The apparent reading of the Parsi-pers., *dîn valman râi* looks at first sight out of connection, but recall Yt. 22 where the sinners *daē(ē)na* (soul) is met. That is the meaning of this *dîn*. The full meaning 'soul' not having been apprehended by the ancient scholar, he found it necessary to add *valman râi*. This strophe is one of the originals of Yt. 22.

12. Read final *ē* Read, as altern. in *d*, *quod vestrum in possessione (vel volebatis [velitis]) optimum*. Free: 'Imploring that Your choicest (adv. loc. of °*ti*, or inst. of °*ta*, lit. 'best through choice') gift for us'. *Kad(ē)* like 'what' is the mere sign of interrog.; 'What hast Thou' = 'Hast Thou any?'. Some might render *a*, *b*: 'Are Thine helpers (or aids (*avanhō*)) invoked (mid. for pass.) together with, or by, the holy order for Z.? Are they invoked with Good Mind?' That Z. was intended as the speaker is the more probable from *yē . . . frīnâi*. It recalls the reiterated *yē* of Y. 28. *Īštā* might be 2nd pl. pret. or impropr. conj. of *is* (root conjug., cp. *itā*, etc.); or perhaps better loc. of °*ti*, or instr. adv. °*tā* (cp. *uštā*) = 'choicest', or loc. of °*ti* from *yaz(yaj)* = 'in Your offering'. Some might render *c*, *d*: 'When I praise Thee with hymns, I pray for that highest good, which is in Your possession (*īštā*)'. Read Yours in my free. Here at least no reader can fail to see that the Pahl. trlr. is intelligently free. It is simple incompetence to suppose that he was ignorant of forms which he had often rendered. *Zbayē(ē)ntē(ē)* whatever it was thought to be, was not thought to be a 1st pers., nor was *Zarathuštāi* supposed to be a nom. The final strophe of Y. 33, 14 has the first pers. correctly but freely for the 3rd; so the last of Y. 43. D. has *mūn* for *amat* = *yē*, but this D. is suspiciously intelligent, and not old. It is a modern improvement. D. has *stāyīdārīh*, D. *bavīhūnānam* (sic) in *c*; M.¹ has *khvāstano*, D. *bavīhūnust* (*d*. gl.). I would on the whole recall *Tvām* (sic), but see *Lak* and the Parsi-pers. *Tū*. Read: 'As I know Thy bright one' (*parisphuṭam* = *Ashav°*, as the Fire). *Prakaṭam* is altern. trl. or gl. As *Bahmanah* is masc., see °*manasya* in v. 3, I suppose *uttamamanāsaḥ* to be nom. sg. m. = °*manā(h)*; but it seems gen. sg. nt. in Y. 48, 6 and perhaps in Y. 48, 9. *Ārādhnanām* might poss. refer to *çikshām*: 'His soul makes Thy doctrine propitious', but see *ārādhayati*. Read *ta'rf*.

Yasna L.

For introduction and summary, etc., see S. B. E. XXXI, p. 167—170, where however v. 12 of Y. 49 is also treated.

1. Caesura after the 4th, stress on the 4th, and final 𐬵. *Sapiens* as

altern. for *Magni-donator* throughout. Have we one question in *a*, or two? I have provided the alternative *cujus* for *cujusvis*. I had formerly printed in the proof-sheet *cujus* in the text, preferring two questions; but I displaced it. *Nā* has no emphasis, and is enclitic: 'What other person but Asha have I?' *Azdā* with some = *addhā* = 'truly' (*d* before *ā* = *z*). I have rendered *az* + *dā* (= *dhā*) 'desire-creating', as the position of the word is emphatic, and no useless adverb would have been placed at the beginning of the line. A root *ad* = 'to pray to' has been suggested; we might compare *īd*, see *īr* and *ar*. But read as altern. 'tell ye me', *az* = *ah* = 'to say'; see the Pahl., and note 1, S. B. E. XXXI, p. 171; *zūtā*, voc. sg. or also pl., poss. loc. of *zūti*, = 'in my invocation'. Pahl. I have differed as to *isē(ē)*; yet see v. 2 with *ishasōid(t)*, *usyād(t)*. *Avānhō* in Pahl. char. °*pw* also = *hvar*° (eating) = *tūshakō*, 'provisions' (or for *tūkhshākō*; see *tūbānō* = Parsi-pers. *tuwān* (so)). (b) Without gl. read: 'Who, or how, for my flock?' *Azdīn* (DJ., D., M.¹ Pers.) might give the greatly needed clue; see above, and *khavītūnīn*. Poss. *aziđō-khīm* = 'of declared (or desired) nature', or *azēđō* (Sp., K.⁵) *khīm* = 'make known(?) Your nature'. All but the Pers. have *khīm*, see also Ner. *Zūtā* as instr., or loc. by *pavan karītūnishnō*; possibly decipher *mīnēnī* (?) = 'when I shall ponder it'. All but Sp. have *āīyyār°*; D. has *zakāi*. I would naturally regard *sambalasya* as = *tūshakō* in the sense of 'provisions'; see also *kāt*, but *sāmbala* may here = *sābala*. Probably we have altern. trl. for *tūshakō tūkhshākō* (so), while with the Lexica *kāt* may also mean 'energy'; see *tūbānō* and *çaktimān*, and further, which is significant, see *sāmbalam* rendering *tūkhshākīhā*, although probably as an adv., and Pers. *kushishn* in Y. 51, 19. Otherwise 'provisions' might apply figuratively. *Dīner* is of course from the mistaken reading *az dīn*, proving however *azdīn* to be ancient. I am tempted to render *kāryam* = 'to be invoked' (sic) = *karītūnishnō*, so, as altern., yet see *kāryam* (*karomī*) = *kār* in *a*. The Pahl. of the Pers. *aparīnī*, D., *aparīnik*, seems only explicable as *a* + *par* + *īn* + *īk* = 'of a not hostile nature', or *a* + *bur* + *īn* 'not cleaving'. *Avārīk* is written by D. in Y. 28, 8 and Y. 30, 4, so that D. and the Pers. text of the Pahl., which very often coincide, evidently mean something. 'Other (friendly help)' is not so probable as 'unhurtful friendliness', 'friendliness without alloy'. *Dānān* (so read) should be in order as imper. of the caus. (or pres. part.(?)).

2. Read °*skereitīm* and as altern. °*pisyasū*, or *paisyasū*; see the MSS.; *stōi* with some = *astōi* infin. of *ah* = 'to be', 'who will wish her to be, etc.'; better as dat. of *stā* = 'abiding place'; 'land'; see *stēng* (transfer to *a* declension); *erezhjīš* = °*īnš*. Whether *pourushū* (so) = *pūrāshu* = 'among men (that share the sacred sunbeams)' is a question. Otherwise *paourushū*;

as the omission of the *a* is senseless, if it is ever inserted. *Ākā* may be acc. pl. masc. for *ākān(s)* shortened on account of the full term. in *stēng*, or, perhaps better, *ākā.stēng* is a *compos.* I would now render more in the sense of the Pahl. as 'evident' in the sense of 'illuminated', root however *ach*, 'enlightened'; see *hvarē-piš(k)yasû* (so, or better, *paisty°*). I think *pis* is the best adapted root as giving the proper idea in *hvarē.p°*, or *°paistyasû*. Others have seen the root *pas* = *spas* here 'among the men 'seeing the sun''. The case-form would seem accidental retention of original *su* for *hû*, loc. Such recurrences to originals should be expected. *Mâ*, instr., cp. Ved. *tvā*, or possessive (or possibly = *sma*). *Nishāsyâ*, *nî* + *han* (*s*, Aryan *s* as in *san* reappearing (hardly *nîs* + *han*)); but, reading *nishasya*, we might recall *ishasâ*, *nî(î)* + *ishasyâ*. Lines *c*, *d* may well contain the answer to *kathâ* of *a*: 'How shall the prophet seek for the prosperity of the holy herd, (representing the united tribes), he who desires her well-pastured for this land? How? Just-living lands which lie bathed in the recurring splendours of the sacred Sun (cp. Y. 43, 16); do thou grant these to be obtained by me (; the prosperous herds will follow)'. As *bavîhânām* is quite impossibly a deliberate error from ignorance (1st pers. for 3rd), the trlr. must have understood *ishasôid(t)* as an indefinite 3rd pers., rendering in the sense of his *khvâstâr hōmanam* (v. 1). *Khîm* shows that *hîm* stood with a Pahl. *h* = *h* which also represents *kh*. It is doubtful whether it ought not to be bracketed, being itself alternative trl., or else mere citation; *hîm* is translated sufficiently by *denman*. It is further explained as *gōspend*. *Varzîdâr* points to *vâstravaitîm*, the fields, and the agriculturalist. For *piš(k)yasû pâ°* must have been read, hence *pâ*, or *pesk°* from *par* was seen in the sense of 'defensive battle'. Can *vâdûniâyên* (D. has *°âîd*) be a pass. form for all persons? If not, where else is the pl. subject? Is it the collective *gōspend*: 'for whose liberal bestowal they, the herds, would be produced'? D. has *handâ* for *âê* in *c*. Line *d* is a puzzle. The word formerly deciphered *naskîh*, or *naskash*, I now consider gloss. All is tentative, but I strongly suspect that something like *va dehakîh* (sic, cp. *dihkân*) was intended. The Parsi-pers. Pahl. text has letters which might = *va dehî*; see its trl. Read as altern. *e*, 'Make ye the creation manifest [and that which is its hamlets] as an abode (?) to me in the world, and more' (*vêsh*, D. and P.; see Ner.). The word deciphered with doubt as *visastag* may be *nasastak* or *nîsastak* = 'abode' (see Ner.) so written through mistaking *nîshāsyâ* for a form of *had* (*nîshastan* seems sometimes carelessly written *nasastan*. M.¹ has *nî* °or *vî°*). This suits the following words *den ahvânō*. Notice that *khvâdrih* = *hvarē* cannot mean 'comfort' here. Ner. probably read *lak* (for *zak*) = *tvam*, and again *zak* = *ayam*, the last alternatively.

Khîm = *çilam*, *vâdûnîdyên* was rendered as = *vâdûnyên* by *kârayet*. J.¹, J.* and C. have *khâdyamtvam* (sic). *Khâdanam* renders *khvârih* mistaken for a form of *khûrðanô*. Read *razdâmandî* for the formerly misprinted word (*î* of unity, or of the abstract).

3. This strophe continues the prayer, but obliquely, passing to the 3rd pers. *Mazdâ* is hardly instr. *Anhaitî* has for its subject 'the joy-creating Cow' of v. 2, or a *gaê(ê)thâ* understood; see *âka stêng* in v. 2. 'The Cow' and the beatified settlements closely approached each other in association of ideas. *Chôist*, we should first say, finds its subject in *yê*; see S. B. E. XXXI, p. 172, but this looks like too close a following of the syntax. Perhaps *Ashem* understood is meant. *Ashôis*, less in the sense of 'reward' than usual; 'God's sacred blessing' is the sense, 'prospered righteousness'. Read *beatitudinis ut praeiitii sacri*, so better. One scholar adopts 'earthly lot and possession' for *ashi*; this might well be the sense sometimes in the later Zend, but cp. Vsp. 9, 1 where *ashôis* occurs with *chistôis*, and as qualified by *baê(ê)shazu*, 'with the healing virtue of the sacred blessing Ashi'. '(Yea,) may the prophetic supplicator attain to his desire, the prospered and orthodox settlement which Asha, the holy order, has promised, or may make sure to him (or 'which he has gained for himself(?)') the supplicator (*nâ* enclitic) who may indeed cause that settlement to prosper through the power of Mazda's holy blessing'. The last line shows vigorous idiom. The *dregvañt* did not of course 'share the string of settlements', but they were border farms, the nearest to his territory. He possessed, that is, he had, them as his neighbours. It seems to approach the use of the idiom used in the previous verse. He prayed for the Cow which he already possessed, but he wished to possess her as *rânyô-skereitîm* and *vâstravaîtîm*. D. offers *tarsakâsîh*, and *tarsakâsîh î lanman yakhsenunêd* in the gl. Other variations; D. om. first *î* in *a*, has *râî* in gl. (so M.¹), om. *va* and *pavan* in *c*, has *min valman î*, and ins. *î* before *dên*, has *yansegûnânîd* in *d*. Read *nazdistô*. *Arjânîk* occurs elsewhere for *anhayâ* as from *ah*, 'to be'. Here *pavan Aharâyîh* makes it more explicable. Energetic normal 'being' had an element of 'merit' with the later Zoroastrianism, see Y. 32, 16, Pahl. The trlr. himself corrects our mistaken censures in the gloss of *b*. *K.* and *V. M.* as subjects, or objects, do not imply that the instr. *K.* and *V. M.* were thought nom. or acc. *Nâo* (J.²) stood for *nâ* in the MS. used. 'He increases' is better understood than 'he obtains'. I had followed advice in transliterating *tarsdahîh*, as no MS. then accessible afforded the needed abstract term. *îh*. J.³ (?), J.⁴ have *samam*^o (?) in *c*. Haug's text of *d* is not to be defended in view of MSS., Pahl., and Gâthâ. *Vibhanjandâm* here = *vibhâgam*. I strongly suspect that a fut. of *grabh*, *grah*, was earlier read in *d*, gl.; J.⁴

is reported *âkrahshyet* (sic); see the Pahl., cp. (*d*)*grahishyati*. I read *arateshtâr* as nearer its original. Read *gâv(f)*, or *gâû* (?); I had written *gâû* as nearer its orig., following certain authors. Read *jihân* or *jahân*; the first is more orig.


4. Read final *g*. Read as altern. *d*; 'let me hear the offerers (so I now prefer) face to face (*âkâo* as loc. adv.) in the Abode of Song', or again, 'in the attained-to (loc. of adj.) Abode of song', or *âkâo* may qualify the offerers, see S. B. E. XXXI, p. 172. One writer boldly renders; 'that the prayer might stand on its path to the heavenly spaces (*âkâo*)', with *aredrēng* as gen. pl. (?). This sounds Vedic, but I would still take *ishô* as concrete. *Âkâo*, if acc. pl. masc., = *âkâs* = *âkâns*, cp. *ameshâo* = *âns*; otherwise loc. sg. adv. of *âku*, cp. loc. *âké* = 'near' (root *ach*); poss. loc. with *demânê(ê)*. *Aredrēng*, more naturally = 'things heard', cp. *vahmēng demânê(ê)* *garô nidâmâ*, Y. 45, 8, yet *aredrēng* is generally concrete. *Sraoshânê*, as 1st sg. conj. s aor. = 'may I hear', or possibly infin. in *šânê* (?) for imper. in that frequent use; 'may I be destined to hear'. Another, 'that the prayer 'may be heard''. Pahl. Var. D. *ghal* (*b*), *valman î*, *astînêd* (hardly *aityûnêd*) for *yekavîmûnînêd* (*c*), *ash* (so also M.¹) before *srâyem* (so for *stâyem*, Sp.) *valman* for *ghal*, and *vâdûnamam* (sic), (*d*). Students who are capable of objecting that the trlr. renders a pres. part. by a 1st sg. indic. are careless, especially when a 1st sg. renders a 1st sg. in a foregoing word. Once more *pavan aîtô dahishnîh* = *hadâ*; here *dahishnîh* = 'dispensation'. See *aîtô* p. 413; read 'in the dispensation of continuous existence'. Notice *levatman* which brings A. and V. into the instr. *Srâyem* = 'make heard' may correct us; or does *srâyem* here = 'hear'? Ner. does not see *sadâ* in *hadâ*, nor does he distinctly recognize the element of time as elsewhere. *Prakaṭatâ* = A. (Pahl.), expresses the element of 'light-giving' referring to the 'Fire' associated with Ashavahisht. *Kâryam* was the difficult reading, not *kârya*. The idea of *astînêd* = 'Cause to stand' = 'cause to attain' seems intended to be expressed in *samprâpatteḥ* (so I read with C.; J.⁴, J.* seem so likewise, but J.³, P. have *samttapatteḥ* (sic) hardly miswritten for *°krap°* (an element of dolourousness)). (*Samprâ*) *patteḥ* (= 'course', 'foot-traveller') (not *°prâptēḥ* = 'attainment') is in harmony with forms of *char* used by Ner. to render forms of *stâ* elsewhere. Read as altern.; 'this is the path of him that approaches on foot', or 'of him that stands inclining towards'.

5. Read *âviš(k)yâ*, also final *ê*. We have hardly 'O Mazda and Asha, ye Gods' with the pl. verb. The dual in such a case would infallibly occur; cp. RV. in very numerous instances. I should say that *aibi-dereštâ*

was far more naturally taken as an instr. here (with *avāś(k)yā avāñhā zastā-istā*) than as a loc. from °*ti*. If an instr. of the part. here, it may be the part. in Y. 31, 2, which see. Pahl. A 1st pers. of *hōman* is intelligently understood with *ārōi*. *Vaorāzatha* was read *vavarazathā*, or *varvarazathā*, the first syllable having recalled a form of *burdan*, see *yezrūnishnīh* (so) used to express the emphasis of the redup., not any portion of what now appears as *vaorāzathā* being actually mistaken, although *vav* = 𐬕 𐬕 might also = *var**. Or can we claim *mānsar-yezrūnishnīh* (so) as a bahuvrīhi = 'the one having the bearing of the Māthra', 'the prophet'? No MS. gives us *tarsakāśīh*, but we may so read, getting rid of *tarsdahīh* (D., M.¹ and DJ. have *tarsakāśīh* (sic)). D., M.¹ have *hū-ravākh-mīnēd*; read: 'when Ye are joyfully-minded, (and so 'propitious') toward him who has the bearing-on of Your Māthra'. D. has *vādūnāñd*, (M.¹ *vādūnīnishnīk* (sic)) (b); D. om. *lā* (c), and last five words in d. *Nikēzīd* (same char. as °*zēd*) would be nearer the Gāthā. *Pavan tūbānō* is a frequent and correct rendering for *zastā*. 'Beatitude given to us' is not very far from 'he may place us in beatitude'. Read *khvāhīshnīh*. Ner., as in Y. 32, 16, read 𐬕𐬀 with M.¹, D., Pers., in the sense of *hamā* or *hamāk* = *sarve* (so *sarva* in the Mainyō ī Kh.), but *amat* seems also altern. read and rendered *yat*, *b*, and gl. *Vāñchhayet* might point to a recognition of *var*, or *vraz*. Is *avistāvāpī* here an irreg. bahuvrīhi: 'what the Avista-declarer desires?' But see v. 6, also Y. 30, 1; 31, 1. *Arogyatām* (so) points to *khvārīh* = *vāthrē(ē)* in the sense of 'welfare', 'ease'. *Samīhe* points to *khvāhīshnīh* which takes *istā* in the corresponding sense. **var* = *bar*.

6. *Raithīm* = °*yam*. 𐬑 once stood here as Pahl. 𐬑 = *y* with inherent *a*, so in all similar cases, cp. *rāthyum*, cp. also *rāthemō*, Y. 44, 17; 53, 6. *Mahyā*, literally 'of mine', the gen. of the possess. *mā* (cp. the possess. *tvābis* in the RV.) is here used for 'of me', 'mine', as the dat. *mavaitē(ē)*, lit. = 'to mine', equals 'to me'. As to the historical questions arising out of the words . . . *mahyā rāzēng* . . . *sāhīd(t)*, see especially S. B. E. XXXI, pp. 167, 168, 169. Pahl. Notice the intelligent freedom in 'when they utter' for 'he who utters'; ignorance is here impossible. See Z. as the speaker in the gloss; see also the 1st pers. in v. 5 and 7. See *dātā* referred to *Mazdā* in *yehabūndāi*, which however shows a 2nd pl. preferred. *Rās* points to an etymology for *raithīm*, and *astishnīh* to an infin. (?) in *stōi*. 'His is the teaching' is a frequent and not improper mode of rendering 'he teaches'. The forms in *ishn* often express the force of the pres. part. in these trls. Read *astishnīh*, or *hastishnīh*. Var. D. has *yedrūnāñd*, or *ded°* (a), *shapīrānō*, (b), om. *li* (d), has *vādūnāñd* (gl.). Ner. Reading *yas te* with J.², render, 'I who to Thee am offering', but see *aīgh*. Ner. may have had *vādūnāñē* before

him for 'nānd. Perhaps 'I am affording praise and friendship to the holy bestower of protection' would be better in *b*. *Bhavāmi* inclined me to render *hōmanam* = 'am'; otherwise it might mean simply 'I'. *Prakriṣṭa-hādasya* seems meant for an imitation of *farhākhtih* (Pars. *farāghti* (?), so poss.), it is the Pahl. tentatively transcribed. *Ārāddhanām* may refer to *avistāp*^o, but see *yazishnō*. Read *a*, 'Since he establishes the regulation' (*karoti*). *Āshyām* might stand with a fem. noun understood, but see *çikshā*, Y. 32, 6, *çikshām*, Y. 34, 7 = *āmūkhtishn* (sic). J.³ has *yas te* (*a*), J.⁴ *yat ste*, J.⁴ *Jarathuṣtrasya* (*b*), J.* *çishyānām* (*d*). *Burand*, as more orig. Parsi, *bur* being undoubtedly the orig. of *bar* as crude form; see the altern. *bur* in *Ardā* V. Gl.; otherwise of course *barand*. *Sitādan* seems here written, and *sitadan* in v. 5. *Farāhātī*, or *farātī* may be best; the actual letters cannot be deciphered apart from the Pahl., for the difficulty in deciphering may be estimated when another scholar made the words out *frāhātānī* = *bisyar basī-dān*, 'knowing very much'. Read *yedrūd* in my former printing.

7. Read *zevīštyēng*, **tayēng* having crept in to fill out the metre, also final . As neither Sp. nor Westg. gave the reading of our J.² (now an Oxford MS.), nor the many others with *au*^o, I was forced to accept an *urvathō* formerly; see *urvathō*, v. 6. But I conjectured also the correct text, *aurvatō* after the Pahl.; see my altern.; see also S. B. E. XXXI, pp. 173, 4. *Comes* was of course pl. of **mis*. *Yaojā*, 1st sg., or poss. 2nd sg. imper. to *Mazdā*, the pl., as in *d*, often following a sg. in the same strophe, or *Ashā* may be voc., thus suggesting a pl. in *d*; we should however expect the dual. An instr. *Ashā* is here especially well in place. The powerful chiefs were enlisted through the inspiration of the Holy Order, and as passionately devoted to its maintenance (*Ashem deryāi*, Y. 43, 1). *Zevīšt(a)yēng*; cp. Y. 28, 9. The meaning 'well-incited', 'fleet' may be allowed here as differing by a shade from 'willing', 'with willing zeal', etc.; see *aurvatō*. *Jyāitiš*, to *jyā*, cp. Y. 29, 5, sense carried over. Or read *jayāiś* (?) instr., 'through the incitement'; cp. *açvahayair* .. *nāmobhiḥ*, RV. IX, 96, 2; *prāty ardhir yajñānām aṣvahayō rāthānām ṛishih sā yō mānūrhito vīprasaya yāvayatsakhāḥ*, RV. X, 26, 5. *Perethūš*, a characteristic Iranian conception, meaning 'the straits of life ending in the Chinvat passage', 'the Bridge to the other world', an idea already well marked in the Gāthās; it is pl. of distinction. Others take the word as qualifying *aurvatō* in the sense of 'stout', etc. I prefer of course my former altern. and the rendering in S. B. E., putting my first trl. in the second place. The Pahl. trlr. gives text and meaning in *arvand*; *yāmtānishnō* = *jyāitiš*, 'a coming to' = 'a gaining'. *Vaḍarg* = *perethūš*, *chīr* = *ugrēng*. *Vakhdūndār* (see the Pahl.

trl. in v. 8 d) shows correct freedom, or else a differing reading; 'may I be a receiver of your aid' shows a sufficiently vigorous grasp of the sense of 'be ye for my aid'. I now prefer *âyûjem*; notice *yâiś azâthâ* not rendered, showing freedom. Var. D. *dâdistânö*, *dôshak* M.¹ D.; D. om. first *va* gl., D. *î avö î* in both *b*, and gl.; D. *va chîr* . . *aê* (so M.¹) *c*, gl., D. *giriftâr*, *zakam î* (*d*), *î lekûm* gl. *Ashavahishtö* is again rendered, as often, *parisphutâm* by Ner., probable allusion to the 'fire' with which A. was associated; see on v. 8. One might consider Haug's *na çaknomi* (*d*, gl.) as giving the better sense, but see the Pahl. and the leading MSS., *çaknoti*, P. *°amti* (3rd pl). All but J.³ have *ava* (so); see *î Lekûm*; *n* and *t* could be easily confused in MSS. J.³, *sâhayatâ* (?), so P. (*d*, gl.). *Hastînd* (?), or *hastênd* for *hastend* (?), or *hastand* ('*ind* occurs as a Pâzand term.).

8. Read *aredrahyâchâ*. *Îzhayâo*, to *îdâ*, or to *îh*, *îhâ* the idea of 'worship' is of course present; see S. B. E. XXXI, p. 174. *Aredrahyâchâ* is quite possible, and perhaps better, as concrete, 'helpful and devoted worshipper', see S. B. E. XXXI. 'Virtue' of course bears an active sense here, see the altern. for the Pahl. word 'efficiency', possibly including also 'insight', cp. the New Pers. No one should object to the 1st pers. *srâyem* (followed by the 1st sg. in *b*), reproducing the participle. The glossist, if not the orig. trlr., mistakes, I think, the 'metrical feet'. Aside from the gloss, read *b* as continuing *a*, no new sentence. *Mînishnik*, as in Y. 28, 1, is an intelligent expression, shutting out a religion of gestures. Line *c* shows freedom, the gen. being better rendered by adj. and verb. In *d* *rûbishnikh* has clear reference to *yâmtânâ* in *b*, yet the termination of *hunaretâtâ* (*etâtâ*), looking like some forms of *i* = 'to go', may have suggested it! *Hûnarîh* is rendered etymologically on account of the connection, otherwise read 'skill'. D. has *pâi* in *a*, om. *pavan*, has *yadmanîh* for the *dastîh* of Sp. and M.¹. M.¹ and DJ. have *mânishnik* (?) (*b*); D. transposes like the Pers. in *c*; D. ins. *râi*, (*d*). While the Pahl. trlr. or glossist renders *padâiś* doubtfully, Ner. seems to plunge headlong into blunder with his 'two feet', but J.⁴'s *pâdyâ(â)bhyâm* shows a slight modification. Sp. is bold and perhaps correct in taking *vikhyâto* 'smi' actively; see the Pahl. If he is correct, what care Ner. requires! Haug mistakes, I think, in rendering *avistâvânîm* 'the Avesta and Zend'. *Jund* renders the Zand (Zend) elsewhere. *Zôhar*, rendered *balâm*, was misread (as few indeed would perceive) for *zavâr* (properly *zavar*). *Nivdsanam* points to DJ.'s *mânishnik* (sic for *mînishnik*); *parisphutâm*, for *Ashavahisht* associated with the fire, might perhaps be rendered 'brilliantly' here. Also note that *vahisht* would be expressed by 𐭣𐭥𐭭𐭮, so also *vakhsh(t)*; and *vahisht* = 'heaven' suggests 'light',

while *vakhsh* is often rendered by Ner. as *kāç*. Does this similarity of *vakhsh* and *vahisht* explain this *kāç*? Read *gūyam*.

9. Read my antiquated translit. in my former printing *mahyāo*, *hyēm*, and as preferred altern. for my former trl. *beatitudinis ut praemii sacri*. *Ashôîš*. Here again, as every where in the Gāthās, we must adhere to the meaning 'sacred' 'blessing', 'benefit', and to this as verging upon the sense of 'reward'. But here, as the context shows, the idea must be stretched as far as possible toward *purae-indolis*, the lit. meaning. The worshipper declares that he will approach the Deity with his Yasnas, and the ceremonial and morally righteous deeds inculcated and inspired by the Good Mind, and then, when he has become possessed of the sacred blessing of holy character, the consequence will follow; he will become the recipient of the wise man's (or the good offerer's) reward. It is illogical and senseless to render: 'When I get my property, I will be its recipient'. It is rather bold to render *hudānāuš* (*hu + dā = dhā = 'the well-disposer', or 'offerer'*) as governed directly by *gerezdā hyēm*; 'then I shall eagerly attain to the beneficent reward'. If it were not for the meaning 'beneficent' (so), 'seizer of' with the gen. would be admirable. *Ishayās* would fit the metre better, which is important, but cp. the Ved. stem of 1st *ish*, *ishya*, and *ishyan*, the sense need not interfere, as the two *ish*'s are related. *Gerezdā*, to *grīdh* = 'approach eagerly with desire'. Whether the influence of the important Y. 29, 1 induced a use of *gar(e)z* (*garh*) for exclamatory prayer when no adverse circumstances were prominent in the connection, is a question, cp. Y. 51, 17. The Pahl. trlr. is free as to the case of *tāîš*; he was not ignorant of the instr. No one should object to 'I come toward Your sacrifice with praise' for 'I will come praising to you with sacrifices'. *Yadā = pavan dahishnō* well = 'in that dispensation or time', see *amat* = 'when', and yet *dahishnō* was used simply because of the syllable *dā* (as often in similar cases, a correct use caused by an outward form!). For *tarsdahîh* correct *tarsakâîh* (so) without MSS.; see Ner.'s *lakshmiñ* which shows a sense of acquisition recognized in *ashôîš*. *Hōmanam pādakhshah* should be considered a good rendering; see *mahyāo* absorbed with freedom in *hōmanam*. *Hudānāuš* as gen. is managed fairly. D. has *î* in *a*, *tarsakâîsh* (sic), or *tarsagahîh* (?), °*agah*° (so) for °*akās*° (so), *vādānamam* (? sic), *pādakhshah* and °*shahîh* (c). *Ārādhānam* may be meant, as adj., yet see the Pahl. An illustration of Haug's seemingly absolute want of acquaintance with the Pahl. trl. at the date of his Gāthās is curiously given in his remark on *sammukham* and *paidā* (so); the word renders *padīrakō*. Can Ner. mean *sudāninam* as if to *ad āna*, cp. 3rd *dā* = 'cut', or a 7th (?) *dā* = 'to purify'?; or was he imitating *hudānāuš*, cp. *danā*? J.* fails to write *anusvāra* in

stutiṃ as often elsewhere, J.⁴ has *lakṣmīṃ* which is also only added by a later hand. 10. With a laudable desire to recognize as fully as possible everything which the composer of the Gāthās has written in a feeling for nature, some would render *vareshā* 'woods', and change the text of *āiš śkyaothanā* to *āiškatā* (= mountains) without the authority of MSS. I fear however that the word *ś(k)yaothanā* interprets the foregoing *vareshā* as a 1st s aor. conj. of *var(e)z* in the sense 'What I shall do *at first*, and *what later* as supplementing (= besides) these things (*pairī āiš*)'. *Ashā* preceding *Mazdā*, renders a conjunction of the two in *Ahurā* (= 'Ye Gods') very improbable; in fact the voc. *Ashā* is suspicious, perhaps adv. instr. is better. The *hōsh* of the Pahl. trlr.² here (for *ukshā*) corrects his *vakhshīnīdār* at Y. 46, 3. *Pairī* is rendered by *pēsh* = 'before', in the sense 'in view of', or 'on account of'. D. *pēshō*, or *pēshan* (?) (°*ān* (?)); see Pers. *Valmanshān* proves that the trlr. distinguished between *āiš* as a particle, and *āiš* as a pronoun (see Y. 31, 2). The loc. *chashmām* = °*man* was first seen and explained by the Pahl. trlr.; see also Ner. *Rōshan* + *ēd* (for *ait*) is best. Sp.'s text (K.⁵) seems nearest to *rōshīnēd* (sic). M.¹, D. have *rōdīnēd* (so) = 'causes to grow'; cp. *vakhsh* rendering *ukshō* also rendered here as 'light', *arūs*, see *dakhshak*. *Arejad(t)* may well have been read *arēdād(t)* (*ardh*); one MS. gives a hint in *arezdād(t)*. Or D. might seem *rōsō* (sic) + *ēd*, in D., separated, for *rōshan* + *aitō*. M.¹ has also *aīghshān*. *Pavan* may = 'as', or 'by'. *Arūs* has been unnecessarily transliterated *khrūs* = 'a cock'. Ner. had no such conception. For *tarsdahīh* written in default of better for what seems *tarsakāish* (?), or °*agāhī* (?), I would now correct to °*kasīh* from other places, gl. aside, case oblique. Ner.'s *yasya* may be alternative for *yat*. *Hōsh* (*hūsh*) is rendered as in a figurative sense by *chaitanyām*. *Samārachanām* = 'order' in the sense of 'embellishment', or °*rechanām* (J.³, J.⁴) = 'purification' (?). All have *manushyānām*. Ner. must not be considered in his turn ignorant of all Pahl. grammar from his freedom in *d*. Read *pēshīnagān* for the misprinted decipherment of the confused writing; read *khrūs* perhaps, but 'cock' was certainly not meant; cp. *khraozhō*, also old Pahl.-paz. gl. *khrōshd* (so), *khrūshēd* might better be *khrō*. I meant *hūshhan* (?) + *ya'nī*, etc.


11. As to caesura see *b*. *Aojāi* might = 'I will name myself', better mid.-pass., as so often. Perhaps we should read *isāchā* (act), so J.², J.³, so also J.⁴, but it is corrected to °*sāi*. *Varštām* is either gen. pl. shortened on account of the metre (cp. *devām* for *devānām*, etc.), or it is a 3rd sg. mid. imper. (so, long privately taught) with neut. pl. subject, or with *dātā* understood as subject. 'Let these truly righteous acts of praise be accomplished', or, 'let the Creator of the world accomplish for Himself what may be most prospering for the cause through grace'. Pahl. M.¹ gives us

the needed *aētūnō* = *aḍ(t)*, D. *yakhsenunam*, M.¹ *dārēm* (*a*), D. *yehabūnēḍ* in *d*, see DJ. The trlr. had *aojō* before him, or read *aojāi* as a verbal form from the root of *aojō*, and this is a solution well worth considering; see *tavāchā īsāichā*. 'As your praiser I will have power in the future, and I have been your praiser so far as I can and may'. The trlr. was not ignorant of a root *aoj* = 'to say'; see Y. 43, 8 where *aojī* = *hōmanam* . . *gūft*. He may well also have recognized the form as well as the root of *staotā*; 'Your praising is strength to me' may be free for 'I as Your praiser will have strength'. See also the roundabout perf. in the gloss, showing unquestioned freedom in *aītō*. *Isāi* (or *isā*), as ever, to *ish* = *ichchh* probably erroneously, but always possibly correctly; here the trlr. may have recoiled from tautology; see *tavā*. *Dātā* he took as imper. 2nd pl.; *are daḍ(t)* was probably divided *are.dad(t)* in his MSS., and probably (not certainly) regarded as a puzzling neut. But, on the contrary, these seeming errors may be each and all mere freedom, or inherited views which he feared to change. *Varštām* was seen as gen. pl., and rendered in the concrete. He notices the superl. *frashōtemem*. Ner. has his eye on *aōjō aīt*, and blundering, or correcting us; J.⁴ has *āste*; J.⁴, J.* have *bhavāmi* for *karomi*. J.³ om. *yat* in *b*; J.³ *antah sampārṇa* (?) *uttamasya manasaḥ*. In *d*, gl. I followed C. as nearer the Pahl., but still *yehabūnēḍ* may be imper. J.³ has *svāmin prasādam prasādapūritam* (so) *dehī pravāhena*, J.^o *bhavāmi*; P. has *svāmina* (?) and as J.³. J.⁴ is reported as *svāmin yat krimaḥ* (?) *yaḥ prasādaḥ pūritam* (so) *prasādam dadyāt yat pravāhena* J. (?) *bhavāmi bhavet ayaṁ prabhāvahe* (so) *çighram bhavāmi*. J.* corresponds with J.⁴ from *svāmin* on save as to *pūritam* (sic), *dadyat* (sic), also *pravāhe* for *prabhāvahe* (so). C. follows J.⁴ till *bhavet*, then *yam pravāhe çighram bhavāmi*. *Tut* (*d*) is a mistaken word, I think, I misreading Sp.'s handwriting; omit it. Parsi-pers.; *deham* and *dehad* as more orig.; otherwise read *dih°*, *deh°* also in other MSS.; so *badlah* in other MSS.

The Gâtha(â) vohukhshathra(â).

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1. Read final  J.* has *vidush°*, *ś(k)yaothn°*. With some *khshathrem* = 'field', (?), better *kshêtra* = *shôithra*. As to the reading *vidishemnâis* (see the MSS.), poss. to an aor. of *diç*, with monstrous transition; 'actions that are being well discriminated' (it agrees with *ś(k)yaoth(a)nâis* without doubt); or it is a formation from the aor. of *dhâ* 'actions that produce it', or 'arrange it'. Reading *°dush°*, consider *dūvas* as pointing; to a root

du in the positive sense, 'actions which inspire it with zeal', etc. Then consider *viduś* as the stem, see *vidushê(ê)* in v. 8. If to *dush* = 'afflict', then *añtare-charaiti* is in analogy with *añtare mruyê(ê)* (also with the instr.) = 'interdict', 'goes between, as holding off on each side', so, 'opposes'. Some prefer the dat. °*emnâi*, but see *ś(k)yaoth(a)nâiś*. Probability almost inclines to *dush* in the 'good' sense, but then *añtare ch.* = 'enters', or 'pervades' (?). Some might take *varshânê(ê)* as dat. infin., with *ahmî* or *mahî* understood = 'I will do', 'let us do', better as aor. conj. mid. Some would emend *a*: 'He afforded (*abibar*) as the best lot wished-for by us (*îstem*) . .'. D. ins. *î*, *khûdâi* in *a*, om. *avô*, and *va* in *a* gl., om. *va* in *b*, om. *î*'s, has *yehevând* in *c*. M.¹ as K.⁵ (Sp.); the usual liturgical notes follow. Read *avâyađ*. The Pahl. is intentionally free with *avôm*. *Vidushemnâiś* seems referred to a *du*, = 'to favour', extended by 'sh'. The root ideas are indicated, *bahar* = *bâgem*, *afzûnô* = *îzhâ*, *kevanich* = *nûchîđ(t)*; even *vâdûnyên* points to *char* in one of its meanings. The glosses break up the otherwise easily established connection. Haug's *kâmine*, although against the other MSS., should be read at least as an alternative. I had proposed an altern. masc. in *uttamasvûmikâmin°* as feeling the influence of *upari*; see the gloss. (I do not of course see a masc. in *vibhûtim* in agreement with °*kâminam*, but *upari* may possibly govern it.) Notice *varsh* (*vrish*) in the rare sense of 'bestowing'. *Kuru* = *varzishn* as infin. for imper. *Baharah* as more original; otherwise *bahrah*; *burishn* as older; otherwise *barishn*; see altern. crude form *bur* in Gl. to *Arđâ Virâf*. Read *gûyađ* for the misprint.


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was his second thought. *Vāñchhitam* (?) is for *isht* transcribed only by the Pahl. trlr. *Tvam* (so also J.*) points to *Lekûm*.

3. Read final *u*. *Gēushā* is adverbially used 'to You let them assemble with the ear (that is, to hear) who are guided by Your (ceremonially prescribed (sic) moral) actions'. Some prefer the Vedic sense of *ghosha*, 'with loud call' (cp. Yt. 10, 85), but cp. also *gēushāiś*, Y. 30, 2. I now prefer *hēmyañtū* = 'let them come'. Whether *vē* can be the object which the pious 'lean upon', 'hold to' is a question; but read as a possible altern.; 'who incline to You (*sārentē*(ē)) in their actions', or 'are governed by You (gen. for abl. (?)) as to their actions'. *Ukhdhāiś* as 'chanted words of the ritual', 'hymns and recitations'. D. and M.¹ have *vādūnānd* in c, gl. Notwithstanding *avō*, *ham-sātūnishnō* might be infin. for imper. conj., and so render °*yañtū*; but a conj. imper. only would literally render °*yañtū*. 'Would'st provide' for *vādūnāi* (also equalling 'may'st thou', or 'provide thou') points to *hōmanih*. Ner.'s *lābhaḥ* seems to render *khūrsandih* (so read); *nyōkshāḍār* was prob. translit. *nadūkāh*° = *ṣubhena*; but *sarve* renders (?) *hēm* = *ham* (sic). *Karomi* shows that he read *hōman* for *hōmanḍ*. *Parisphuṭam* for *Ashavahishtō* again prob. points to association with the Fire. *Prithak kar*° renders *dakhshakīn*°; elsewhere *chihna* is used. *Karoti* can hardly stand in c; read 'Thou makest distinctly separated'. J.⁴ has *karmanāḥ* (so). *Shun-īda*(ā)r as more orig., otherwise *shan*°. Read *gunāh*.

4. Read *hyēn*. *Kuthrā* and *kū* (= 'whither' and 'where'), like their English equivalents, often express mere despondent interrogative. But in English the fuller form is much more expressive: 'Where is the fseratu (see p. 495, concrete, or abstract 'thrift') by the side of the *āri* (cp. *ari*). This is the same thing as 'is there a fseratu . . .?', but much better expressed. Some prefer *ārōiś ā* = 'with preparation', 'easily', and *merezhdikā*, as nom. D. has *vādūnānd aigh* in a, *va aigh yāmt*° *i* in b, *jīnāk i va*, gl., M.¹ om. *aigh jīnāk*, (b) gl. D. has *aigh Vohūman i*, *hanā i lak* c. *Aigh Ashavahishtō* would be better as gl. J.* has also *kila*; J.³, J.⁴, J.*, om. *Mahāj*° in c. *Parisphuṭam* may be once more rendered 'bright', or 'brilliant' as = *Ashavahishtō** (the Fire); °*bhuvanām* shows that *pāhlūm* was taken as = *vāhisht* = 'heaven'. *Buna*' is probably miswritten for *bundah* which occurs in MSS. **Ashnā* for a part of the char. in *Ashavahisht* leaves the last unexplained.

5. *Vīdaḍ*(t), poss. to *vidh* = 'cherish with veneration', or to *vi* + *dā* sense of 'produce' (?), 'develope the cattle-culture', 'multiplying the herd', or *vīdaḍ*(t) = *vindaḍ*(t), 'acquire as a blessing', not as 'wailing' Y. 29, 1, or 'get additional herds'; see the previous v., cp. Y. 50, 2. Elsewhere I have remarked that 'gaining' was less the object than 'preserving' the threatened

herds; yet acquisition was of course desired. *Nemānhā* with some = 'with modesty', I would not abandon the religious sense. *Dāthāē(ē)ibyō* with some rather = 'those established in character', 'the willing'. *Khshayās* with some = 'being able', but the *vāstrya* was a representative saint, an ideal agricultural chief; his office was conceived as blessing the 'clean' creation. Some prefer *ashivāo*, 'endowed with blessings, or rewards', or again with 'property'; but if ever *ashavan* is in place it is here with the *vāstrya*. D. has *zak pūrsih*, *aighat levatman* (a), *hōmand*, M.¹ *hōman* (b); D. has *valman ī*, DJ. and D. *pādakhshākīh* for *shalītāīh*, M.¹ *zakash* in c. The Pahl. trlr. had probably before him the reading *yā thwā* = *mūnat*, hence his *pūrsih*. It is hardly probable, although it is possible that *peresās* standing before him as *peresas(š)* as a 2nd sg. = *peresō* may have influenced him; see *hās* = 3rd sg. *hōmanād* (freely). Each of the present participles is rendered in different places freely, possibly on account of the rareness of the use of the present part. in Pahl. One would suppose that *avō*, notwithstanding its position, ought to apply to *dahishnō*, and that c might be read: 'and to the creation in the sovereignty'. 'As righteous (or endowed with blessings) he wisely designated' should be considered fairly reproduced by 'His is wisdom through righteousness, whose is he who is the just *rađ* for the creation' (so). Ner. was not misled by *mūnat*. It is curious that he does not notice either *pūrsih*, or *peresās*. J.⁴ has *kuryāt* in b gl.; and J.³ *kuryati* (sic) in c. Haug's MS. partly corrected the Sandhi. Read perhaps *ākhar*.

6. Read *aš(k)yō*, and final 𐬨. 'The better than the good' = *sum-mum bonum* to the worshipper. This is certain; he approaches it in Y. 42, 3, and the *chā* carries on the connection, 'who also gives, or completes (*rādh*) that according to his, the *vāstrya*'s prayer, *vārāi* is A. M.'. With *dazdē(ē)*: 'Who receives (?) the highest beatitude . .'; this must be the *vāstrya*, and this destroys the sense unless we change the language, reading *Mazdā* with the best MSS., but *Ahurō* is alone reported. D. has *shapīrīh* . . *valman ī* in a, *vađak*, *ī* 's as DJ., *aigh min* . . *ī valman* . . *vādūnāīd* in b, gl., *rāi* in c, and *vādūnāīd* (so M.¹), in c, gl. *Vārāi* with *rādađ(t)* should be considered fairly rendered. *Ahurō M.* is thrown into the gen. with no impropriety whatever. According to the gloss, and aside from the Gāthā, *vidāitī* refers to punishment, but aside from the gloss, 'by whom the *rāđīh* is not fully given to Him . .'. Ner. varies greatly from both Gāthā and Pahl. *Uttamānām uttamātvaṃ* might be intended to render *vahyō vanhēuś* as 'that bestness (sic) of the best things' rather than the Pahl. dative sense. *Paribhramati* means here 'turns' in the sense of 'ending a straight course'; and not 'wanders about'; see its Pahl. and Gāthic. J.³, J.* have

kuryati (sic) in *b*, J.³ *nikriṣṭa* in *c*. Read perhaps *ākkir*; we may accept the doubtful word as *bundah*.

7. Read final *u*. Immortality arising from the idea of excessively prolonged life, as the name of the Seven. *Amesha* meant 'eternally deathless'. Health and Wholeness = 'total weal'. *Spēništā m.* poss. instr. *Tēvīshī u.* duals in apposition with *A.* and *H.*, not instr. sg. *Señhē(ē)* with some, 'I pray for', 'I hope for'. Aside from the gl. *Amerôddā* and *H.* would be acc. of course, also *tūk(sh)ishnō* (is it *tvakshishnō*?). Read *c* altern.; '... which energy, etc., is in the teaching (loc.) of the Good Mind'. *D.* has *yehabūnāi* ... *tāshīdār*, *va* for first *ach*, has *hūrvarich* (or *aur°*), om. *ī*; M.¹ *tvakshīdār* (?) (or *tūksh°*), *hōmanāi* in *a*; *D. ach*, for *ī*, om. *ī* after *mīna°*; in *b*; *D. ins. ī* bef. *tūbān°* in *c*. J.* is defective here, so J.⁴; their orig. was probably in bad condition. J.³ is complete. Perhaps *c*, gl. is better thus; 'since that is learned by assiduous study, that which it is necessary ... to do'. *Dehī* as more orig. Parsi, otherwise *dihī* (?); we should expect *dih*, or *deh*; see the Pahl.

8. Read final *ē*. The two *vīdushē(ē)* would naturally refer to *tōi*. *Ākōyā* (if not a denom. from *aka* (?) = 'I will do evil to') is in antithesis to *uštā*, and both are adverbial, one instr. (?), the other loc., and not further declined. If *ākōyā* seems suspicious as a fem. instr., consider *ākōvā*, by divergent declension, or with the suffix *va*, an instr.; *𐬨𐬀* is often miswritten for *𐬨𐬀*; cp. *mruyād(t)* = *mruvād(t)*. Read as altern: 'To Thee will I speak ... for he is satisfied with his counsel (?) who speaks to the wise'. *D. zak ākās* (*a*); *D. om. ī* and the two *va*'s in *b*, *D. zak mānsar* ... *zak ī ākās* ... *ī dānāk* in *c*. Without gl. as altern.: 'For thus this which is Thine is to be spoken (*vakshyā* as fut. part. or freely as fut. 1st sg.); (*b*) there is a smiter of the wicked, and in happiness (see the loc.) is Righteousness to be maintained (*c*) for that is the Manthra's bestowed gratification ...'. If *iyām* is read with J.³, *P.* in *c*, then *dīnīh* is understood from *a*, gl. Does *sum-ādhanāyēt* mean 'set in motion', 'cause to stir, or advance'? Or is it a denom. from the noun? Read *gūyad*.

9. Read final *ē*. As to *rānōibyā* see p. 450 on Y. 31, 2. *Khshnūtem* is, with my alternative, perhaps better understood in its secondary sense of 'satisfaction'. It can be referred to the two parties, one of them being the 'evil' party, just as *ashīš* can; see Y. 43, 12. The sanctity of the holy one of the two *āsayāo* carries off the awkwardness of attributing a *khshnūd(t)* and an 'ashī', or possibly also a 'rāma' to the evil. If it were not for the presence of the righteous in one of the *rāna* (*rānōibyā*) the expression

khshnâtem would not have been applied to both; its application to both is difficult. *Khshustâ* need not at all necessarily mean 'melted' only. Its primary and Gâthic meaning is 'beaten out'. *Tâpayê(ē)iti*, Yt. 17, 20 is not at all decisive; the forged instrument was 'hot'. Or, if molten iron was there intended, then the word was applied to 'melted' metal only in the later Avesta. *Dakhshatâ* is clearly referred to 'utensils' in the later Avesta; the Pahl. associates the word with the utensils of the offering, and *Khshathra* was the god presiding over metals positively without exclusive reference to melted iron or brass, while yet he bears the name *ayôkhshusta*, cp. Yt. 2, 2, S. 1, 4. The 'bath of melted brass' was a development of the later Zoroastrianism. *Ahvâhû*, if equalling 'in the (two) worlds' (cp. Y. 28, 2, and Y. 29, 5 (?)) is a transfer to the *a* declension. We should expect *anhvo* (*anhvô*), or *anhushû*. We might possibly read *aibî-ahvâhî*, 1st dual (*ah* + *aibî*) = 'will we two use the iron (cp. Ind. *as* + *abhi*) to make a weapon, (*dâvôî* from *dâ* = *dhâ*). *Savayô* (read *sāvayô*) is, (see *dâo*), a 2nd sg., caus., or denom. of *su*; with some a gen. inf. = 'to help'. Some might colour; 'let us (*Vistâspa* + *Z.*) two take pains (?) with the forged iron to have a weapon'. D. has *tarîh*, M.¹ seems *shnâyîñîdârîh* in *a*, D. om. *î*, has *bûkhtô va*, M.¹ *âirikht* (so I prefer at present), D., *î sâlchar a*, gl.; D. has *asinô î . . pavan kolâ . . zak p.* in *b*. I prefer now *âirîd*, if to *rîdânô*. The init. *a*'s should be distinguished, whether *a* priv., or *â*. *Yezbekhûnishnô* = *dakhshem* considered as one of the sacrificial implements. J.³ may read *jyotô*; *anupakâriñâm* may be explained by *a* false translit. of *asinô* as *adînô* = 'the lawless'. Did *niçchayena* = *a* read *nipishtô*?; no letters like *n*, *p* appear in the MSS. Could the syllable *nis* = 'apart' have been associated with 'striking apart' in forging the iron? *Gâdham* shows that DJ.'s *pavan sâkht* was read. *Dehad* as more orig. Parsi; otherwise *dihad*. *Jihân*, or *jahân*; *jî*^o is more original.

10. Read final *ē*. *Marekhshaitê(ē)* is well in place in its natural sense after v. 9. With some *anyâthâ ahmad(t)* sic (see the MSS.) = 'without occasion from us'. *Hunuš*; *hunavô*, and *hunûiwyô* (so) seem proper names in Yt. 13, 100, Yt. 19, 86; so poss. here. Some have thought of the Huns(?); we certainly have the Turks in *Turâ*. *Gad(t)* (cp. Y. 43, 1) poss. exclamatory = 'so may it be', Amen; or = *ghed(t)*, but *tê(ē)* final is difficult. (*Gatê(ē)* as infin. 'I pray for Asha with the Good Ashi to come' had circulated for many years as a suggested reading; later *gaê(ē)thê(ē)* was suggested as a conjecture). Some might colour: 'Therefore the man who will destroy me without occasion from our side (*anyâthâ ahmad(t)*), O M. is a son of the house of the enemy . . . for myself I call the Law here with a happy lot

in my tribe (*gaēthē*). D. has *zakāi* . . *I min zak A.* in *a*, *amō*(?) or *am va* in *a*, gl.; *zak dām* . . *hūnōshakō* (so M.¹) *ī* (*b*). *ī ganāk*, gl., *la* for *lī* . . , *ī shapār* in *c*. *Vādūnyēn* may = 'do thou'. The gl. and the *ī* (om. by D.) spoil this trl. Read: 'Thus the man who slays me in a different manner from that, O A., that one is the H. of the D.'s creation . . '. *Yo* is Sp.'s insertion = *mūn* = (?) *yōi*. J.³ (?), J.⁴, J.* read *sapratipakshām*, doing away with the *apratī*° of C., P. Read note 5 in accordance. The sense in my trl. is preserved. We may consider *āyīnah* imperfectly written in the MS., as an equivalent of *āyīn*. *Paidāyish* would be more in New Pers. fashion, but I transcribe as Parsi.


11. *Achistā* may mean 'who has declared himself' or 'who is declared', 3rd sg. pret. mid. of *chīd(t)* with augment or prepositional prefix *a* = *ā* (original Pahl. initial *u* = *a* or *ā*; the word stood in the Pahl.). Some might colour: 'Who, O M. is true to Sp. Z.? who is seriously (*ashā*) his disciple? Where is devoted Obedience? And who has distinguished himself in honesty (V. M.) as true toward the revelation'? D. has *valman ī*, (*a*) *va mūn* (*b*), *pavan rādīh*, (*b*, gl.) *mūn mūn* (?) *āgh* for *va pavan* (*c*). Of course we might read: 'Who is Z.'s friendly man?' The trlr. read *vāo*; (see the MSS.) = *Lekūm*, so in *c*; he shows no ignorance of *vā*, so Ner.; in Y. 31, 9 Ner. renders *vā* = *vā*, and the Pahl. trlr. does not render *Lekūm*. Ner. has his eye rather on the *Gāthā* here. He may have read *javīd* for *dōstō* (see the char.) = 'apart from men', 'separated among them'; cp. *āntare* in the sense of 'division', yet also = 'among'. One might suspect *nirmalatayā* to = 'with clearness'; but see the Pahl. *Bundah-m.*° occurs in other MSS.

12. The differences of opinion as to this verse are very great. I refer *Vāē(ē)pyō* to *vip* gunated, plus the suffix *ya* in the sense of the Persian *ghôlāmbārah*, *paederast*. Others as = *relictus ab omnibus*. *Peretō* I refer to *peretāo* of the next v., as a loc. sing. of *°tu* in the sense of 'strait', 'time of trial', orig. sense 'bridge', cp. the *Chinvad(t)*, or possibly, cp. Y. 48, 2 *mēng perethā(°ō)*. A very interesting opinion has long circulated privately that *pereto-zemō* = 'exiled from the land', in itself a very possible rendering, but see the next verse. I take *urūraost* as = *ruraodt* (so) = 'grew up'. Others regard the root as *rudh ruṇadh*° = 'was barred out', 'hindered'; 'when he was hindered from abiding in it' (*astō* as gen. inf. from *ah*). I take *astō* as simply equalling 'body', 'when grown was his body in it, the scene of temptation'. *Vāzā* is taken by some as the Ved. *vājā* in the sense of the 'two horses'. *Zōishenū* as connected with *jeh* = 'to snap the lips'; *aodereščā* as = 'of water', gen. of *aodare* (cp. *ūdhar* as possibly = 'rain-water', cp. *nar*, *nerēš*). 'Although his two horses snapping after


water, turn in here, toward this place from which he was shut out'. I think that the dual *charataschâ* may more probably refer to the two names, if not to the two parties, *Vaê(ê)pyô* and *Kevîno*. 'When they two approach him (dramatic present for past) with the impure strength of venereal passion'. *Zôishenû* (cp. *vîzôîštâm*, Pahl. *pâktûm*). I cp. *ûdhar* in the sense of 'bosom' (reference to the organ involved in the crime of paederasty). It will be seen that I prefer to proceed with the exercise of the faculty of judgment, rather to construct renderings which have only the merit of differing from predecessors. These latter are however always valuable as alternative conjectures to keep the inventive faculty in play. D. om. first *î*, (a), has *aîghash*, *afum*, (b), gl. M.¹ has *aîsh yât°*; D. has *mân dên* (P) *mân*, (c). *Shnâýînêd Kik* is better, so D. *Ahmî* is erroneously taken as the verbal form. *Urûraost*, like *urûddôyatâ*, Y. 44, 20 (which see) is rendered by *rânak°*, but in what sense? Does it mean 'incite my development', 'further my growth' in the body? Or does the Persian (see a) give the correct clue? Perhaps 'in the cold which is accustomed sin' (c) would be better; cold of itself in the later Zoroastrianism is the work of the Evil One. The trlr. read *sarat°* (?) which suggested 'cold' (see a). The letters *o*, *d* in Pahl. might also spell *vad* = 'bad', hence possibly 'sin', or else the meaning suggested 'sin'; or *aodereš* may have recalled *aota* as = 'cold'. But *charatas* might be rendered by *vâdînêd*, and *zôishenû* more naturally suggests 'sin', but see the order. The Parsi-pers. trlr. took *peretô* in the sense of 'street'. Read *gunâh*, and perhaps *âyinah*. J.³ inserts *jânanti* in a, gl.; J.³ reads *°kâle na mitratâm* (?) *pra°*. Ner. transliterated *shnâsînêd*, pl. *jânanti* as seeing two subjects, curiously both omitted. *Jâtî°* may point to the meaning of *aoderešchâ*.

13. *Tâ* may = *tîu* (rather than *tîni*) referring to the two K. and K. of v. 12, or it may simply = *eo* = 'therefore', *ténâ*, and *dregvatô* may be pl. acc.: 'Therefore the (*daê(ê)na* of the righteous crushes (*mard*, *mîrîd*) the wicked'; but the gen. *erezâuš* rather suggests a genitive *dregvatô*. Others would render; 'the person of the righteous destroys the person of the wicked'. Others again; 'the soul of the wicked destroys the existence (?) of the righteous'; but *haithîm* (for *haithyam* = *satyam*) is an adverb. Then the Pahl. may after all be right: 'the soul of the righteous relates (*mar* + *d*) these things truly'. *Nâsvâo* would more naturally mean 'reaching', but if it refers to the subject of the preceding verb, the sense must be evil 'reaching to harm'. It is however not impossible that the last line was intended to express the action of the soul (?), or religion, of the just. Such skippings are not unknown in the Avesta, cp. Y. 43, 3, where the last line does not appear to refer to the one immediately preceding. Read as altern:

'Then the soul of the righteous crushes that of the wicked truly, whose soul makes reproaches openly on the C. Bridge, the soul of the righteous by his deeds and his words reaching the paths of Asha (beyond the Bridge)'. D. reads *jêh* in *a*, has *zak i valman* in *b*, M.¹ om. *nafshman* in *c*, D. has *pavan Ahar*^o. The *dual* of the Pahl., with the gloss, recalls the sins alluded to in v. 12. *Mar va jêh* may be altern. trl. for *mared*^o, *mar* rendering the 1st syllable, and *daiti* being misread. The real trl. of *mared*^o is *hōshmūr*^o. *Ānō rūbānō* might be read; see the Pers.; 'that soul of whom'. J.³ has *°yor*, J.³ seems *dīner* (so read). J.⁴ shows signs of *jihvāyām*; J.* has *jihvām*. Correcting to *°vāyām* or *°vayā*, we might read: 'the path of right^o is destroyed by their tongue . .'. Ner. prob. read Pahl. *gētī*; see the Pahl. of the Pers. (the Pers. being itself obscure); see *bhuvana*^o. *Lekhyakam* . . *gaṇanām* (so) reflect *hōshmūr*^o; *bumbām* is onomatopoeic. Perhaps I must abandon *jêh* in the Parsi-pers. *Gīti* (?) = *gētī* (so sometimes) is probably written, but see Y. 53, 6. *Ruwān* as more Parsi, otherwise *rawān* (*ravān*). *Khrūshêd* is probably a clerical blunder, or it may be meant for a Parsi 3rd sg.

14. Possibly, 'not faithful to the precepts'. Some might render: 'Not obedient to the establishments or to the institutions are the K., far (?) (*arēm*?, cp. *âré*) from field labour, injuring (*sēndā* to *sad* as in *sādrā*) the herd without any occasion (?) (*ârôiš ā*, i. e. readily) in spite of their actions and their vows; yea this vow (*yē sēnhō* = 'which vow') will bring them at last into Satan's house'. I take *arēm* as in the sense of *ara* (cp. *Ār(a)maiti* = *arā*^o). *Ārôiš ā* I take in a kindred sense as equalling 'in the matter of complete well-being for the kine injuring, or not inculcating (favouring) (the *nōid* carried down from line *a*) . .'. *Sēnhō* as loc. of *°u*. We might suspect *iš sēnhō*; 'who shall present these (irrational) praises at last in Hell'; cp. the reverse in Y. 45, 8. Read *sēnhāišchā*, and final . D. has the insertion in *b*, gl. with *yekavmūd*; M.¹ has *°mūnēd* in *b*, gl.; D. *va mūn valm*^o in *c*. *Kār* = 'husbandry' here as the 'duty'. Through some accident *ârôiš*, often correctly recognized, is rendered as possessing *a* priv., or is the force of *lā* felt from *a*? In Y. 38, 5 *sēnd*^o is rendered by a word kindred to *āmūkhtēnd* (sic). But note *apadmān kūshishnīh* as an altern. pointing to a poss. connection with the root *sādrā*. *C* might be read aside from its orig. and with gloss; 'which teachings are delivering them [their own souls] to the . .'. J.⁴ has *çikhāpayanti* (sic), and *çishyāpayanti*, J.* has *çikhy*^o in the first instance; J.³ has *çikhyā*^o in the second instance, all in *b*; J.³, J.* have *çikhyā*^o in *c*; J.⁴ has *çishyā*^o. *Nirvāne* curiously corresponds to *apadmān*, but see it = *afdām*, *apēmē* in *c*. We might render *c*; 'because (but see the Pahl.) they are teaching thus, the household (?) of the


D. in their end deliver [their own soul(s)] *to the castigation*'; but °*san-natām* (acc. of goal) should be read. *Burand* as more orig. Parsi; otherwise *barand*. *Ēstēd* written under *āmūz°* was intended to follow *āmūkht*. Read perhaps *ākhar*. I supposed the very imperfect letters in *c* to be an attempted imitation of *demānō*; but such is their wretched condition that I now think *bad-khānah* may have been meant!

15. Or we might colour: 'What reward Z. promised beforehand, Mazda, will meet (will fulfil, vouch for) in Garodman. That I promise myself (*chivīshī*) from V. M. and your real (*Ashāchā*) helps'. I hardly think however that this excellent meaning lies directly in the words. *Chivīshī* poss. to a *chiv*, 1st sg. mid. *ish* aor; 'I will take', or 'I will speak, declare these things'. But I think *chivīshī* must at least have originated from a use of *chōish* = *chēsh*, as a strengthened *chish*; the *ō* once introduced, was changed into the cognate *v*; *chōīšt* may have been the cause of the confusion; form 3rd sg. pass. aor. like *açeshi*. Whether a 1st sg. *ish* aor. of *chi* is the real form = *chōishī* = *chēshī* = *chayishī* (?) like *açayish°*, is doubtful. Read final . D. has *mūn mozd* in *a*, °*ānd pēsh* in *b*, *zak lekām* in *c*.


16. Some might render *magahyā khshathrā*: 'owing to the force of his devotion'. I would never render *khshathrā* without attaching its meaning more or less directly to the sense in which it is most prominently used. A commonplace 'by force of' is hardly poss. in the Gāthā. *Athā nē sazdyāi uštā*, according to some scholars is: 'thus will it be to us pleasing that he should command us'. *Uštā* (orig. loc. of °*ti*), is, I think, exclamatory, quasi indeclinable, and used here as the subject to *astī* understood. The infin. is predicative. D. has *khūdayih, javīdich*, in *a*; M.¹ *zīsh* in *b*, (but may not *zakash* (so M.¹) be the true reading?). D. has *ī* with DJ. in *b*, and *mindavam ī* in *b*, gl.; D., as DJ. in *c*. Read as altern. without gl.: 'V. is successfully deserving (gaining) through the sovereignty of the Magianship . . . it is that which is (*ait mūn*) wise (= *chistīm*) according to A.'s estimate (= 'as he conceived by, or with, A.'). He the bountiful Ahura, (*t* in *aitānōt* is gl.) . . .'. *Avarmānd*, cp. Y. 32, 13 poss. = 'the haughty'. *Levatman pā* = *padāiš*, Y. 50, 8 (see also Visp. 16, 2, Sp.) shows that the trlr. did not err here from ignorance; he distrusted an obvious trl., and fell back upon *patōiš* = *padīh* (Y. 45, 11). J.⁴ has *Kaī*, J.* *Kaī Vī°*, J.³ *Kaī*. *Nirvāne* shows again the interesting mistransliteration; *farz°* was read *farj°* suggesting *farjām*; *c* freely conveys the general idea.

17. Some might be inclined to *consider*, hardly to adopt, the desiderative of *dā*, *dīdhish°* as an emendation for *dā(ē)dōīšt*; cp. the adjct. nominal

form *didhishú*; (cp. RV., X, 18, 8 *hastagrābhāsya didhishós tave 'dām pātyur janitvām abhī sām ābhūtha*) 'This F. the H. has presented to me a beloved person that I should wed her, as A. M. can bestow a desired gift upon a good being (? *daē(ē)nayāi vanhuyāi*) to attain the desire (cp. *grīdh*) of Righteousness'. The Pahl. trlr. (with the later Avesta, and the later tradition) names the wife of Z. Hvōgvi, obviously a fem. of Hvōgva. We may then suppose that Frashaoštra was an elder brother, or father (so the Pahl. trlr.), and presented her to Z., which would place this composition celebrating the event at an earlier period in Z.'s life, whereas Y. 53, as celebrating the marriage of his daughter would fall some fifteen years later. That Z.'s daughter, Pouruchista, was afterwards married to a Jāmāspa, and that Frashaoštra and a Jāmāspa were supposed to have been brothers makes scarcely any difficulty, as names have in all ages constantly descended from father to son; also an elder brother might present a bride. Perhaps this bride's name was Chisti (cp. *paouruchista*); or she may have been regarded as impersonating 'wisdom'; cp. similar Semitic use; see Y. 29, 1. There the Kine (i. e. the people) wail (*gerezhdā*) for the help of Asha. If this piece were composed at the marriage stage of Z.'s life, the troubles were fresh to him; few victories had been won; and the wailing cry was appropriate. Read *iš(k)yām*. D. has *frashōshtar ī . . nīkezād kerpāt* in *a*, *yehabūnād*, gl.; *dīnō ī shapīr . . va zak ī ānō*, or *avō (?) b*, om. *va* (so M.¹) in *c*. Read *bentman* as better than *bartman*. The trlr. saw the intens., also improp. conj. (see D.), also the imper. rendered by the conj. *Ārzākō* here perhaps = 'the desired thing'. *Gerez°*, as = *grīh°*, suggested *griha*, hence the blunder in *c*; *grīdh* is the underlying word, or *garh*. J.* has also *Hūog°* (the letter resembling *rte* is an old fashioned *o*). J.* has also *mūlyena* and prob. *paṭarājñī°*, or *jñā°* (anusvāra omitted). J.⁴ is reported *paṭarājñāmcha*. Ner. inserted *sadaiva* on account of the syllable *°ām*, which in Pahl. char. might be read *ham*, suggesting *hamā*. *Yāchanām* = 'the object of prayer' here, = 'the thing to be desired'. *Dehi* points to *yehabūnēd* (?) as a 2nd pl. imper. Better 'through (or as) the worth, the valued price of Righteousness'. I suppose that *paṭa°* must have reference to house-furniture; house-drapery. I had followed Sp.'s *griha°* in the uncertainty. I had no intention to maintain (myself personally) any connection between *ṣarīram* and *ṣīras*.

18. Read final  and *Religionem suam*. Some scholars would take *ḥarenāo* as nom. sg. masc., and I think this well possible. Also *khshathrem manānhō vanhēuš* is rendered, as *paourvatātem* in Y. 33, 14 ought to be; i. e. as 'predominance in piety' (?). *Rapēn* might be a pres part., 'I re-

joicing in Thee'. *Verēntē(ē)* 3rd sg. (cp. *vrinīte*, see also Y. 43, 16) or again 3rd pl. (stem *vera*). Read as altern.: 'O Dē J. Hv. they are choosing . . .; they obtaining' (*vidō* pl.), etc.; see S. B. E. XXXI, p. 185. *Rapēn* should equal 'joyfully receive' perhaps; 'which Thine (Thy saints) joyfully receive'. Or, reading *rapēm* (see MSS.); 'that I may rejoicingly . . .'. D. om. *ī* after *zak*, has *gadman va*, otherwise as DJ., but has *frârânō*, and *ī lak*. M.¹ as K.⁵ (Sp.). As Pahl. without *Gâthâ*, read; 'He who is . . .'. *Vidō* is taken as abl. gen. of origin or causality; (c) is free, perhaps, 'a making of joy to (of, or for) this one who is Thine'; *rapēn* as pres. part. = 'Thou making joy'. *Nirvāṇajñāḥ* is not accidental; two renderings again blend in it; *farjā°* and *farzā*, the first suggesting *farjām* = 'end', are spelt by the same Pahl. char., see elsewhere. *Hustābhyām* shows *yadman* read for *gadman* (same characters in Pahl.). J.* has *abhilāshapsayā* (sic); *uttamamanāḥ* was intended; the visarga was accidentally omitted. For 'through the person (man) of', read 'as regards the person'; i. e. 'for him'; or 'as established by the person of superior . . .'. *Manyatā* is one of Ner.'s abstracts, or poss. a pres. part. act., cp. *manyantī* (prop. name); 'through his thoughtful (?) good conduct' (see the Pahl.). I cannot improve on *khôr-i-mā*; but it is barely possible that *h* may be the letter deciphered *m*, and carelessly scrawled for *h*, (*hā*, the pl.), or again *khurhā* (?) = 'nourishment' = *ḥarenāo* to *ḥar* (?) = 'to eat'.

19. Some scholars might prefer: 'That should every (?) man take (?) to himself (?) (*ahmāi*, see the Pahl.), gaining it as his possession, who seeks after the heavenly life. He should recognize Mazda's commands as the best for his actions in life'. *Tud(t)* refers back to *tad(t)* in v. 18. Mid. forms of *dā*, *dhā* occur in active sense in the Veda, and oftener in the *Gâthâ*; for 'gives' we need not read *dazdī* (J.² now an Oxford MS.). *Vaē(ē)demnō* poss. = 'acquiring', but see the connection. *Ahmāi* poss. = 'to us', better 'to him' . . . who (*yē*). 'Seeking after life' recalls *ahūmbiṣ* as = **asumbhiksh*. By 'through the deeds the better' understand, 'the highest good' (= *vanhēuš vahyō* elsewhere) which is realized by obeying the laws in the 'deeds of life'. Read final . D. has *maidyōk°*, *mūn min*, om. *ash* (a), *zak ī dīn ī*, om. *ī* bef. *pavan* (b), has *ī shapār* (c). M.¹ as K.⁵. I had ventured on *mozdō*, but read as altern. *mozd va*. The trlr. seems to render *dazdē(ē)* by 'gift received'; see *avō nafshman*. But for the gl. *ākās-dahishnīh* might be an adj. (bahuv.) = *vaē(ē)d°*. Read in c (lit.) 'through the deed of his life good', *jān* of course gen. J.³ has *avabodhanam*, J.*¹, J.⁴, P. *jīvitavyām*, J.* *vidadhyate* (so), J.³ J.* *jīvitavyām vi°*; J.⁴ as J.³ in c, gl. except *kambalam* for *sam°*; J.* as J.³. Ner.'s *anayoh* is pure error. Perhaps c. gl. is better thus; 'he makes energetic by (in) deed what is spoken by word'. *Sāmbalam*

must = *tákshak**, see Parsi-pers. *kushishn*. I have read *jivitasya*, after C.'s *jivitasyam* ((?)so reported). *Or *táshakō* was read altern., cp. Y. 50, 1.

20. *Daidyāi* infin. in sense of imper.; *heñtī* understood. In S. B. E. XXXI, p. 186 I render *Ashem* in the acc. Perhaps my verbatim here is better. *Ashem*, nom, with V. M. (sociative instr.), and then *Âramaiti* (obliquely mentioned). These three represent the Immortals, who are referred to also in verse 22, and they are *hazaosha* like the seven in Yt. 13, 83. Some scholars refer all directly to the people. 'Then are ye all in common with us to afford advancement with the congregation (*Vohû Mananîhâ*), and the Law (*Ashem*) in that manner in which (?) (= *yâiṣ*) *Âr(a)maiti* is prescribed to us (*ukhdhâ* nom. sg. fem.?), while ye pray, lowly in mind (*nemanîhâ*) for the help of Mazda, desiring it'. *Yazemndônô* may of course = 'being sacrificed to'. *Chagedô*, formerly thought to be a dual, is a nom. pl. from a stem. *chaged* probably related to *kâ* (*kan*), poss. by reduplication. Can it be a deponent participle?, cp. *âvaretô*. Some might colour: 'Do Ye with united powers afford all service to the Faith (*Ashem*) in common with the congregation (*Vohû M.*), as (*yâiṣ*) the religious devotion (*Âr.*) is prescribed (*ukhdhâ*), since Ye are praying for M.'s help, lowly in mind (*nemanîhâ*), desiring it'. I would now modify: 'Ye, or they, the Holy Order, (personified), together with the Good Mind (personified) are of one accord (with each other) to afford us (i. e. let them afford us) Your help, being sacrificed to, and desiring for us (cp. Y. 46, 2) Mazda's . . . D. as DJ., but om. first *i* in *a*. *Chagedô* is accidentally rendered by *vâdûndânî* (so, better than *°ând* (same char.). The trlr. understood *chagvâo*, Y. 46, 2, and *chagemâ*, Y. 38, 3, see his *kâmak*. J.³ *sampûrṇena*. One does not expect *vachanam karanîyam* in the sense 'the word is to be executed'; 'to be obeyed', and so 'heard' is better. *Punyam* seems governed by *dadâmi*, but 'sanctity is to be practised so long as until the word is to be fulfilled with . . .'; so possibly.

21. Some might render: 'That man, who through disposition, word, and deed of faith (*Âr(a)matôṣ*) is ennobled (*spēntô*) will himself of his own person (*daē(ē)nâ*) exalt (*spēnvad(t)* as a verb) the law (*Ashem*), from grace (*vohû mananîhâ*) will A. give him the power (*khshathrem*) thereto. I will pray Him (*Mazda* [*°dâh*]) for the happy contingency, or reward'. *Spēnvad(t)*, looks more like a neut. adj. or part.; see *Ashem*. In the effort to dis sever this word from the root of *spēnta* (*spa* = *çvâ*, *çû*), some might think of *pan* (cp. *skar* = *kar*, *spaç* = *paç*); 'he will glorify Asha by his religious wisdom, words, and deeds', etc. D. has *gabrâ i* in *a*, *mozdô* (or *m°va*), *mân valman*, and *tarsakâtsh* (sic vid.) in *c*, M.¹ as K.⁵ (Sp.). I was too unfavourable to the trlr. in *b*; read; 'and of the sovereignty through V.'. Perhaps 'recompense and the reward' would be better everywhere. I have been too cautious

perhaps in reading *min*; the clumsy *mûn valman* of D. and the Parsi-pers. is better; see Ner., or drop the *mûn*, as it is quite absurd to treat the Pahl. without the slightest emendation; 'that I pray for as, or in regard to (*pavan*) the good revering recognition'. J.* has *sampârna*, Ner.'s voc. in *c* is a natural transition. He takes *tarsakâsh* (*°akâsîh*) too literally, as was natural. I have elsewhere given reasons why *tarsakâsîh* should express 'venerating recognition in the sense of recompense'.

22. *Vaē(ē)dā*, reminds us of *Ashād(t) hachā Mazdāo(?) vaē(ē)dā yē im dād(t)*. Ahura should not be said 'to know' Himself; although one of the Seven might be meant. Some might colour: 'Since to me upon my prayer M. A. according to His custom (*ashād(t) hachā*) assigns (*vaē(ē)dā*) the best, he and the eternal ones, I . . . approach Him with prayer'. But Z. is here instigating the faithful to liberality in the sacrifice. *Nāmēnîš* is a peculiar instr. Whether a transfer to the *a* declension (; read *°nâîš*) explains it is a question; perhaps the word, like *uštā*, had become indeclinably fixed., or the word is *namēbîš*, the letter *y* having lost its end became *n* *y*. This seems the most probable. D. has *yezbekhûnam*, om. *î* in *c*, M.¹ as K.⁵ (Sp.). *Li* = *môî* properly belongs in the text, or, more probably, a *li* after *mûn* has fallen out. The gl. in *b* is harmless enough. That in *c* is correct and important. J.³, J.⁴ have *tvain* in *b*, J.³ *jñâtivā*. The formation *mat* + *tā* occurs often with Ner. J.* also has *°mattamam*. *Îzadân* is plainly written, not *yazdân* or *yuzadân*.

Gâthâ(a) Vahishtëîstî(i).






For introduction, summary, and further comments, see S. B. E. vol. XXXI, p. 187—189. Changes in opinions arrived at since its publication are not always noted here, and it is taken for granted that the contents of the other work are carefully read, as they form an integral part of this exposition.

1. Some scholars suggest: 'The dearest wish of Z. runs thus . . .'. Others see an historical past in *srāvî*, supposing that it proves Z. to have been no longer living. Some suggest *eis* before *yaē(ē)chā*, 'and to those'; this is well possible. Some recoil so decidedly from *daben* in the sense of 'deceived' that they would alter the text without authority from MSS. to *daden*. I have also given an alternative to this effect. Others would reduce *daben* to *dven* (cp. *daibisheñtî* from *dvish*). This *dven* is referred to a root *du* = 'to have desire for' (?); 'and to all those who desire (?) the word and works of his good religion, and learn them', comparing Sansk. *dūvas*(?).








If the line must be shortened, omit the *chā* of *saškāchā*, particularly with the sense 'discipulos'; 'and those (or to those) who constitute themselves (*daden*) disciples, (or secure converts for him) in the words and deeds of the good religion'. Reading *daben*, cp. MSS. and the Pahl. we have conversions, as in Y. 31, 3, Y. 46, 12, cp. the 'Friendlies', the Fryâna, a converted border tribe. It is far from improbable that the priestly warrior Z. had 'converted' many by the sword, and hoped to convert still more, and, as the language stands in the MSS., such an idea would seem to be before us in the present verse, hence my strict rendering. I prefer *ukhdhā* etc. as instr., although the acc. pl. is also very possible. I do not prefer the acc. at the end of the sentence. If *saškā* is a verbal form, then: 'and may they who deceived him learn, or fulfil, the words and actions of the good religion'. The reading *saškāchā* is of course shortened from *sašakenchā*. I have preferred it as the reading of the two oldest MSS. *Saškāchā* = *saskan* or *°ân*, cannot be in its orig. shape. If it were *saskā*, we see at once *sasakan* redup. (*sasāk°*) and this *sask°* is offered by several MS. which read *saskemchā**. The readings *sašen°* would afford us perhaps too easy a solution; *saš* can be easily explained as = *saksh* *s* aor. stem of *sak* (*sach*). Some scholars might think it an impf. for *sašy°* = *sachy°* (?) as *š* = *š(k)y* = *chy* in *šavâi*, etc. Read as altern. *d*, 'and those (or to those) who gave contributions, and will learn the words . .'. D. has *aharûbō i . . i srûbō . . ghal* for *avō*, M.¹ *mindavam* I, D. *i denman . . va zand(a)*. D. has *valman* for *avō*, and *mānpāt* or *°tân* (so) (*b*). M.¹ has *hū-āhūnēd*, D. *tag-dīlīh* (*c*), D. *zak valmanich i, d*. The glosses destroy the trl. as a reproduction, but there is only a single word of the orig. trl. which does not give the root meaning; and these, as ever, were our first sources of information as to the Zend language, and its literature. *Zīm* expresses *yē* misread as *yē*, or rendered as a dual neut.; *m* is gl.; *°zi* determined the outward form of *zīm* lazily written. The trlr. well know that *yē(ē)zi* = *hat*, see Y. 44, 6, *b*, etc. Only accidental error is present. Of course the first personal cast throughout is no error at all, but most intelligent freedom, as in Y. 43, 16, etc. Ner. freely takes up the first pers. in *a*, see Y. 43, 16 and elsewhere where Z. speaks in the 3rd pers. Perhaps Ner. meant. *ādhyatām*; but 'priority' suits at least the Pahl. trl.'s mistaken gl. *Yavōi* suggested *yāva*, hence *dhānyām*, etc. Read *dehād*, *kū paigh°* as better; *frēbtar* as nearer old Parsi than *firēb°*; *vāgūnad* might be intended, but I hesitated from the absence of the vowel sign.* J.* has *saskāchā* (important).

2. We should expect seven syllables in *c*, 1st division, *Vīsta-aspo* was probably spoken. Some scholars would render: 'And they give themselves trouble to content (*kshnām*) Him, and rather (Him than Satan)

for his praise'. *Khshnûm*, like any other action-noun may be sometimes infin. in its use, here hardly so. As is seen elsewhere, I prefer my altern. 'propitiating worship' at Y. 48, 12, so read S. B. E. XXXI, p. 159. I there decide on a corresponding reading of the Pahl. as against Ner. *Fraored(t)* (*var* + *fra* (**pravri(t)*) = 'confessing', and so 'piously'; others 'rather', 'preferring'. *Saoš(k)yañtô*, with some in dat. sense 'to the S.', is gen. with the *Dîn*. D. has *va kûnishnô*, *aish i*, (*a*), has as DJ. but *franâmishnôich* in *b*. M.¹ has *va Z*. in *c*, D. has *râs râs* (*d*). The trlr. took *schantâ* directly in the sense of 'teaching', 'establish by teaching'. J.³ om. *asau*, J.⁴ has *mâná*, Haug *manasâ*, J.³, J.⁴, J.^{*}, C., have *sushtatayâ*, P. only *sushtutayâ*, I suggested *su* + *stutyâ* as = *shnâyîniđârîh*, and in view of *niyâyishnô* *franâmishnô*; J.⁴ has *dehi* from a later hand. J.³ seems to have it struck out; J.⁴ has *yat*, J.^{*}, *yatu*, so C., P. (*d*). Read the misprinted word *khâlis*.

3. Read the final .  was very reluctantly written long after it was disapproved of by me, and solely in order to present a uniformity in usage throughout, as I had adopted it after Westergaard in portions printed very long ago. I regard this scrupulousness now as wholly mistaken in an extended work of this kind, necessarily occupying so long a period in printing; improvements should be freely adopted under these circumstances even at the sacrifice of uniformity, due notice being given in the notes. *Yazvî* is fem., cp. Ved *yahû*. I was inclined to refer *paityâstēm* to *yat*, **pratiyattam* (*t* becoming *s* before *t*) in the sense of 'striver', 'assister', so *aibhyastâ* v. 5 (so reading), **abhiyatta* (from *yat*, cp. *yam*); but the word may well possibly be referred to *ah* = *as*, = 'to be' in the sense indicated. Is it *pāti* + *âsta* = 'householder'? We have however two superfluous syllables. Is *âstēm* to be read? If so it must be in this sense of 'householder', 'house-lord'; the prep. seems needed for the sense 'helper'. *Hudânû* = *su* + *dhâ*, 'well establishing', and, in this sense 'wise', or indeed simply 'liberal', 'beneficent things'. The letter , instead of , was probably occasioned by the false synthesis to *hudânvareshvâ*. It should of course be resolved, and  should be restored. D. has *zakich i* in *a*, *mânat* in *b*, *astishnîh*, *zîsh* (so M.¹) in *c*, *hampârstdan*, or *°pûrsîđō* . . *va būndak*, om. *va* after *dîñō* (so) in *d*. Reserving alternatives for this place, I rendered the text with severe impartiality. Omitting *i* with DJ. and Ner. we have: 'And him, O thou . . . 'daughter born', 'one of the daughters', *yazvî* = *zākō* (not exact). *Vohūman* is gen. by pos.; *pavan-yekavîmûnishnîh* may well be a *compos.*; *patîh* is altern. trlr. rather than mere gl. Read: 'According to that which is V.'s abiding-by *thee* [or according to that correct,

or pious, authority which is for thee] according to righteousness, and the wisdom . .'. (Notice well that the Pahl. trlr. again translates the word *Mazdāoschā* (a) as an abstract, showing himself the pioneer here also, and the noun *mazdā* undoubtedly sometimes = *medhā*). Omitting *afash* twice as gl., we can escape the marring 3rd pers. *Avō hampūrsishnō* may well be infin. for imper. Read: 'then consult thou (*thine* be the consulting) with thy wisdom with the increase of the perfect mind; that which exists in a beneficently wise manner [the *dīn*] do thou love', (*dōshishnō* infin. for imper. and referring to *var*). Some accidental cause exists for Ner.'s omission to render *Pōrūchistō*. He here gives the first syllable = *sampūrnam*. In v. 4 he does not name her, calling her merely the *samprāptam* (nt.) in a, and again he avoids the name in b, c, of v. 4, using his intelligent *prāpnotu*. His Pahl. MS. must have been deficient, or he doubted the proper name. He has *Jāmāspah*. There could be no difficulty in writing the word P. in Sansk. as a proper name. J.³ has *ajījātō(?)janat*, J.⁴ *ajījātājanat*, C., the same, but P. has *jātā* crossed out. I must apologize for my former chaotic misprint. Unfortunately at the last moment I left in the proof-sheet the remains of an emendation to *ajanishthāh* (see the Pahl.), but I preferred a 3rd pers.; see my trl., and read *ajanishṭa*; or with *ajanishthā(h)* ((?)so) translate, 'thou wast born (?)'. I am unable to give a very satisfactory explanation of *ajījātā°*, whether = *añjijātā* = 'born of the genital organ (?)'; cp, *añji* = 'slippery' is a question. Possibly 'born of the sender (?)', 'the disposing head' *añji* = *aji(?)*. *Pēdā*, so, as more Parsi than *paidā*. Read Pahl. *bentman*.

4.  was another antiquated character which I had erroneously allowed to stand in order to avoid a breach of uniformity, and from the lack of a type; read now  = *v*, and  = *h*, also the final . I erroneously felt myself committed to  = *v* or *h* by having printed early parts of this work before the distinction had been noticed by scholars. Westergaard used , Spiegel  for *hv* or *h*. This verse* is a graphic response, of the bride to the pious injunctions of v. 3. *Tēm* is obviously the poetical repetition of *tēm* in the previous verse, and on no account to be violated without authority from MSS. *Yā* is *yēna* in the sense of 'since', or 'when'; 'when he shall obtain me from my father'; that is, 'as I become his wife'. Some would refer *vidād(f)* to Ved. *vidh* = 'to serve' (used of the Gods), as if for the sake of variety. I still prefer the more obvious meaning. *Vē* is superfluous, but may mean 'your offered bridegroom'. All the datives, in accordance with poetic diction and Iranian usage, refer to *ēnvaḍ(f)*

hanhuš (*astu* understood). *Bēd(t)* is the Vedic *bāt* = 'verily'; or *bēd(t)* may be a miswriting for *bavad(t)*, in which case we need no *astu* understood. I have acceded to the reading *ashāunī* in S. B. E. XXXI, p. 192, but I now prefer as above: 'to the righteous one, the master' to the righteous ones, the *vāstryaē(ē)ibyō* (poetic repetition). Then in antithesis, and in allusion to the injunctions in v. 3, *mē* (read *mōi*) *bēd(t)* (?) *uš*; 'to me be the understanding which you enjoin upon me (see the preceding verse). *Hanhuš* = *sīrih*. For etymology cp. perhaps Ved. *sasā* = 'grass', 'food'. This with changed suffix would be **sasū* = *hanhu* (?). One writer regards the word as a reduplication of the root *han* = *san* (cp. Ved. *sāti*). For *uš* I compare *ushi* (Pahlavi *hūshih*). The Pahlavi read *mēbēet uš*. Otherwise one might think of a perfect, '*bēduš*', to *bandh* 'for me binding (?) the solemn covenant, may Ahura bestow the blessing'. Or we might regard the various readings for *mē* which suggest *mēng*, connecting it with *dadād(t)* as *mēn.dadād(t)*: 'May Ahura, confirming this (*bēduš*), give attention to the good soul for ever'. At this difficult place all suggestions are welcome. *Mē* may represent *mōi*, or *mēm* may represent *mām*, or *mēān*, *mēnā* (gen.). Others put the strophe in the mouth of the bridegroom changing *tēm* to *tām* without MSS., and omitting the two 'nī's render: 'I will love her with ardour (*speredā*) who will serve my father, and her husband, and the servants, and the connection . . ' (The good lady would have been well occupied). D. has *afash valmanich ī, nēsmanih* (so); M.¹ seems *zannih* possibly for *zanih* = 'cohabitation' in b, D. *mozd va, va mazdānīdār* (?), or *va mazdayasnīdār* (?), or *namazdānīdār* (?) and *hūshih* twice in c, and *dīnō* (*dīnō*) *ī* in d, gl. I have as usual been too adverse to the Pahl. *Hūspārīk* = 'well-subjected' is far from certain. *Sipurdan* = 'to trust' might suggest 'well-trusting', or an active 'well-subjecting' would be nearer the Gāthā. We should hardly venture to compare *sabūrah* = *catamitus*, *paedicator* as figuratively used in such a connection as this; 'the violently ardent affection' (?). The 1st conj. is not rendered. *Paithyāē(ē)chā* without being mistaken for *fedhrō*, = *abīdārīh* or *abīdār*, was yet reproduced by *abū*, the ideas of 'master' and 'father' not having been considered far apart. *Vēnvad(t)* was read as from the reflexive pron., many others being baffled. *Hanhuš* well = *sīrih*; *masinīdār* or *mazdayasnīdār* (?) or *mazdānīdār* points to *mē bēd(t)* suggesting *mōbad* (a purely-parsi word!); see also Ner.'s *gurukāryam* (the 1st pers. pron. was not seen'). J.* om. *tvam*, (ā) has *susvādu* (so), (c) om. *sarveshām*, (d). *Çobhanām* = *hūspārīk*. Ner. seems to have seen *hū* + *sipārīh* = 'perfection', hence his *paripārnam*, and he read *dahishnō* for *dōshishnō*. *Abū rāi* is not rendered, being probably discarded as an error. *Prāpnotu* may correspond mechanically in its

place to the word *Pôrúchistô*, if line *c* begins after *pālayati*, but it is itself so proper and sensible that it cannot be intended as a translation of *Pôruchistô*. It shows however the curious reluctance on the part of Ner. to reproduce the name. *Deh* is corrected from *dehad*; *istād*, or *ēstād*.

5. *Sāvēnī* stands in close connection with *saḥārē*, the suffix only being different; how to explain the formation is difficult, *sah* + *vān* as a pl. nt. (?) The reading *vademnô* if to *vad*, 'I speaking', stultifies *mraomī* if to *vadhū*, 'I about to marry advise you marrying ones' it would seem sententious for the place, whereas *vaē(ē)demnô* is very Gāthic, and goes with *vaē(ē)dōdūm*. *Aibiyastā* (so I would now prefer) is either = *aibi-yatta* (so naturally) to *yat* = 'strive after', athematic. conjug. (exceptionally), or nom. voc. pl. of the past part. (of *yat*), or 2nd pl. of *ah* = *as*, cp. *as* + *abhi*, 'gain', 'get in your power' *ah* = *as* + *abhi*. This I would explain as in the sense of . . *vīcāny abhy āstu saūbhagā* . . RV. VIII, 1, 32. But as ever, the old reading must not be too contemptuously disregarded; *abyaschā* may equal 'from these things' irreg. abl. for instr. being placed after the noun for emphasis. With *ahūm* . . *vanhēus manānhō*, cp. Y. 43, 1. The *i* of *ainīm* (sic) is the so-called Pahlavi letter *𐭎* with inherent *a* = *ya*. The word does not represent *ainyam*, it is *ainyam*, and should be so written. *Vīvēnhatā* to Ved. *vīvdāsatī*. *Hushēnem* corresponds mechanically with *sushdānā* = 'easy to be gained', and 'good reward', but it is far more in the spirit of the context to compare *kshā* = 'dwelling place', and to regard *nem* as the usual suffix, **sukshāṇa* = home-happiness'; *hōi* = 'to him' or 'to her'. D. has *i sakhūnān* (? or *°ūn avō āz°* (?)); *Hūtōsh* in *a*, *zak ich i . . zak tān* (M.¹ *zīt*), *valman mīnīshn°*, *mindavam i* in *b*. D. *va amat*, *kirfak i*, *rās i atānō*, *valman hūmīnīshnīh* (so M.¹) *valman Hūtōs, gās i* in *d*. The Pahl. trlr. did not omit *am* with *gōbīshnō* = *mraomī* from ignorance; as need hardly be said, accidental causes existed of course. Perhaps *pavan* = 'on account of', 'for the benefit of the maidens' (force of *daṭ*). *Demanō* if not gl. is primary altern. trl. for *mēn°* to a *mān* = 'dwell'. *Mīnīshnō* also (?) =, *mēn°* and *māz°*, alone of itself makes this Pahl. trl. of this strophe to competent scholars of more importance than much otherwise closer trl., for it proves that the Pahl. trlr. was the first author of the rendering *mēnchā* (*māz*)*dazdūm* = *animadvert°*. Elsewhere the trlr. erroneously (?) renders *mēn*, *mēng* = *li*, but these *mīnīshnō*'s (as translated by Ner.) gave the indication on which Haug rendered *mēn°* = *mentem*. Even as to their form, it is necessary to say that they may, as alternatively, be infin. for 2nd pl. imper; see the preceding *°tān*, and read; 'let there be a turning (application, *dahīshnīh*) of the thoughts by you (= 'turn ye your thoughts') to both

the worlds (= *i*) [when ye understand (*khavittānēd* may be 2nd pl.) . . .]. *Vivēnahatā*, was referred to *van*, in the sense of 'acquisition', he notices the reduplication as elsewhere. All but J.³ and P. om. *ihalokam*. J.* has *mārgasya* without the usual irrational *gr* for *g*; J.⁴ has *syāt yataḥ puṇyam*, J.* *puṇya* (so) *mārgaḥ* (*d*). Ner. well avoids the trl. of *demaṇō* which adds to the probability that it is gl. *Mahat puṇyaṁ* (*a*) seems a free trl. of *Hūtōsh*; Ner. may mean; 'and it is (that is, the meaning of the name is) 'great sanctity'; so let it be understood'. One might put the] before *yat sumanasā* (= a *hū-minishnāh*); and *mahat-puṇyasya* (so) again = *i Hūtōsh*. 'The place of the greatly righteous one'; so on the whole better. Poss. *vāgūnad** is a better translit. (?); *rakūm* = *lekūm* is the Pahl. printed by oversight for *shumā*; *ēk* is preferred as more *Parsi*, otherwise *yak*. *Pahl. 3rd sg. *°ēd* induced *vāgūnēd* (so).

6. Read *𐭪* for the antiquated *𐭪*, and final *𐭪*. This verse offers special difficulties, and an entire line seems interpolated. One writer would eliminate *drājō hachā*, as gloss, following authority. Another cast, widely diverging from certainty and depending on radical changes in the text might be somewhat as follows: 'Here are honest men, there honest women . . . He who is an adherent of the lie, shall not tread (enter *patāt* (?) for *pithā*) the holy circle (Ind. *pradhīm*). If you act kindly (? *vayū.bered(u)byō*), want will vanish from you; but comfort will vanish ((?) *nāsaḍ(t)*) when you heretically neglect your duty, through these ye destroy the heavenly life'. Others more correctly, and following me partly: 'Thus is it true, ye men and women. I, the righteous (?) whom ye see here, I rob Satan of success. Far from their (or your) person, from the loving (? = *vayū.beredubyō*) may want remain, and welfare from those forgetful of duty . . .'. The tendency is to eliminate the difficulties. I think it more probable that the first line, which is clear, was a formula taken from a lost verse. 'These things are true' would be a natural heading, well adapted to the context. I restrict emendations as usual. I of course meant to read *yē mē* (= *mōi*) which is no emendation; see the MSS. (since reported); *rāth(e)mō* I refer to *ratha*, figuratively, 'a waggoner', 'a guide'. *Spashuthā* I regarded alternatively as an irregular form of the verbal noun = 'an (over)seer', or 'guardian', or alternatively as a second plural, 'ye view'. I now prefer this latter, 𐭪 miswritten for 𐭪 also = *y* with inherent *a* = *ya*, **yathā*. Then *yēmi*, *yēmē*, or *yēmē* (see the MSS.) might refer to the two sexes just mentioned, the verb however continuing pl., and having as subject the *narō* . . . *jēnayō*, *yēmē* (?) being merely in apposition (*yēmā* might be read). *Āyē(ē)sē(ē)* . . *parā* with the abl. in the sense of 'exorcize'; root *yam*, *yas* = *yachchh* as elsewhere. *Hōiš* was regarded by Haug as a gen.

of *hi*. But we have no analaga by which to estimate the gen. of *hi*. I suggested for lack of better a root form from *hi* = *si*, *sî*, = 'to bind', declined after the *i* declension, meaning 'the fixed characteristic', 'the nature', or (as in S. B. E. XXXI, p. 192) perhaps better as 'the association', 'the allied party' of the D. *Vayû*, as the proper name, better in the 'evil' sense; there are the two senses. Others, as if to *vî*, or *vâ* = *van*, 'to those who cherish inclination'. *Duṣṣarethem* to °*ḍar* in the sense of 'light' = 'dishonour', or to *ḍar* = 'to eat'. *Nāsaḍ(ṭ)* in a natural if 'evil' sense; others read *nasaḍ(ṭ)* (?) = '(want) will vanish'. I take (*dē*)*jīḍ(ṭ)*.*aretaḍ(ḥ)**ibyô* as a poetical parallelism, or repetition of *vayû.bered(u)**byô*, a principle greatly neglected in the prosaic exegesis of ancient poetical matter. D. om *i kolâ*, has *nēshman* (so M.¹), has the vowels of *jēh* (*a*), has *frad* (? sic) *dahishnāh aighash nafsman tanû* (*tanô*) *aētûnô* . ., *dāshtanô* (see Pers.) (*b*), has *nafshman i*, om. second *aigh* (*d*) has *darvand i*, *gās i tamman* (*e*). Read *zak jīnāk* in the gl. We must be grateful for hints in this shattered trl., and these hints may be the echoes of original truth. *Rāthemô* = *bahar*, to *rādḥ* (?), or *rā*; *hamīshak* (not in brackets) may possibly reflect a form of *yam*, (*yē mē* (*me*, *mē(ḥ)*) were never seen), but *yē* also = *mān* (*ash*). *Āyē(ḥ)**sē(ḥ)* as infin. = 'for, or in the desire' = 'desires' (the D.). If *hōiś* = *ash*, Haug's gen. of *hi* = *si* (?) was anticipated. *Āuftēḍ*, if = *pathā* (J.^{*}, etc.) might recall *pat* = 'to fall'; *vayû* = *aōshishnô* suggests destructive influence. *Anāiś* as in Y. 29, 9; 32, 15, and in v. 8, as *adv.* = 'toward' with *a* priv. (?); *manahīm* as = 'spiritual' (*i mīnavadān*). The glosses increase the divergence from literal exactness here. J.^{*} seems *nāryaschit*; *b*, *c*, in J.⁴ are written on the margin by a second hand; J.⁴ seems *birbhārtti* (sic), J.^{*} seems *bibhakti* (sic), J.³ seems *yat* for *yô* in *c*; J.³, J.⁴ J.^{*} have *apagatahi*; J.⁴ has °*shādyam* for °*kh*°; J.³, J.⁴ *marañam*, C., P., *mār*°. *Mar* in the Pahl. gl. was mistaken for *mar* = 'calculation', hence *lekh*°. *Bahar* was evidently confused with *babā* also = *dvāram*. *Praharakartā* without doubt takes up the idea in *pāspānāh*; the gl. is senseless. Ner. takes *Vayû* in the good sense, reading the Pahl. *hā-dahishn* (so poss.) = *susiddham* (so), whereas *bered*° was read *berez*° = *uttamam*, *sampūrnā(h)* or °*pūrnām*. *Mīnô* would look more like Parsi; perhaps *kunand* was meant as = *vāgūnand* (the MS. is obscure); *hamīshah*, so for *hamī*°; Read *pāsbānī* for the misprint, and perhaps *kunad* = *vāgūnad* (?), read *nazdīki*, *burand* as more orig., as Pers. better *barand*. I hesitated to write *dābūnad*, *vāgūnad*; *pēddīsh* as more Parsi; Pers. *paidāyish*.

7. Some scholars would change the text radically here; but the difficulty lies almost wholly in (i)*vīzayathā magēm tēm* and *Vayô*. How can *yathrā mainyuś dregvatô* be said of the same subject? *Magēm* is perhaps

the most sacred of expressions, for 'the holy cause', or 'the Saviour'. Common sense must here come to our relief. As in the case of *daben* (v. 1), we must understand something like *salvâ virtute*. Some very able writers seem to hold that no transition of tone from condemnation to praise can take place in the same connection here, while yet their exegesis at times proposes the most startling changes. Some would render (more agreeably than my necessitated rendering); 'while trustful devotion remains in the hearts, in the character, of the wedded pair (*bânôî hakhtayâo*) . . .'. But *âzhuš* is beyond all doubt an evil expression, see Mainyo-i-khard (West) 2, 13, 14 *âzh kâmaš ma kun; kut âzh dēv nē frēved*, see also 8, 15; 15, 31, etc., showing the life of the idea. Here I refer to no translation of the Avesta, but to Parsi literature. The later meaning was 'greed', 'avarice', often personified as a demon. The original and oldest, that is, the Gâthic, meaning included, as we see here, the idea of lust, or else the idea of lust was the only earlier meaning. Manifestly 'avarice' cannot be the meaning here. Reading *hakhtyâo* with K.⁵, we have the loc. dual of *hakhti* meaning 'the two thighs', 'in the root of the two thighs'; cp. RV., X, 86, 16, *nâ sêce yâsya râmbate 'ntarâ sakthyâ kâprîr, sêd içe yâsya romaçdm nishedušo vijrîmbhate* . . . (I much regret allusion to indecencies). 'Sensual desire seated in the heart, and in the sexual organ' is indicated. It is not likely that a demon should be spoken of as 'seated in the foundation of the character of the wedded'. Moreover this latter view necessitates taking *anâsað(t)* as if for *anasað(t)*: 'while there in the heart the spirit of evil . . . will vanish (?)'. Seldom, if ever was a form of *naç* (= 'to vanish') written like the aorist of *naç* (= 'to reach'), that is, with the nasal; cp. *ndîçi?* In *paraçhâ* . . . *aorâçhâ* we have strong analogy with *para avara* = 'above and below'; to this we may well accede. *Mainyuš dregvatô* is obviously the *âzhuš* directly preceding. (*Ivizayathâ* is referred by some to *ji* = 'to conquer'; 'Ye conquer your devotion'. Others 'ye defend the maga (the association)'. Having an eye to the sexual allusions, and to the marriage occasion, I refer the word to *zan* = 'bring forth'. 'Ye bring forth the Maga (concrete), ye bring forth one of the royal line of saving princes, Saos(k)yañts, and not the offspring of adultery and deception (the Druj)'. For the sense 'produce', to the stem *jâya* (from *jan*) + *vi*, varying from the meaning 'be born', cp. *pumânsam jâyate putram* among other unstances; see P. W. What other sense can be given? To assume that *ji* = 'to conquer' here becomes *zi*, whereas it elsewhere universally remains *ji* in the Zend is permissible, but difficult. As to the last line, some very radical changes have been suggested, such perhaps as *vahyô* for *vayô*, and *vanhēuš* for *vachô*. *Vayôî* is read by others as a dative infin. from *vi*, cp. *vâyas*

'and the assenting word will be to you in the end as joy'. I cannot disconnect *vayô* from *vayû.bered(u)byô* (see the remarks on v. 6). That expression might perhaps refer to the evil Vayu (recall the two natures of Vayu)*. If Vayu is 'evil' in v. 6, he must be so here. The voc. form suits the connection well. It must be intended for an expression of triumph. Or, if we are forced to take *mîzhdem* in an evil sense, and *magēm* also as representing the false Saoš(k)yañt (one of the line), we must then consider *Vayô* as an exclamation uttered in misery. D. has *valman nēshman pavan zak ī magīh (a), amash* (so M.¹), *azûikō* (sic M.¹ as K.⁵) *pavan būn ī (b), aīgh hamāi, vazlūnēd, ayāmtūnishnō* (so M.¹) (c), *aētūnōch ash, d.* The trlr. regards the *mîzhdem* as = *supplicium*. *Sātūnēd* is peculiar for *zarzdištō*, see the idea of motion in *rûbāk dahishnō* = *zarazdō* in Y. 31, 1. 'Unalloyed' is verified by the Shikand Gûmānik V. in the sense indicated. There is no question that *Azû* (or *Azûik*, see D.) is applied to the venereal proclivity rather than to cupidity by the ancient Pahl. scholar here. The demons may be alluded to as 'entering the body' of the female. The gl. to *b* is natural; but *a* (!) + *yāmtūnishnō* might be relieved by *āyām°*; init. *u* = *ā* or *a*, 'from there is the arrival of the spirit of the wicked'; but see Ner. *Dōshishn* is spelt with the same letters as *dūshahū*, and I had set it in this place fortified in my opinion by Ner.'s *mitratvañ*, but see the Parsipers. Ner. also mistransliterated *aōshishn* with *hū-dahishn* (same letters). My 'DJ. and P. ins.' refers to *ash* afterward struck out from the text which was in type. The gloss *sthānam* makes the trl. still more awkward. Ner. takes the view that the gl. in *a* refers to the virtuous female. *Sarve* points to *hamāi*, so, erroneously deciphered from *cu* of *amat.*, poss. from the *amash*, or *hamash* of DJ. and M.¹; see *hamāi* in Pahl. gl. Notice Ner.'s treatment of *avējakō sarītarīh* Ner. read *aīt* = *āste mitrat°* (semi-colon before *āste*). As to the improbable *mitratvañ sukhā°* see above. *Zanān* as Parsi pl., but the MS. is indistinct. *Jih* seems more Persian, *jeh* as more Parsi. Read *ū ī* = *varman ī* (c). *Ākhir* is used by some for the noun, others pronounce *ākhar*. *If Vayu be present (?), he is the only later God in the Gāthā.

8. *Anāiš* points to *hukhshathrāiš*. *Dafshnyā* to *dab*. *Zahyāchā* (so transcribe) was referred many years ago to *jas*; *jēn(e)rām*, of two syllables is apparently fem.; *khrūn(e)rām* likewise of two syllables. The *chā* may be regarded as superfluous. The Demoness of the evil mentioned in v. 6 is probably referred to as inspiring, or associated with the enemy, or we may have false writing. At all events a gap of lost verses is to be accepted. In what sense is the delivering (*dadātū*) of the female (?) smiter mentioned? Doubtless *derezā* = 'in bonds' gives the answer. *Rāmām* we

should naturally render 'rest from them' to the homes, and . . ', so poss.; see S. B. E. XXXI, p. 193, but the same verb governs 'the foe' and this 'peace'; and the Pahl. trlr., both here and in Y. 49, 1, insists on 'enforced inactivity', 'pause', 'check in his invading career' as the meaning. This may well be the truth. 'Let him deliver the bloody assailant in chains, and let him grant his (her) helplessness (his (her) fettering) to the farms and the hamlets'. It is also not at all impossible that *rāmām* is altogether a diff. word from *rāma* = 'rest', and possibly a false writing was induced by the term. of *khṛūnerāmchā*, *rāmchā*, and the word is *remem* or *rāmēm* (cp. *remō* of Y. 29, 1 and *rāmēm* of Y. 49, 4) 'bloody smiter and envious (?) assailant'. *Āiš* need not be taken merely as a particle. It may be a poetical repetition; see *anāiš*. Or it may mean 'in this matter', 'by occasion of these things'. *Dvařshō*, if in its original form, is difficult of explanation. The hint of the Pahl. trlr. coincides with the context both here and in Y. 44, 14. 'Deceivers' is a good rendering. Seeking other explanations, we may have a *compos.*; recall *Ved. dhu* in a sense 'agitate', 'scatter' + *afš* (as in *afšchithra*, etc.). Nothing is more consonant with the usage of language than the carrying-over of such a sense as 'disperse the water (of irrigation)' or 'with desolation flood the land with rivers by destroying their confines', cp. the Parsi word *vīāvān*, P. *biyāban*, applied even in the sense 'misled', 'seduced', originally meaning 'desert', 'waterless', so *dvařshō* might = 'desolators'; even a literal sense might well apply, (cp. *vīvāpad(t)* Y. 32, 11 = *vīyāpad(t)*, and *vīāpotēmēm* = *vīyāp*). Consider the root of *dvās*, + *fshu* for *fshā* as for *psā* (cp. *fshu* for *psu*) 'attackers of the flocks'(?). With vigorous changes of text (*aneshā* for *anāiš ā*, *narām* for *jēnerām*) some might propose: 'Powerless shall be the malefactors, and the deceivers, and to be deprived of every advantage (lit. starved out). Let them all cry aloud. Through good rulers of men . . let one give quiet to land and to people. Let the deceiver run into the bands of death . . '(?). M.¹ has *vādūnyēn* (a), D *va zanishn*, om. *va* before *khṛās* (b), has *m* for *ḍ* in *hū-khūḍāī*, *avō* for *val*, *va mar ī*, om. *va* before *rēsh*, has *va pavan*, *mānishnō*, *va vīs yātānd* (c) M.¹ *va min*, D. *va frift*, *ī shikuftām rās*, *ī mahistō*, M.¹ *margih*, D. om. (d). Any one who would find fault with this Pahl. trlr., rich as it is in valuable hints, would manifest a fatal lack of judgment. Where error is most mixed with truth, there the truth may be most precious. *Anāiš*, as ever, erroneously as a neg. adverbial expression. *Zanishn* is free. *Jēh va mar* go together as well explaining the 'sinners'; they may have suggested themselves on account of the outward form of *jēnerām*; but we can hardly accept this explanation here, as they occur in Y. 51, 13, which see. At all events they freely describe *jēn(e)rām* as applying to the evil. *Gvikhṛānīh va rēsh* = *khṛāne-*

rāmchā; *armēshtih* and *akārīh* = *rāmāmchā*; *āiś* erroneously (?) as prep. or adv. of motion, etc. *Aūftēnd* (aside from the mistaken gl.) might = *pat* in the sense of 'fall upon', 'rush'; see *īratū*; *Shikūft* as = *derezā* is free, the enchaining being 'terrible', or it is erroneous; possibly *dar(e)sh* = 'daring' was seen. I don't know that it would be fair to read J.³'s *samāran(n)ām* (so) (*a*) as a corruption from *samarāna*^o = 'battle', and so nearer the idea of 'hostile shrieking'; the variation may be accidental. According to *samārach*^o (J.⁴) he read *khṛūs*^o as = *arūs* (same char.) = *aē(ē)uruś*, see Y. 50, 10; 'sound' was hardly indicated. *Jēh* (in the Pahl. char.) may have suggested the first syllable of *dakhshak*, else whence *chihnam*, or did *jēh* = 'harlot' suggest some corporeal fluid expressed by a word meaning 'sign'? cp. *dakhshta* = 'menstruation', and 'sign' (so, better). *Mar* was mistaken for *mar* = 'calculation', 'record'. *Chhedakartari* renders *gvikhrānīh* and *rēsh*, etc. *Prabhūtō* shows that *vēsh* was read for *vīs*; *ghorāndhakāram* is free, but exaggerated for *shikūft*. *Firēb*^o, or *fīrīb*, is probably older than *farīb*^o; *khṛōshīdār* as more orig.; otherwise with some *khurūsh*^o, and *kharōsh*^o; *wanāh* (sic).

9. Read as altern.: 'With false believers the tormentor makes Thy helpers rejected'. Some scholars, following a very old suggestion, render *vaē(ē)shō* simply 'hell' properly comparing Vd. 3, 35; I prefer a concrete. An agent is present. Our first impression is to read *dvaē(ē)shō* for *vaē(ē)shō* (with the Pahl. trlr.), and our last opinion does not differ much from that. Compare the addition of a dental in *ḍbuj*, *ḍbish*. If a dental may be added at one stage of the language, a dental may fall off at another; see also the word in the daughter language, *bēsh*. Otherwise Ved. *bhish(ā)* (= 'with terror') might throw light on the matter; 'the terrible one'. Reading *vīshō*, we might possibly understand 'poison', with allusion to the poison brought to the wicked by the spirits of the lost on their entrance into Hell, and transferred to the figurative and concrete sense of 'evil-minded' (cp. the *vīshavanī* dragon, Y. 9, 11, also the 'poison-casting', *azhōiś vīshōvāē(ē)-pahē(ē)*, Y. 9, 30). Some scholars, reading *rāstī* (emended) as a form equivalent to the Vedic *ṛish* + *ni* = 'to stick full', 'to fill', would render: 'Hell is full of unbelievers'. Others: 'To the unbelieving belongs (Sk. *rādīh*) hell'. *Tōi* as a nom. pl. is a great mistake. *Narepiś* is taken by one scholar as 'men-expelling', to 'those who expelled Z.'. I prefer 'hero-supporting', 'adherents to the cause', *nar* + *pī* (= 'to nourish'). *Rijīś*, so I prefer with some of the oldest MS., and with the Pahl. trlr. I can only refer it to Ved. *rich* = 'to abandon', as = 'rejected', 'exiled', cp. the hostile combination who were adverse to Z., Y. 46, 1. *Rāstī* (to *rād*); I translate 'renders'; cp. Ved. *rādīh* in the sense of 'bring to a state', in the Rik generally however in the 'good' sense, but here *rāstī* must express some

'evil' result. Others suggest *rajîš*, n. pl. in the sense 'men of Ragha', comparing *rajôid(t)*. 'The men of Ragha who expel their heroes *narepîš* (?) are *peshôtanuvô*, damned' (?) (so one scholar). There is little probability however that Z. was ever expelled from Ragha, if indeed he was (as Y. 19, 18 seems to indicate) a native of the place. The later documents are never to be trusted on historical points. *Āē(ē)shasā* shows the curiously extended form. We should expect *āē(ē)shā* = *ēsha*. But, as in *ishāsa*, we have both the *sh* of *ish* (*esh*), and the *s* = *chchh*, of *ichchha*, see on Y. 31, 4. I render 'through the wish', that is, 'the evil prayers of the opposed creed which strives to conquer the holy order'. *Dē* is a mere help which is sometimes still used in pronouncing, or writing, *j*, as in the word, *Djāmāspa*; *jîd(t)-aretâ* (instr.) equals *aretâ-jîd(t)â* = 'virtue-conquering', 'truth-slaying', 'opposed to the holy order of the Zarathuštrian creed'. *Peshôtan(u)vô* (gen.) is the Peshotan, the reprobate, either the 'excluded person', or the 'Bridge-person', one who cannot pass the *Chinvad(t)* (or 'vañt'); so, distinctly in the Pahl. 'a person without; i. e. not passing over' the Bridge'. Others prefer a nom. pl.: 'Those forgetful of duty (n. pl.) are excluded, or damned'. I have translated as ever, as directly as possible, and with no desire to repudiate the most probable renderings simply because they have been suggested before by the Pahl. trlr. Some have coloured: 'Hell is full of unbelievers . . . those forgetful of duty are excommunicated. Is it the righteous Lord who deprives them of life and freedom?' D. has *vā bēshishn*, M.¹ *va vēshishnō*, M.¹ *vādūnyēn*, D. and M.¹ *rēshînēnd* (a), D. *zītō* bef. *yek°* (b), D., *aigh pādakhshahîh*, *mûn valman*, spells *daregûsh va âsânō* diff. (d). *Hēmnunînîdâr* may be denom. = 'believers' (?). *Îrâstî* is freely recognized in *ârâstâr* by the Pahl. trlr. *Rijîsinēnd* (? *rējînēnd*) points to *rijîš* in an etymological sense. *Āē(ē)shasā* to *bavîhûn°* = 'wish'; *jîd(t)* freely = *zađō*. *Dastôbarîh* helps out *bândakîh* = *aretâ*, from *dastôbar* above. *Peshôtan(u)vô* one of the most familiar ideas to the Parsis of all ages is rendered by 'persons without the Bridge', i. e. those who cannot pass the *Chinvad(t)*. *Jyâtēus* was probably included with *hēmithyâd(t)*, and freely rendered by *makhîtanêd* (*jyātu* itself had been easily recognized; see Y. 31, 15; Y. 32, 12, etc.). *Hēmithyâd(t)* was again and further expressed by *hamêstârînêd*. Whence come *kinînêdō* (Ner. *dveshasya*) for *itôîschâ*? *Yatôîš* (J as Pahl. *y* with inherent *a*) would not help much; *yati* hardly accounts for *kin°*. Possibly it is pure gloss, *kâmak* being regarded as expressing *vasē-itôîschâ*. *Âsânō* seems free for *vahyô*. I suppose *duhkritena* (so) must be intelligently free; of what is it the imitation? *Vaē(ē)shô* = *pidâm*; *samârachana(h)* = *ârâstâr* (this time) = *rajîš* (so); *labdh°* = *narepîš* (with °*rep°* (so) = *rap* = *labdh!*); *tanâvaragunâha* = 'the *tanâpûhar* = 'sin' + *ha(â)*, Pers. sign of pl.

Theirs is the evil' should refer to the sinners, cp. *teshâm tandavar°*. For the last time let me say that censure expressed upon these ancient native translations on account of the shattered condition of their syntax is uncalled-for, and may be now said to be abandoned by all scholars who understand them. Sometimes no syntax is attempted in them, and often they follow texts which have long since disappeared; but, as indicating the root-ideas present, they have taught us the beginnings of Zend Philology, and therefore should be studied in all their bearings for additional light.

Improvements, alternatives and corrections.

The full notice of the errata of pp. 1—153 will be given later together with those of pp. 154—393 not yet fully in type; p. 398, read *gairīm*, and *āmūkhtan*; p. 399, read *māthrá* for *māthrá*; p. 404, read *srâyēnī*; p. 407, read *yôith°*, *viparyayī*; p. 408, read *asūḍak* and *vôizhdûm*; p. 409, *âiś*, and *yemalelûnī*, 4th line from bottom; p. 411, *stenaçcha*; p. 415, *avéshâm*; p. 422, *jiv* for *jív*; p. 425, *val tashīḍax*, not *karḍar*; p. 427, *vindid* and *vindêd*; p. 430 3rd line from the bottom read 'change of application' for 'change of accent'; p. 435 *âlokayitâcha*; p. 441, *Ā* not *A*; p. 444, read 1st pl. 13th line from bottom; p. 450, middle, read *vaḥyâo*; p. 452, read *tarsagâi*, not for *tarsâ-kâsi*; p. 454, read *achchhedah* only; p. 457 read 'ω (not ѱ) having inherent *a*'; p. 459, *dayê(ë)itê(ê)*; p. 460, read *afrūkhtan*, and pronunciation; after *hampûrsêḍō* insert (so reading). I attempted an extreme economy in words; p. 473, read *min akharīh* (?) or *akharash*), also *asrûdûm*; p. 474, read '*ś(k)yaoṭṭnem*', and 'at the end of the line' (not sentence); p. 478, read 4th from top *raspatak** (as in Y. 44, 2); also insert 'if we read *°kṛitam*' after 'Ner. seems', 9th line from top. There is little choice between *vīchithrōi* and *°thōi*, it was after printing page 478 that I finally selected *°thōi*, and *°thahyâ* as in the texts; p. 479, read *viyāvānīnīḍ*; p. 482, read 'since'; p. 487, read 'hamāk'; p. 489 middle, read *vichārayitâ* for *vichāy°*, a shocking misprint such as I had hoped that a friend who saw the proof-sheet would notice and report to me; p. 490, read '*pāçchātye*' with later acquired MSS., omit the rest; p. 492, *vij* is hardly to be considered with *fra-vôizhdûm*; the perfect is intensive; p. 493, *hâ-kurunem*, read *hâ-kurenem*; p. 494, omit comma after blessing; p. 499, read *°tāyai* for *°tayâ*, 5th line from bottom; p. 505, I meant of course that Ner. saw the exaggeration of *demun*(?)* = *demânō* which seems to occur(?); p. 510, I now by all means prefer *tarsagâi*, so in v. 5; p. 512, *tarsagâih* for *tarsagâi*, but this is more doubtful, perhaps it is *tarsagâi ash*; notice that it is something given by a superior to a receiver, and therefore not 'reverence' in the usual sense; p. 534, last line read *heñtī*; p. 539, *nyôkhshishnō*; but either has authority; p. 544, *vrijanyân(s)*; p. 584, read *uttamamanasaḥ* 6th line from the bottom; p. 589, I now prefer to transliterate *tarsagâih*, or *tarsagâihīh*, to *tarsakâish*, 10th line from the top (Dec. 1890).

*1 Some of these misprints have been later corrected.

Page 10, read Sanctitatis; p. 11, Ardibahisht; p. 12, rādh°; p. 13, Zarath° for Zarth°, or '°nāmanase = to the perfect. m.', but I now prefer sampurnāmānase, voc., 'O perfect-minded'; p. 21, yushmat; p. 23, lā'ik; p. 29, ēdūn; p. 37, line 9th 'abundant' for 'excellent'; p. 47, āgh; p. 52, 'ordeal' for 'service', gazishnō as in the Parsi-persian for yaz°, 'in case that in the ordeal the biting may not be for me'; p. 74, āvām; p. 80, āhūmbiś; p. 96, as altern. read 'Bos (masc. (?)) parte' (frustatim, per partes); p. 121, 'let them'; p. 345, gunāh (Parsi-p); p. 353, gūyad; p. 359, gunāh; p. 361, or 'barand', āmūkht-ēstēd + mi-āmūzad; p. 375, dehād, 'vāgūnd' or 'vāgūnad', or 'faribtar'; p. 376, bentman; p. 377, khāliṣ, or 'janishthāh', kām-mand; p. 379, paripurnam; p. 383, or 'vāgūnad'* (sic), or 'dābūnad'* (sic); p. 385, hamīshah, pāsānī; p. 386, nazdīkī, or 'barand'; p. 387, or 'dābūnad'* (sic); p. 388, zaḥyāchā; p. 389, 'jih' or 'jeh'; p. 391, or 'khu-rushidar*', or 'faribandah' or 'firīo', or 'farib' (farēb). Pages 355-393 have been printed many years, hence the more frequent alternatives and improvements suggested. As stated provisionally on page XXV in 1892, I have used the proper *v* instead of *w* = *v* in the entire Gāthā Ustavaiti for the reasons there given and while warning readers as to the peculiar *w* = *v* in the rest of the book. I have elsewhere also purposely varied from S.B.E. XXXI (1887), and even from the Commentary (1890) here and there as opinions have advanced. The student should of course prefer the later opinion where two vary from each other. It would have been beneath the dignity of this most difficult subject had I refrained from improvements up to the last deterred by a regard for a petty uniformity as to every minute detail, an error into which I fell in my earlier edition. It is mechanically impossible to print such a work in a distant country without a lapse of time during which opinions change. I would repeat again what I formerly intimated, which is that I have studiously avoided the foolish if fashionable custom of stating emphatically views which I do not believe to be true; up to the last I give the less probable suggestions in the notes, or in the frequent alternatives. Finally I would remind my readers that my dictionary of the Gāthās has long been in manuscript, and that I hope now to furnish it, only delaying to complete a Sanskrit rendering as a preliminary study. My dictionary will be curtailed, and if time is given, will cover the entire Avesta texts. (Feb. 1894).

